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A table of contents for *The Churchman* can be found here:

https://biblicalstudies.org.uk/articles_churchman_os.php

REVIEWS OF BOOKS.

STUDIES IN CHURCH HISTORY.

THE IMPORTANCE OF WOMEN IN THE ANGLO-SAXON TIMES. By the Right Rev. G. F. Browne, D.D. *S.P.C.K.* 7s. 6d. net.

THE REFORMATION IN IRELAND. By Henry Holloway, B.D. *S.P.C.K.* 7s. 6d. net.

The Society for the Promoting of Christian Knowledge is to be congratulated on its enterprise, for during recent years it has added wisely and considerably to our theological and ecclesiastical literature. Bishop Browne has done well to rescue from their comparatively inaccessible reports the Addresses that constitute this book, which deals with many other subjects than that of the place women occupied in Anglo-Saxon times. On every page we find matter for thought and facts that are interesting. Dry humour appears from time to time and many a shrewd reflection is made that stirs the conscience. Here is a comment. "And so Redwald had, in one and the same temple, an altar for the Christian sacrifice and a little altar for sacrificing to demons." A good many of us in these days keep a little private altar for that purpose. The two altars were due to the influence of his wife, who was opposed to Christianity. The accounts of double monasteries is instructive for at one time monasteries for both sexes were ruled by Abbesses of whom the most famous was Hilda at Whitby. To her was due the "foundation of that gift of sacred song which culminated in direct descent in John Milton." In concluding his study of the women of old England the Bishop gallantly remarks, "eleven and a half centuries and a Norman invasion have not spoiled the pleasantness and the ability of their representatives to-day."

In "The Cultus of St. Peter and St. Paul," the Bishop discusses and dissects the once notorious pastoral issued in 1893 by Cardinal Vaughan and fourteen Roman Bishops. Pursuing with an historian's insight the statements made he proves beyond the shadow of a doubt that the Roman Hierarchy was then guilty of gross perversions of fact. On one point he shows that the evidence of Bede is exactly against the contention of the cardinal as to the recourse of England to St. Peter. The whole Essay is a careful study that deserves the close attention of all those who are interested in the early position of St. Peter in the Church. Dr. Browne has studied the relations from the beginning between the Churches of England and Ireland and his historical summary will appeal to many Irishmen. He says, "if anyone asks where and what is the old Irish Church now, the curt and true answer is that there is no such thing, so far as Roman Catholicism is concerned." He proves his contention to the hilt. We should like to linger over this and the papers on Crediton and Erasmus, but our limits will not permit us. We commend the book to those who delight in historical byways under the guidance of one who can lead to what is attractive and give a true perspective to his companions. We regret that a work of this importance should have been published without index and a bibliography, which would have added to its usefulness.

Mr. Holloway is not guilty of these omissions, for his study of "The Reformation in Ireland" has a good index and a well-selected list of books that have helped him. He aims at giving the grounds for the failure of the Reformation to possess the minds of the Irish people and does so in a full study of the ecclesiastical legislation during the reigns of Henry, Edward, Mary and Elizabeth. He lays claim to impartiality and as far as we have

observed he has done his best to lay bare the forces that worked in Church and Nation with such disastrous consequences to our sister Island. In a rapid sketch he describes the conditions that led up to the situation in the time of the Tudors. He finds only two mediæval ecclesiastical Reformers who however failed to gather bands of followers. "It should be noticed that both these instances come from the Anglo-Norman section of the Church, which was in close touch with England, where there was controversy about the same subjects." Even in these days English movements were looked at askance by the great body of Irish Churchmen.

We recommend readers to follow Mr. Holloway in his story step by step until he reaches the reign of Elizabeth whose evident desire to have the truth preached in Ireland was foiled by her ministers. She wished the Bible and Prayer Book to be translated into Irish and used at the public services. The Irish people did not understand English and attendance at English services would not be instructive or helpful. To solve the problem of enabling ministers who did not know Irish to teach people who did not know any other language, it probably struck the statesmen that it would be the best course to place priest and people on the same level. Accordingly the extraordinary provision was made that the service should be in Latin! This was probably part of a scheme for the anglicizing of Ireland and we are now reaping the fruit of the policy of having Common Prayer in a tongue not understood of the people, a thing "repugnant to the Word of God." The story as told by Mr. Holloway cannot fail to prove that we are suffering from mistaken and political strategy as short-sighted as it was wicked. Those who wish to understand Irish religious life are recommended to study this useful volume.

THE MINISTRY OF WOMEN.

THE MINISTRY OF WOMEN. London: S.P.C.K. 12s. 6d. net.

Recent discussion has resulted in the publication of several treatises on this subject but this volume is by far the most important of them all. It embodies the report of a Committee appointed by the Archbishop of Canterbury to consider the question of women's ministry in the Church in all its bearings and there is no doubt that it traces "with a thoroughness never before attempted," the whole history of women's ministrations. In point of fact the report itself is contained in 28 pages while the rest of the book is given up to Appendices—sixteen in number—each contributed by a specialist, and in many respects these constitute the most important part of the work. The contributors to this section include Canon A. J. Mason, Dean Armitage Robinson, Dr. H. U. Weitbrecht Stanton, Miss Alice Gardner and others, while some whose names have been very prominent in connexion with the demand for a fuller ministry for women, are conspicuous by their absence, and it is interesting to note that only one woman—Miss Gardner—served on the Committee.

The first part of the report is simply an outline of the New Testament facts regarding the status of woman, a subject with which Canon Mason, in Appendix I, deals more fully. At the outset the point is emphasized that at that time the position of women was inferior to that of men in respect of their social position, education and influence and that therefore the frequent and prominent mention of them in the Gospel narratives is all the more remarkable. But we are reminded here (and again, later on, by Canon Mason) that our Lord called no woman to the Apostolate. The report says, "The seventy . . . were men." Canon Mason is more cautious and says, "There was no woman, as far as we know, among the seventy." After reviewing

the facts, this part of the report concludes by recording "the fact that the restriction of the Ministry of the Priesthood to men originated in a generation that was guided by the special gifts of the Holy Spirit." The inference is obvious.

The second part of the Report is devoted to a history, and again in outline, of the order of Deaconesses from Apostolic times to our own day, but the survey is complete even if necessarily compact.

When we turn to the Appendices we find ourselves confronted by a mass of evidence, gathered together, as we have said, by experts. Canon Mason's paper takes the premier place, not only on account of the primary importance of the subject—(The ministries of women in the New Testament)—but because of its lucidity and force. In commenting on the oft-quoted statement in Psalm lxxviii., "Great was the company of the preachers," he recognizes the fact that the word preachers is feminine but observes that it was customary for women to celebrate great events with song and dance and that if these female preachers proclaimed glad tidings it was probably in lyric utterances. He reminds us that there was in Israel no official preaching of religion and that when the Synagogue came into existence and addresses on religious subjects became customary, women do not seem to have been called upon to give them. He arranges the ministries of women in the New Testament Church under five heads—1. Special Gifts, 2. Duties of Government, 3. Ministries of Service, 4. Widows, 5. Virgins. The late Bishop of Gibraltar gives an account of the history and modern revival of Deaconesses and we have a full collation of the Ordination Services as used in ancient times in East and West, together with a modern form and suggestions for a new "use."

It is very probable that some of the contributors had no opportunity of reading each other's writings, which will account for a certain amount of overlapping. This was perhaps inevitable and different view-points will occasionally appear. Those who would see the Priesthood thrown open to women will find little encouragement in these pages. But the book proves beyond all question that the diaconate of women has had a very real existence and that women in religious orders have said and sung the Choir Offices even when Clergymen who could have acted as substitutes, were present; they have baptized children and buried the dead and they have been permitted to take the Reserved Sacrament to the sick. There are 15 collotype illustrations and in some of these women are shown wearing the surplice or rochet, and in some cases the fur almuce, and even the Eucharist maniple and stole. There are several sympathetic references to the Mildmay Deaconess Home and to the work of the Rev. Wm. and Mrs. Pennefather. The book will long remain a valuable compendium of information and reference since no aspect of the subject has been overlooked and the S.P.C.K. is to be congratulated on having produced a volume which is worthy of the traditions of the society.

S. R. CAMBIE.

THE ARMY AND RELIGION.

THE ARMY AND RELIGION. An Inquiry and its Bearing upon the Religious Life of the Nation. With a preface by the Bishop of Winchester. London: *Macmillan & Co., Ltd.* 6s. net.

This also is the product of a Committee which owed its existence to the desire of one of the members, who had been working in France for the Y.M.C.A., to "consider and interpret what was being revealed by war conditions as to the religious life of the nation, and to bring the result before the Churches." The Bishop of Winchester tells us in his preface that the

Y.M.C.A. generously bore the expense of carrying out the inquiry, though the Association had nothing to do with the drawing up of the report. There is no denying that the Committee was thoroughly representative—Dr. Talbot and Professor D. S. Cairns, of Aberdeen, were the joint conveners and it included members of practically every branch of the Christian Church, though we miss the Chaplain-General and we might have expected to find Prebendary Carlile, of the Church Army, included. Through the kindness of the Marquis of Salisbury they were able, Dr. Talbot tells us, to spend four days in conference at Hatfield, twice after that they met at Oxford and Farnham, besides several meetings in London, and subsequently they were in correspondence with a large number of persons qualified to give such evidence as they required—all this shows how very thoroughly the work was done. Each chapter is prefaced by an excellent analysis. The result of the inquiry is much what we should have expected. The majority of men believe in God, though their notions are crude, they believe, too, in a future life, even though their opinions are somewhat vague. Of Jesus Christ they know but little and they do not connect the Cross with Atonement or think of it as revealing the nature of God. They, as a rule, take a purely material view of life and so on. This is the general view of Chaplains and others who have worked among the troops, and it is all inexpressibly sad. The Churches are driven to confess their failure to touch the manhood of the nation and though of course here and there exceptions have been found, yet these only prove the rule and show that the Churches had better abandon their unfortunate internecine strife forthwith, and address themselves seriously to the task of trying to Christianize the nation. The evidence shows that the men are largely out of touch with the Churches, that they are mystified and scandalized by our unhappy divisions and indeed what is called “organized religion” has come in for a torrent of hostile criticism. It must not be thought, however, that the book is taken up entirely, or even mainly, with a re-statement of distressing facts that are widely known and amply vouched for. There is on every page food for reflection and evidence of a clear perception of the immensity of the task before us. We have read a great many pronouncements but we have not hitherto seen anything so eminently constructive in its policy as this readable volume and we believe that it will not serve as a discouragement but as a stimulus to those who now have the privilege of moulding the religious thought of a new age. The Churches have much to learn—they must learn to relate the Gospel message to the daily lives of ordinary men and women and to make their influence felt as live factors for social betterment.

We can only fervently hope that this inquiry will meet with the reception to which the urgency of the subject and the standing of the members of the Committee alike entitle it. We believe that, at the moment, this book is more important than any theological treatise could possibly be.

S. R. C.

THE “C.M.S. GLEANER.”

A new volume of the *C.M.S. Gleaner* begins with the January issue. As the official magazine of the C.M.S. it is fitting that it should contain full information as to the work of organization at home, as well as the latest news from all quarters of the mission field. An additional feature each month will be a leading article by a well-known missionary leader or worker. To the January issue the Bishop of Durham contributes a New Year's message.