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THE CHURCHMAN

A Monthly Magazine and Review

CONDUCTED BY

CLERGYMEN AND LAYMEN OF THE
CHURCH OF ENGLAND

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LONDON: ROBERT SCOTT
ROXBURGHE HOUSE, PATERNOSTER ROW, E.C.
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Reviews of Books.

THE GOLDEN DAYS OF THE EARLY ENGLISH CHURCH. By Sir H. H. Howorth, K.C.I.E., D.C.L., F.R.S., F.S.A. In 3 vols. London: John Murray. Price £1 16s.

These three portly volumes purport to give an account of the English Church from the arrival of Theodore to the death of Bede. Vol. I. opens with a preface running to over eighty pages, in which the learned writer gives us, in no hesitating language, his opinion on the monastic ideal; and there is a ring of sound and refreshing common sense in what he says. This will hardly commend his book to the Tractarians; but common sense in history is not their strong point, as the late Prof. Gwatkin showed so convincingly in his great work on early Church history. The Preface is followed by an Introduction of a hundred closely printed pages; and this deals, in an exhaustive fashion, with Bede's Ecclesiastical History. This introduction is a veritable thesaurus, in which will be found a mass of information not readily obtainable elsewhere.

Next follow lists of the Emperors and Popes, as well as of the Kings of the Franks and the Visigoths, from 665 to 725; a table of the Saxon and Anglian kingdoms; the Saxon and Anglian sees; and a number of notes on these lists and tables.

Pages 1-384 consist of the text of Vol. I, divided into five chapters. Of these chapters, the fourth deals with Constans the Emperor, St. Basil the monk, and St. Theodore the Archbishop; and it is one of the most interesting sections of the whole book.

Vol. II. comprises another batch of five chapters; and here again the chapter that deals with events and persons that are mainly outside the pale of English Church history is the most attractive; the Eastern Church has evidently a peculiar charm for Sir Henry Howorth. Vol. III. contains over 170 pages of text, and deals almost wholly with St. Cuthbert, his friends and contemporaries. Five elaborate appendices follow this section of the work; the first is devoted to the royal and high-born nuns, like the foundress of Ely Cathedral, Queen Etheldreda (or, as Sir Henry prefers to spell the name *Ætheldreda*); the second to Theodore's *Penitential*, of which a careful summary is given; the third to Cædmon, "the morning-star of English poetry"; the fourth to the Memorial Crosses of the seventh century in North England; and the fifth to the history of the *Codex Amiatinus* of the Bible. Forty odd pages are taken up with "corrections," and some further "notes"; and the whole work is rounded off with a very full and careful Index.

Altogether these volumes contain nearly 1,200 octavo pages of text, nearly 200 pages of introductory matter, and over 200 pages of notes. Besides this we have over seventy facsimiles and illustrations—some good, others not so good—and a map.

What are we to say of a book on such a vast scale? Easy reading it is not; for there is such an array of names and places that the average reader is lost in the labyrinth of it all. Certain very interesting facts emerge, it is true; but the impression left upon *one* reader's mind (at any rate) is that the work, as a whole, would have been far more valuable to students had it been ruthlessly cut down in bulk. Life is too short in which to study a comparatively brief epoch at such a length. Sir Henry Howorth deserves our unstinted thanks for massing together so much material; but we should

like to have it in a much more manageable compass. These learned volumes give, in fact, the *data* for history; they are not, in one sense, a history viewed critically and with artistic regard to due proportion.

Very few readers would be capable of criticizing such a book as this, teeming as it does with matters imperfectly known to any but specialists; certainly the present reviewer has made no such minute study of the period as to justify him in touching upon points of detail. Suffice it to say that any one who is, in any remote degree, interested in the beginnings of English Church history, would do well to read the book; he will find all the materials at hand on which to form a judgment, even though he may, at times, complain of a certain verbosity in the record as a whole. After reading Sir Henry's immense work (and it must be read patiently, and with considerable attention and care) he will go back to his "Wakeman" (or similar book) with added knowledge, and a sense of the importance of the period which he certainly did not possess before. Familiarity with events leisurely portrayed on a large canvas will enable him better to appreciate those events when seen massed together on a reduced scale.

We should not like to close this brief and inadequate notice of a massive work like the present without congratulating Sir Henry Howorth on the successful completion of his labours. How long and constant those labours must have proved can be, in some measure, appreciated by those who have followed the author in his rambles over a field of history hitherto so little worked.

BY THE WATERS OF AFRICA, BRITISH EAST AFRICA, UGANDA AND THE GREAT LAKES. By Norma Lorimer. London: Robert Scott. Price 10s. 6d. net.

As a travel-writer Miss Lorimer has already established her reputation. This attractive volume, enriched by seventy-three illustrations from photographs, is a further proof of her ability. She possesses the power of a quick perception and has a facility of expression which enables her graphically to describe all she sees. She has given us in these pages a vivid description of the way in which the European officials live in the Colony; as well as a useful account of native habits and customs. It must be some time since this journey was undertaken, for the visit of the King of Uganda to England to which she refers, must be one that took place about four years ago when the present writer was introduced to him.

One is quite used to finding Christian missions either ignored or denounced in books of this kind, and this is generally because the officials with whom travellers come in contact are so frequently hostile. It is, however, pleasant to find Miss Lorimer sympathetic though she does not seem to realize very fully the part that Missions have played in the making of Uganda, and she appears to have but little admiration for the C.M.S. She not very tactfully shows her hand by describing the young king of Uganda as "a very low churchman—a product of the C.M.S." She might have added "a product of which the Society has no cause to be ashamed!" Her apparent dislike to the C.M.S. appears again in a passage in which she describes the young bride at a native wedding—she tells us that "she looked as if she was going to her own funeral," but we think we have seen English brides who appeared far from cheerful. It is rather unmerciful to hold the C.M.S. responsible, and to say that she was "typical of a finished product of the C.M.S. in Uganda!" She thinks it "curious" that the C.M.S. missionaries have "converted the kings and chiefs and not the Roman Catholic Fathers." At the same time she confesses that Miss Robertson's impartial independent

testimony to the splendid work done by the missionaries in Uganda and British East Africa (pp. 170-1) was "refreshing" to her, and we are reminded that "her opinion is of some value" since she is not a Missionary but a scientist of high repute and exceptional daring, who has lived among the natives and worked with them. In one place she speaks of *Bishop Pilkington* (!) and *Bishop Hannington*, in that order! In the account of her visit to Toro she mentions Miss Allen and Miss Pyke, and says they are "quite landmarks in Uganda," and she acknowledges, too, that in the early days the missionaries endured many hardships, but that they now live and work under more favourable conditions. We have a picture of the old thatched Cathedral which was destroyed by fire, and she tells us the cost (over £40,000) of the new brick building which is to take its place, and she describes a visit to Dr. Cook's C.M.S. hospital, which she acknowledges is "splendidly equipped with the most modern surgical and electrical appliances, operating theatre and library," and is "a great blessing." She *might* have added—"another product of the C.M.S.!" She has picked up and passed on in these letters—sometimes in a disjointed, disorderly way and sometimes with doubtful accuracy—some of the outstanding facts concerning the early days of the religious and political history, going back to the murder of Lieut. Shergold Smith, O'Neill and Bishop Hannington. The whole book, which begins with Mombasa and ends with Zanzibar, is well worth reading.

ARMAGEDDON: OR, THE LAST WAR. By the Rev. C. H. Titterton, M.A., B.D.
With Foreword by the Rev. E. W. Moore, M.A. London: *Chas. J. Thynne*. Price 1s. 6d. net.

This little volume forms No. 6 of the Prophecy Investigation's Society's Aids to Prophetic Study. The Rev. E. W. Moore, after pointing out that the book comes out very appropriately in "the dark days of crisis through which we are passing," says, "the author is to be congratulated not only on the line of interpretation he has adopted, but on the sane and moderate tone which characterizes his treatment of these great themes. . . . The word itself (Armageddon), as he reminds us, has been, since the outbreak of the present war, continually on the lips of people who have perhaps but little conception of its meaning. Mr. Titterton's explanation is illuminating and exhaustive, and this feature of his book should be in itself sufficient to commend it to the average reader." Again, "light is thrown by its pages upon the future of the great country of Russia, now so happily our Ally, and upon the part Great Britain may be called to play in the return of the Jews to their own land."

This little treatise teems with information. The various suggested meanings of the word "Armageddon" are well discussed and dealt with, especially the distinctive merits of "mountain" or "hill" of "Megiddo." In the working out the history of Megiddo it is at least interesting to us as natives of Great Britain to notice the connexion between Sisera's "chariots of iron" (*falcatus currus*, *i.e.* scythed chariots, in the Vulgate) and the similar ones used by our own British forefathers as recorded by Cæsar. Mr. Titterton's great knowledge of Rabbinical writings is largely placed at the reader's disposal. The final battle, as shown by the prophet Joel, is to be fought out in the Valley of Jehoshaphat beneath the walls of Jerusalem. The closing chapter on the Signs of the Times has some very appropriate remarks on the condition of Egypt, Mesopotamia, and Palestine, especially with regard to recent events, remarks all the more pertinent in view of our very recent successes at Bagdad, and in Southern Palestine, achieved since this volume was written. At the close of this chapter there is an interesting note giving

a catalogue compiled by a native Egyptian writer, of the blessings which have been brought to the fellaheen under British rule, which makes very interesting reading to an Englishman.

A book written at such a time as the present, and by one who has such exceptional sources of information, should command itself to a very wide circle of readers.

THE SACRAMENT OF PENANCE. By the Rev. H. Urling Whelpton, M.A., Vicar of St. Saviour's, Eastbourne. London: *Robert Scott*. Price 2s. 6d. net.

This little volume, as its title indicates, is on the subject of Confession, and it is from the pen of a decided High Churchman. As he acknowledges in his preface he touches upon "several highly controversial points," which is virtually an admission that there is something to be said on the other side. It is no part of our task to make a full reply, nor would it be possible in so limited a space as that at our disposal. But we are compelled to make a few observations. On one page Mr. Whelpton says—"These five 'commonly called Sacraments' are distinguished in rank, by the compilers of our Prayer Book, from the two Sacraments of the Gospel." He does not seem to have grasped the significance of the phrase "commonly called," while on the preceding page he admits that "for us in England, we come to a third age when the number of the Sacraments seems to be narrowed down from seven to two." He goes on to tell us that when the number of Sacraments was reduced from seven to two, "it does not mean that the remaining five are to be discontinued." But what about those that owe their origin to "a corrupt following of the Apostles"? Are we to suppose that the compilers of the Prayer Book would have us continue "a corrupt following"? Then again we read—"The Prayer Book specifies the exact time for deciding whether or not to come to Confession, and that time is after a severe and searching self-examination." But with all respect to Mr. Whelpton we venture to say it does nothing of the kind. If the time for Confession be after "searching self-examination," such as every earnest Communicant will habitually make, then habitual Confession follows. But surely the Prayer Book teaches (especially when we note the changes made in the exhortation in the Second Prayer Book of Edward VI) that self-examination, confession to God and restitution to our neighbour are ordinarily sufficient. It is in exceptional cases of doubt and perplexity, when by "this means" (i.e. by self-examination, etc.) a man cannot quiet his own conscience, he has recourse not to a Father Confessor (the word "priest" disappears in 1552) but to the Minister of God's Word. But Mr. Whelpton says that it is the humiliating results of our self-examination that we confess! His pious intention may be excellent, but his premises are wrong. The two addresses—"The Nature of Sin" and "The Unchecked results of Sin"—are the best things in the book.

PROVIDENCE AND FAITH. Extracts from a Diary. By William Scott Palmer. With an introductory essay by Charles H. S. Matthews. London: *Macmillan and Co., Ltd.* Price 2s. 6d. net.

We must confess to having put this book down with a sense of disappointment. The author of these "extracts from a diary" and Mr. Matthews, who contributes the introductory essay, have appeared before in literary association,—in "Faith and Fear," a volume to which Mr. Donald Hankey ("A Student in Arms") was likewise a contributor. Mr. Matthews—who, by the way, is a beneficed clergyman—criticizes his brethren rather unmerci-

fully and accuses them of a general failure to read or think, and for this he blames their training. The question uppermost, apparently, in the mind of the writers is whether or not religion is an exact science and whether "the belief of past ages" remains in all essentials substantially the same and they appear to think that the time has come for a new philosophy in religion. Was it not Mr. Spurgeon who once wittily remarked that there was nothing new in religion save that which was false? There is, however, a lucidity about the introduction that is wanting in much of the rest of the book. Mr. Palmer begins by declaring belief in God to be "dangerous"! This is because forsooth men like Saul of Tarsus have been sometimes misguided. But this is nothing to what men have suffered at the hands of those who had no belief in God. He evidently cannot understand how "the primitive Jehovah," the God of the Old Testament, can be the God and Father of our Lord Jesus Christ. Only the other day we came across one who confessed that in a ministry of thirty years he had *never once* preached a sermon from an Old Testament text, and we were obliged to point out to him that he had thus deliberately and consistently neglected one whole side of Divine revelation from Moses to Malachi. Mr. Palmer's views on the atonement as expressed in his chapter entitled "The Universal Cross," do not line up with New Testament teaching as we understand it, nor does the statement that the Cross is "the sacrificial sharing of life in love" seem to us to be very illuminating. At the same time some of the writing is quite brilliant and there is much that is helpful in these pages.

THE MAGDALEN HOSPITAL: The Story of a Great Charity. By the Rev. H. F. B. Compston, M.A. London: S.P.C.K. Price 7s. 6d. net.

In an attractive volume, enriched with twenty illustrations and portraits, Mr. Compston has given us the history of the oldest Penitentiary in England, and as the Archbishop of Canterbury, the President of the Hospital, says in his Foreword, "he has risen worthily to the accomplishment of a not very easy task." Mr. Compston has some obvious qualifications for the work he has done so well—he resides in the immediate neighbourhood, is one of the Governors and has since 1914 taken "regular duty" in the Chapel. In these pages he traces the steps that led to the establishment of the institution and he has collected from many sources and with exemplary skill and patience a large amount of information about the persons who were at different times connected with its work. Originally established in Whitechapel in 1758 it was, in 1772, removed to Blackfriars, and later still, in 1801, the present buildings in Streatham became its home. Reference to two chapters will serve to show how varied are the contents of the book. In one, entitled, "But why a 'Magdalen' Hospital?" the author sets himself to answer his own question—"Was Mary of Magdala a Magdalen?" Mr. Compston thinks not. He considers that St. Luke's statement that seven devils had been cast out of her does not necessarily imply that she had lived an immoral life. The main question is whether or not the words in St. Luke vii. 36-50 refer to her. Mr. Compston says, "It is surely as impossible to assert that the penitent in St. Luke was St. Mary Magdalen, as that the latter was identical with St. Mary of Bethany." Further on he gives some account of Mary Magdalen in tradition and art. The other chapter is wholly different in character. In it is told "The strange case of Dr. Dodd." It is indeed a strange sad story of an unfortunate cleric who was in the end hanged at Tyburn.

Those who are interested in a work at once necessary and difficult will welcome this readable account of a venerable charity.

THE GOSPEL OF CONSOLATION. By the late Canon Danks, London: *Longmans, Green and Co.* Price 4s. 6d. net.

The volume contains twenty sermons and five ordination addresses. They are all short, running to about six pages each, and most of them are dated from the last few years during which their author was preaching in Canterbury Cathedral. They are written in beautiful English, with a touch of poetic language about it, and they will certainly prove very helpful to many readers. There can be no better description of them than the testimony which the Dean of Canterbury has borne in the preface. "It was apparent," he says, that Canon Danks "was addressing himself to difficulties or troubles which he knew to be in the hearts of his audience, because he shared them himself: and he thus gained their attention. Once gained, it was kept throughout by the earnest and skilful manner in which the Divine messages of the Scriptures were applied to these human perplexities or sufferings, and were shown to be their true interpretation and alleviation."

To those who happen to live in the Dioceses of Ripon and Canterbury the book will have an added interest because of its memories of the men. There is a short appreciation by Bishop Boyd Carpenter, an exceedingly well written memoir by the Rev. H. W. A. Major running to twenty-three pages, and an appendix of recollections by some personal friends. As an illustration of his poetic powers, Mr. Major quotes a very felicitous early effort—

"As golden dawns are silver crowned
With wild bird echoes of the chaunt above,
So by soft echoes may thy life be crowned,
Soft silver echoes of a golden love."

THE SIXTIETH MILESTONE. By W. Y. Fullerton. London: *Marshall Brothers*, Paternoster Row, E.C. Price 6s. net.

Few men in Nonconformity are better known and none more highly esteemed than Mr. Fullerton, and we believe that many Churchmen will read this delightful autobiography with interest. Mr. Fullerton has had a very varied experience. As a Missioner he was associated with the late Mr. Manton Smith, of whom he writes in terms of the warmest appreciation, and their united work was greatly blessed. As a Pastor, Mr. Fullerton ministered for some years at Melbourne Hall, Leicester, to the congregation Dr. F. B. Meyer gathered round him there. He went to China on a Missionary tour and is now, we believe, Secretary of the Baptist Missionary Society. In these pages are glimpses of many notable men—Spurgeon, D. L. Moody, Henry Drummond and others, while the last two sections of the book, entitled respectively "Activities" and "Discoveries," are an inspiration, containing as they do many incidents and experiences which tend to the Glory of God, for they display Him in all His wonder-working power. We hope Mr. Fullerton will be spared to pass many more "milestones," and to bring forth even "more fruit in his age."

