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The Ministry in the Church in Relation to Prophecy and Spiritual Gifts by H. J. Wotherspoon

Review by: T. W. E. Drury

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of the Gospel is in simpler and shorter terms: *μὴ φοβοῦ μόνον πίστευε*." Confidence, not deprecation, is the mark of true prayer. And this strain runs through the whole book. It attains a crescendo in the essay on "Repentance and Hope," and here, we imagine, certain readers will catch only discords. The writer is especially hard on the type of penitence taught in devotional manuals. If the average man is not thinking at all about his sins, the Christian who follows these models of Catholic piety is thinking far too much. A constant grovelling in the dust is not the best way either to please God, or to overcome sin. Renewal, not retrospection, is the thing. All this is true, but scarcely to the point. Excessive contrition is not the great danger of our time, and while still keeping within the bounds of common sense, the emphasis might well have been laid on the other side.

It is impossible, in the space, to do justice to a book with such a range of subjects. The perplexities which harass the practice of intercession and petition are boldly faced, and although the writers would be the last to claim that they had pierced to the heart of the mystery, they have shed some new light upon it. We should like to see most of the suggestions in the essay on "Worship" for the reform of the liturgy adopted; indeed that essay contains an analysis of worship which, within limits, is exceedingly valuable. The note of awe is hardly so dominant as it ought to be. And the same might be said of the whole book.

R. SCANDRETT.

**THE MINISTRY IN THE CHURCH IN RELATION TO PROPHECY
AND SPIRITUAL GIFTS.** By H. J. Wotherspoon, M.A., D.D.
(Longmans.) 4s. 6d. net.

This book is the outcome of five lectures delivered in the University of Glasgow; it is also, quite evidently, the outcome of the mature reflexion of one who writes, not merely as an ecclesiastic, but as a theologian. It is unconcerned with controversies about episcopal or presbyteral or congregational theories of the ministry; it has nothing of the shilling handbook flavour; it demands the reader's close attention from start to finish; but it will repay a careful study, for it is full of good points and suggestive arguments, besides summarizing an amount of information upon the region of church history which is of supreme importance.

Dr. Wotherspoon's main controversy is with the theory of Twofold Ministry as laid down by Harnack, and practically derived from a combination of Lightfoot and Hatch's theories, together with the newly discovered *Didache*. This, in short, distinguishes a double organization; a ministry charismatic, universal, ambulatory; and a ministry legal, institutional, elective, local and stationary. The

charismatic ministry is supposed to have survived until about the middle of the second century, when it suffered rapid collapse, and was replaced by the more mundane ministry of Bishops, Priests and Deacons already existing.

The writer sets himself the task of re-examining the New Testament and the Apostolic Fathers, with special reference to the Charismata, and to the relation of the Charismata to the Ministry. But the *Didache* has to be reckoned with. We may compare the discovery of this document and its subsequent publication in 1883 to the romance of the discovery of the planet Neptune: its existence was already postulated. As a consequence, an undue amount of deference was paid to it. The writer devotes one whole lecture to this subject, and the conclusion of his detailed criticism is that the *Didache* has been over-worked, and that its own position has not been so firmly established as to constitute it a reliable picture of any part of the sub-apostolic church.

It is in his chapter upon the cessation of supernatural manifestations in the Church that we seem especially to discern the hand of the theologian. He strongly desires to account for the cessation otherwise than by any such theory as that God was once nearer the Church than He is now; or that the Church in subsequent ages had lost something of its distinguishing spiritual character. "We need not postulate (p. 94) change on the Divine side—the onrush of the Spirit continues as before; what occurs is perhaps rather an adaptation of the Body of Christ to that newly given Soul which is His Spirit." The abnormality of the first days was not upon the side of the Spirit Who comes, but of the humanity to which He comes. All this ultimately bears closely upon the question of the survival of the charismatic ministry.

The Prophet of the New Testament and of non-canonical writings is exhaustively scrutinised, with a strong tendency in the result to reduce him from the specialised position in which certain inferences from the *Didache* and elsewhere seemed to place him. The writer contends for the Divine origin of the institutional ministry. "Pentecost," he says, "did not produce ministry; Pentecost found ministry and vitalised it. Pentecost has not to do with form but with power." There is a Twofoldness in the first stage only, due to the uniqueness of the apostolic office, which is both charismatic and institutional. The apostolate is "the institutional force within the Church's charismatic mass."

To turn from the matter to the manner of the book, we venture to indicate one or two small points where we think some improvement might be effected. In the absence of an index, one refers to the analysis under the Table of Contents, and it is disconcerting to find in some instances the numbering in the text does not correspond to

the numbering in the analysis; in others, that the text has no corresponding numbering. Punctuation leaves something to be desired; it is fatiguing to have to read such a sentence as this (p.63): "This reading of the situation [*i.e.* Hatch's theory] was very generally accepted, and until Sohm in 1892 completed the cycle by balancing Hatch's purely mundane theory of the ministry with a theory as purely charismatic may be said in one modification or another to have held the field." But these are slight disadvantages in a work which proves itself to be a modest, as it is an eminently careful and unbiassed investigation of an important branch of Christian origins.

T. W. E. DRURY.

A HISTORY OF THE IRISH DOMINICANS. By M. H. MacInerny, O.P. Vol. I., Irish Dominican Bishops (1224-1307). (Browne and Nolan.) 10s. 6d.

In this bulky volume of over 600 pages we have only the first-fruits of Father MacInerny's researches into the history of the Irish branch of the Order to which he belongs. Four other volumes are to follow, which will deal with Martyrs and Confessors; Provincials of the Order in Ireland; Professors, Preachers and Writers; and Priories, their Founders, Benefactors and Vicissitudes. All students of Irish Church history will await these succeeding volumes with considerable interest.

The author of this monumental work tells us that four years ago he was brought back from Australia to undertake it. Those four years must have been spent in unremitting toil. The system adopted has been to unearth every possible scrap of material from its hiding place on the shelves or in the muniment room of one of the many Libraries and Record Offices visited by Father MacInerny, and not only to use it in compiling the work, but to publish it in full. Thus any who choose to differ from the conclusions arrived at can use the material to form their own conclusions without the trouble of unearthing it for themselves.

The Dominican Archbishops and Bishops who are dealt with in this first volume are Reginald, O'Scannell and Jorz of Armagh, MacKelly of Cashel, Darlington and Hotham of Dublin, O'Sullivan of Cloyne and Lismore, Cristin of Ardfert, O'Lee of Killala, O'Connor and O'Donnaver of Elphin, O'Scoba of Raphoe and O'Currin of Kilfenora. They were not, for the most part, men of any great eminence in their day, possibly of even less eminence than Father MacInerny thinks. Yet they are not, from a historical point of view, the less interesting on that account. The history of any period is more clearly shown in the lives of the mediocre than of the great, and Ireland has suffered from having its history, both ecclesiastical and political, written by men who were mere par-