

## Reviews of Books.

### TWO BOOKS ON THE MINISTRY OF WOMEN.

#### I.

THE PLACE OF WOMEN IN THE CHURCH. By H. L. Goudge, Darwell Stone, W. J. Sparrow Simpson, Lady Henry Somerset, Geraldine E. Hodgson, Dr. Mary Scharlieb, Mrs. Romanes, Miss E. K. Sanders. London: *Robert Scott*, Roxburgh House, Paternoster Row, E.C. Price 2s. 6d. net.

Women are entering so many fields of labour in these days of war and are so ably demonstrating their ability to hold their own, that it is certain we have not heard the last of proposals to secure for them not merely a recognized position in the councils of the Church, but even the right to enter the ministry. The suggestion is startling, but at the same time it demands consideration, and this volume is a most valuable contribution to the discussion. It puts forth strongly and ably the reasons against the proposal, but it must not be left out of count that in the near future the place of women in the Church will be very different from what it has been.

The Introduction puts us in possession of certain leading facts. We are reminded, for instance, of Mr. H. W. Hill's unheeded warning at the meeting of the Representative Church Council in 1914 and of the way in which the matter was reopened at the time of the National Mission. The contention of those who favour the ministry of women is clearly stated by one of themselves:—"Our feeling is that priesthood is a human office, not at all a sexual one, and that since women are human beings it is unreasonable to refuse them an opportunity of holding it because they are women."

We also find here pithy extracts from articles in the *Nineteenth Century* and *Contemporary Review*, and perhaps Mr. Athelstan Riley's forceful reply to Miss Picton-Turbervill, entitled "Male and Female created He them," may be taken as a terse statement of the case as against those who favour the progressive movement:—"As between the sexes I say boldly that there is inequality in privilege, inequality in calling, inequality in opportunity of service. There is one set of physical functions peculiar to the man and another set peculiar to the woman, and no 'movement' will ever succeed in making them interchangeable." His argument is that if this, and much more with which he deals, be true in the natural sphere, it is not unreasonable to suppose that it holds good in the supernatural sphere, and that in it there should be inequalities and differences in callings and functions. A pronouncement made by Miss Maude Royden and an address by Mr. John Lee both come in for consideration, while the account of a public meeting held so recently as January 8, in the present year, reminds us that the subject is still being hotly debated in certain quarters.

The articles which follow vary in length and deal with differing aspects of the subject; and while we fear that those who are favourable to the movement will find little in these pages that affords them satisfaction, they will find it of immense service to study the arguments and evidence so carefully collected together. The volume is one to be reckoned with.

Canon Goudge's article, "The Teaching of St. Paul as to the Position of Women," is well entitled to the premier position, not merely because it is

the longest, but because it deals exhaustively with St. Paul's teaching, which we see in the Introduction has been impugned, and even described as "uninspired"! It deserves the most careful study by all who are anxious to arrive, so far as is possible, at the exact meaning of the Apostle's references to the place of women in the Church. At the outset the writer disposes once and for all of the theory that St. Paul held Oriental views of women, but that on the contrary he was a Hebrew of the Hebrews and that the notion that in his day the Hebrews held degraded views of women is entirely erroneous, and instances are given to show how he regarded women, recognized their utility and desired that they should be treated. He further disposes of the argument that the Apostle's teaching that "in Christ Jesus there is . . . neither male nor female," is a denial of the subordination of women, and he proceeds to show that subordination does not imply either subjection or inferiority. The limitation placed upon the activity of women in the Church and the reasons therefor, as given by St. Paul, are fully and frankly discussed. They are shown to be based upon the true relation of man and woman, and upon a necessity for women to be "in quietness" because public speaking and teaching involves too great a strain upon their nervous system. But the whole treatment of the subject is scholarly, lucid and sane, and the article gives the book a very distinct value.

Dr. Darwell Stone's brief contribution is a reply to Dr. Percy Dearmer, whose interpretation of St. Paul he describes as being "as perverse as his article is clever," and he makes mincemeat of the suggestion that the prejudice against women taking services is "an Anglican peculiarity."

Dr. Sparrow Simpson gives us an invaluable history of the ministry of women and more particularly of the office of deaconess, and he closes with a warning against the disparagement of tradition.

The remaining contributions are hardly less valuable. Dr. Geraldine Hodgson deals with the Ordination of women, and Dr. Mary Scharlieb with *The Medical Ministry of Women*, while Mrs. Romanes and Miss Sanders deal respectively with *The Religious Life* and *Younger Women and the Church*. There is in these latter articles more and clearer evidence than is found elsewhere in the book of a theological view-point, somewhat different from our own, but this not withstanding, the book, as a whole, forms a valuable compendium, well fulfilling the promise of its title,—to give an account of the place of women in the Church of God.

## II.

WOMEN IN THE APOSTOLIC CHURCH. By the Rev. T. B. Allworthy, M.A., B.D. Cambridge: *W. Heffer & Sons, Ltd.* Price 3s. net.

The sub-title of this volume describes it as "A critical study of the evidence in the New Testament for the prominence of women in early Christianity," and though there is nothing to indicate that its appearance has any immediate connection with the matters which we suppose led to the preparation of the former book, yet inasmuch as it deals with various points raised in the discussion as to the ministry of women in Church, it is of course a further contribution to that discussion. But it is much more than this,—it is the work of a student who has with infinite pains considered practically every passage in the New Testament which would throw light upon the subject.

Mr. Allworthy opens the subject by drawing attention to the "revolutionary attitude towards women adopted by our Lord," and he points out that while Jewish women enjoyed, in our Lord's day, considerable freedom, yet there was little recognition of their mental and spiritual capacities. The Jewish teachers did not consider it necessary or desirable that women should

be educationally on an equal footing with men. Consequently our Lord's treatment of them must, he says, "have been unintelligible to the men of His time,"—for He certainly showed that He had "a sincere belief in the intellectual and spiritual possibilities of women, and that He recognized no distinction in spiritual things between the sexes." He passes on to consider, as we have observed, all the women mentioned in the New Testament as members of the Church, as well as every passage dealing with their work and witness.

As the space at our disposal is limited, we turn to those passages in which Mr. Allworthy deals with the points considered by Canon Goudge. As to the veiling of women Mr. Allworthy mentions the fact that a bare head was ordinarily the badge of a woman of bad character: this may have been one of the reasons why St. Paul considered it was not "seemly" that a woman should take part in the meetings for worship with her head uncovered. Both writers agree in regarding the passage, "For this cause ought the woman to have power on her head because of the angels," as presenting serious difficulty. Canon Goudge notices the Revisers' rendering,—the insertion of the words "a sign of,"—but regards the addition as "speculative," and he very rightly says that if this gives us St. Paul's meaning correctly, it still leaves us in ignorance "as to what angels he refers to and what they have to do with the matter." In a footnote he refers to Tertullian's explanation, namely, that St. Paul may have had in mind the sin of "the sons of God" (LXX. angels) with "the daughters of men" (Gen. vi. 1-4),—this he considers "the best explanation." Mr. Allworthy, too, notices this, but he quotes the Robertson-Plummer International Critical Commentary on the First Epistle to the Corinthians (to which he frequently refers) describing this view as "somewhat childish" and as taking the meaning to be that "if a woman thinks lightly of shocking men, she must remember that she will also be shocking the angels, who, of course, are present at public worship." He, however, is compelled to add, "No satisfactory explanation of the 'authority' is offered." He emphasizes the fact which Canon Goudge ignores, namely, that "the Apostle takes the prophetic ministry of women for granted and assumes that it will continue." Canon Goudge takes "the child-bearing" through which women are to be saved as referring to the Incarnation. This Mr. Allworthy regards as "an attractive but highly improbable view." He prefers the simpler interpretation—"She shall be brought safely through child-birth, if they (perhaps husband and wife) continue in faith and love and sanctification with sobriety."

On the prohibition, "Let the women keep silence in the Churches," Mr. Allworthy has a good deal to say. He thinks it "quite possible" that the passage is an interpolation made in an age when (and he quotes Sir Wm. Ramsay) the dislike of the prominence and the public ministration of women "was intensified to abhorrence." His reason for this conjecture is that in Codex Bezae and other manuscripts it is placed at the end of the chapter. He gives other reasons and at the same time candidly admits that the hypothesis has not found favour with many English scholars. There seems to be no escape from his final conclusion that "the prohibition itself, whether made by St. Paul or a little later, would seem to prove that in the early days of Christianity women *did* teach; otherwise it would not have been necessary." We suspect that Mr. Allworthy would be among the number of those who sympathize with the movement to allow women to minister publicly in church. But there is nothing controversial in the book, which contains a vast amount of information and suggestion that is stimulating and illuminating. Its value is out of all proportion to its size and price, and it deserves to be set in the library among the works of reference.

THE NATURE AND FUNCTION OF THE SACRAMENTS. By the Rev. A. J. Tait, D.D. London: *Longmans Green & Co.* Price 3s. 6d. net.

Dr. Tait has done a very valuable piece of service by the publication of this book. The general position which he holds is learnedly explained and defended by innumerable quotations from Ancient and Reformed Divines in such books as those of the late Mr. Dimock. What was badly needed was a simple and constructive account of this position without the wealth of quotation, and having regard to certain phrases which have come to the front in recent years, such as the Sacramental Principle and the Extension of the Incarnation. Two of the nine chapters are devoted to an examination of these phrases, showing their precise applicability and their limitations. In regard to the first, the author does well to state concisely on his second page an important point which, if it had been borne in mind, would have saved the Church from many errors. "The Sacraments are signs and means of grace: and grace is not an impersonal force, or a kind of detached commodity which has an existence of its own apart from personality. Grace, in the sense in which we are now using the word, is the operation of the Holy Spirit upon the hearts and minds of men: it is essentially a personal influence."

One of the most valuable chapters is that on "Sacramental Language." Dr. Tait points out that the whole language of the Prayer Book rests on two principles, that a sign can be spoken of in terms which strictly are applicable only to the thing signified, and that people are supposed to be sincere in what they say. These principles are justified by the language of the New Testament, and Dr. Tait shows how the Pauline passages on Sacraments imply their operation. The application of this fact to the disputed phrase, "This child is regenerate," is expressed as follows: "From the point of view of the Divine giver, Whose gift of grace was given before the world was, the words are the language of Divine donation, declaring that the gift has been given, but leaving entirely undetermined the question as to the fact, time or manner of its actual reception and experience. From the point of view of the recipient, the words are the language of charitable presumption, it being presumed that the child or person has entered into the enjoyment of the gift, in so far as his capacity makes such enjoyment possible."

Throughout the book are scattered a few quotations from Jewel, which serve as a reminder of the identity of the thesis of the book with the views of the classical Anglican theologians. We most heartily commend the work.

C. H. K. BOUGHTON.

THOUGHTS ON RELIGION AT THE FRONT. By the Rev. Neville S. Talbot, Assistant Chaplain-General. London: *Macmillan & Co., Ltd.* Price 2s. net.

This is a valuable little book, written from a delightfully human point of view, upon a subject of great importance. The author, who has had personal and intimate dealings with men at the Front, addresses himself to the question: "How is it with the Christian religion at the Front?" Some of the ideas current at home concerning religion across the water are a good distance removed from reality. The status of the chaplains is wrong: they belong to the "super-world" of officers, which is separate from the men. The author defines this as an "unchristian position." Christ, he thinks, would have served as a stretcher-bearer. On the whole, his opinion is, there is not a great articulate revival of the Christian religion at the Front. Deep in the hearts of the men lie spiritual springs, which issue forth in cheerfulness, stubbornness, patience, generosity, humility and willingness to suffer and die. The race has not decayed: and the revival is of natural religion. Religion

as taught by the Church of England has been proved to have a feeble grip on the masses. The war overtook us in a condition of great poverty towards God. The writer pleads for a reordering of our presentation of religion to the men. Christianity, stressed as it appears to be at present, will never catch the souls of men. A hopeful note is sounded in the last chapter. "There is everywhere about, over here, a diffused Christianity in men who are better than they know. It seems like so much material that needs but a spark to set it ablaze."

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COMPARATIVE RELIGION. A. S. Geyden, D.D. London: S.P.C.K.  
Price 2s. cloth, net.

A little book, but an exceedingly conscientious guide to the student of the great religions of the world, and the significance of truths held by them in common. The author will not jump to conclusions, and in dealing with the early records of religion he persistently holds back his reader from yielding to that temptation. It is so easy to generalize, and to construct, apparently from stage to stage, a consistent history of the growth of religious ideas, when "it is only to a very limited extent that the conclusions appear to be justified." "There is a manifest advantage in the comparative inquiry into the beliefs of living tribes as compared with the records of the past." Dr. Geyden's earnestness is throughout a probable cause of some repetition of statement. The reader, at any rate, is not allowed to "scamp" his subject. The book is not a "short and easy" conspectus of the various non-Christian faiths of the world. It is a serious guide to the "science of comparative religion," a science still young, but holding the promise of great value in the future. The book is one in a most useful series of small evidential works projected by the Christian Evidence Society, and presented to the Christian public in the excellent form for which the S.P.C.K. is famous. A helpful bibliography and index add to the value of this little volume. E. H.

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STUDIES IN THE HISTORY OF ENGLISH CHURCH ENDOWMENTS. By T. Kestell Floyer, M.A., F.S.A., sometime Librarian of Worcester Cathedral. London: *Macmillan & Co., Ltd.* Price 3s. net.

The writer has presented a most readable little volume upon a most interesting subject. His intention is to "account for those conditions and features in the organization of our Church which still survive": and he does this remarkably well. The book is written with a charm of style and a wealth of illustration that combine to enthral the reader. "The Rise of the Parish Church," and "The development of 'The Parson'" are perhaps the most fascinating of the chapters. The perusal of the volume reveals the existence of a great many anomalies in the administration of the Church. These are, in the main, due to her long history. The author presents various schemes that would go far to remedy obvious defects.

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TWIXT THE OLD AND THE NEW. A Study in the Life and Times of John Henry Cardinal Newman. By the Rev. W. E. Bloss. London: S.P.C.K. 5s. net.

The substance of this volume represents a series of lectures originally delivered with no intention of the wider publicity of the printed page. There is no claim here to a complete biography; the essay is designed to be a study in human nature. Newman's fascinating personality is presented as manifested in his relations to the ecclesiastical life and thought of his age, with

a view to the fuller appreciation of the value of his life and work. The writer modestly disclaims all pretensions to originality, and expresses his desire to be the gathering together in concise and readable form of information which is only available to those who have access to larger and more expensive books. The volume is divided into the following sections: i. Religious Movements in the early years of the Nineteenth Century. ii. John Henry Newman—Early Life and Formation of his Religious Opinions. iii. The Oxford Movement. iv. Newman's Career as a Roman Catholic. To this interesting volume are added four valuable appendices—The Papal Aggression: Newman and Manning; Newman and Modernism; The Association of Ideas—and several plates.

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THE SECRETS OF A HOLY LIFE. By the Rev. R. Wood-Samuel. London: H. R. Allenson, Ltd.

The Bishop of Durham warmly commends this helpful little book in a characteristic Foreword. Mr. Wood-Samuel has packed into ninety-four pages a great deal of sound, sensible and withal Scriptural teaching upon the subject of holiness of life. The titles of the chapters will give a good idea of the scope of the book. In five pages headed Introductory, "the marks of a Holy Life are given in the language of Scripture." Then follow five chapters. I. The Secret of Self-knowledge: Searched by God. II. The Secret of Purity: Cleansed by God. III. The Secret of Continuance: Kept by God. IV. The Secret of Sustenance: Fed by God. V. The Secret of Power: Filled by God. Attractively got up and published at a shilling it is just the book to give to a young Christian.

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A TRUE MOTHER. By C. S. Maynard. London: Marshall Brothers. 5s.

We have fallen upon days when even the validity of the Christian experience is attacked, and this will prove a far more ruthless and more insidious enemy to encounter than those which attack the records of our most holy faith. These, which have been busy for the past forty years, we have perhaps lamented unduly, for their work tended to make belief less mechanical and more spiritual, and at any moment we were free to fly away to where the arrows of the critic cannot reach; to the living work of the Holy Spirit on the individual heart, to the corroboration endlessly afforded to the words of the Bible by the practical experience of the Church of Christ. Here was a stronghold into which one might always flee and be safe. But now, as in modern warfare projectiles become longer in range and more highly explosive, so does hostile analytical force attempt a wider scope, and endeavour to pull down the central tower of all our fortress, the position we believed unassailable, embodied in the triumphant words, "I know whom I have believed."

The outside of a book may be misleading, and this one with its lovely illustrations and its children's songs, would give little idea of the real problems it deals with. The sage, "Experience," whose voice is heard in every other chapter, is great on Mental Evolution, and explains that the individual child and the whole race run parallel to one another in their development. But there are glimpses beyond this, and the author throws the whole burden of the proof of the reality of the Kingdom of Heaven on the personal experience of each of the five sons and daughters, as they reach "the Age of Silence." The mother's position is a little pathetic, especially in dealing with the two children who grow up cleverer than herself. She starts with ecstatic hopes that faith in Christ will, as it were, "come natural" to her children, and she is baffled on this side and on that, and has to wait eighteen years; then, and

only then, she finds all her prayers are heard and her hopes abundantly realized. We leave her too happy to speak, listening to the chimes singing their praises to "the Lamb on the throne above."

SEVEN HUNDRED STORIES AND ILLUSTRATIONS OF CHRISTIAN DOCTRINE.  
By the Rev. Walker Gwynne, D.D. London: S.P.C.K. 5s. net.

This is a considerably enlarged edition of a work, compiled by an American Clergyman and first published in 1897. It is not surprising to read in the preface that this collection represents over thirty years' "patient gathering from every quarter." The unique feature of the book is that it follows the course of the Church's Year, each Sunday having a number of quotations. This strikes us as being more likely to be helpful than a collection arranged under alphabetical headings. In turning over these pages, crowded with pleasing stories, we have been struck with the fact that a very large percentage of them are connected with great sailors and soldiers or naval and military exploits. For example, among those for the Second Sunday in Christmas-tide—general subject—Infant Baptism—we have the following—The true Soldier. Good Soldiers. He is a Soldier. No Surrender. Perseverance in the Christian Soldier. Faithful unto death. Soldiers of Christ. No Retreat. The Benefit of Early Training. Waterloo won on the playfields of Eton. Pledged to Eternal Warfare. Hannibal, etc. We draw attention to this because no doubt many of those who in these stirring days have, as Chaplains, to address men in both services, will be glad to know of a book containing many stories likely to help them in the preparation of their addresses. How carefully the compiler has done his work may be gathered from the fact he mentions—that having consulted two similar works, from one of 3,000 illustrations he only extracted *two* and from another of 6,000, only *one*! This is not a collection of unconsidered trifles but a really valuable work of reference.

