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REVIEWS OF BOOKS.

BISHOP MOORHOUSE.

BISHOP MOORHOUSE, of Melbourne and Manchester. By Edith C. Rickards
With portraits and illustrations. London: *John Murray*. 14s. net.

This is the biography of a great and a strong man, who presented an outstanding figure in Church life during the second half of the nineteenth century. The story is written by one who manifestly has a very high regard for the Bishop; and, like all biographies, it portrays its "hero" as almost flawless. The theme is great, the character to be delineated is strong, the period full of important "movements"; but the reader of this book, though fascinated by the record of a brilliant career and unique work done, puts it down with something of a sense of disappointment in the treatment. There is something missing. Such a life as that of Bishop Moorhouse should have been written by a man; for its outstanding feature was strength.

Born in Sheffield in 1826, James Moorhouse might naturally be expected to love the North, and be at home among its rugged, blunt and warm-hearted folk. An early mystic experience left a deep and lasting impression on his spiritual life. His first short curacy at St. Neot's prepared him for a unique ministry at Sheffield, under the Rev. Thomas Sale, among the working-men of the late "fifties." A Men's Institute was the centre of this, where valuable work along the lines of Christian Evidence and Scientific Thought was done. Plain speaking, hard hitting and patient continuance met with abundant results, and this experience left its mark, which was to be apparent years after in Melbourne and in Manchester.

London claimed James Moorhouse in 1859. His first sphere of labour in the capital was as curate under Canon Harvey at Hornsey. His vicar was like a father to the curate, and it was through the Canon's influence that Moorhouse was appointed, in 1861, Select Preacher at Cambridge—an honour never granted to a curate before. Once Canon Harvey told his friend, the Rev. Daniel Wilson, of Islington, what a wonderful curate he had in James Moorhouse, and received this advice, "Keep him in his place." "That's what I am always trying to do," was the answer, "for his place is in the pulpit, and mine in the reading-desk."

The promise of his early ministry was more than fulfilled in the years that followed, when Moorhouse was vicar of St. John's, Fitzroy Square, and afterwards of St. James', Paddington. While vicar of his first parish he was Hulsean Lecturer at Cambridge, and while at Paddington he was Warburton Lecturer at Lincoln's Inn. As Chaplain in Ordinary he preached before Queen Victoria, and was a Prebendary of St. Paul's. The work at Paddington was so exacting that the new vicar had to re-arrange his habits, and this was his programme: "He would give up two evenings a week to social engagements; the others should be at his own disposal for study. So on those four evenings, after a simple dinner, he slept for an hour. Then, refreshing himself with a cup of tea, he would slip away to his study and work till between one and two in the morning." When he came to Paddington, Moorhouse found the custom of an evening celebration of the Holy Communion; and after adding early celebration every Sunday and one a month at mid-day, he was minded to do away with the evening Communion; but when he found that there were many in his parish who were unable to communicate at any other time, he altered his intention, and the late celebration remained. During these last eight years in England, before his ministry in

Australia, James Moorhouse exercised a wonderful influence in Paddington and beyond it, and came into intimate contact with many men of note.

No sooner had the offer of Melbourne come, and been accepted, than Lord Salisbury offered Moorhouse the Bishopric of Calcutta, which carried with it the office of Metropolitan of India. But his decision remained unaltered, and he left England in 1876, aged fifty, for his ten years' work in Australia.

The new Bishop threw his whole heart and soul into the work in his antipodean Diocese, and in championing the cause of religious education in the schools was accepted as the spokesman of all shades of Christian thought. The urgent problem of irrigation called forth his support, and he never failed to point out the neglect of this in the past and the pitiful consequences. Pressed, in a time of drought, to issue a prayer for rain, he said he would do so, but it would be of this form: "O Almighty God, we humbly beseech Thee to pardon us for our sinful waste and neglect of Thy bountiful supply of rain and waters, and give us grace to make better use of these Thy precious gifts in the years that are to come."

The Bishop was diligent in visiting his diocese and faced danger many a time in the discharge of his self-imposed duties. To his credit may be set down the work of building the stately Cathedral in Melbourne, which has taken the place of the church previously used as a cathedral—a building which Bishop Moorhouse unpolitely described as "squalid." From the material point of view, this was perhaps his greatest work; but from the spiritual standpoint, it would be difficult to find a more wonderful work than the new Bishop did by his weekly courses of lectures, which he delivered each autumn of the years he spent at Melbourne. The attendance grew and grew, until the big Town Hall, holding four thousand, was regularly filled. These lectures dealt sometimes with a book of the Bible, sometimes with a moral problem, sometimes with a supposed irreconcilable opposition between science and religion, and the people from far and near flocked to hear him, and his utterances were printed and circulated throughout Australia and New Zealand. The *Melbourne Punch* on one occasion depicted the Bishop with boxing-gloves on, and his opponents labelled "Jews," "Turks," "Infidels," and "Heretics," lying knocked out in various directions.

The call-back to England reached the Bishop in a remote part of Victoria—a telegram, by special messenger, sent by Lord Salisbury, offered him the Diocese of Manchester, vacant by the death of Bishop Fraser. The laborious duties of the past ten years had begun to tell upon a man so vigorous as Bishop Moorhouse, and at the age of sixty he felt constrained to accept the invitation to Manchester. He set forth his reasons in an address delivered at Melbourne, which he called his *Apologia pro fugâ meâ*.

From 1886–1903 the scene of the Bishop's labours was "the London of the North," where he proved himself a strong man and a capable leader. Some one once said to Bishop Stubbs, "There is that Bishop of Manchester running his head against a stone wall again," and Bishop Stubbs replied, "Oh! so much the worse for the stone wall." During the period of his episcopate, Bishop Moorhouse was the strongest force in the Northern Province. He strove to be a fair bishop, recognizing and rewarding merit wherever found in a man loyal to the teaching of the Church. "This is my standard. I have to take care that I do no injustice to any man who keeps himself within the limits and allowances permitted by the laws and constitution of the Church of England, whatever his private opinions."

He resolved to stop litigation, and in his seventeen years at Manchester scarcely a case came before the Courts. Himself a diligent student of critical questions, he deprecated the introduction of criticism into the pulpit.

As in Melbourne, so in Manchester, he sought to know every part of his

diocese intimately, and visited all the six hundred parishes more than once. He would give up a whole day to a parish, meeting clergy, district visitors, teachers and all other workers, visiting the schools, and holding meetings for all the parishioners who could be collected together, till he felt he had a full grasp of the situation. He noted everything—the housing conditions, proportion of rich and poor, relations between employers and employed, condition of the children, special temptations of the people, the helps provided towards an honest and good life.

Bishop Moorhouse was a keen advocate for the higher education of women, and held that women had a natural affinity for the ideal and the eternal. He championed the cause of the Church in three sermons preached in Manchester Cathedral, when Cardinal Vaughan attacked it in 1894-95, and with regard to Nonconformists, he agreed with Dean Stanley in looking upon them as nonconforming members of the Church of England, and prophesied that "the day would not be far distant when there might be a real, if not a formal, union of all Protestant Evangelical Churches."

Increasing years and decreasing physical strength led the Bishop to resign his important work in Manchester, and he generously declined the retiring pension to which he was entitled, because his successor would need the full income of the see, and in order to give the Crown a wider range of choice in appointing a successor.

At his final sermon Manchester Cathedral presented a wonderful sight. "The people were standing up in the aisles of the nave, in the middle of the Choir, and all round the ambulatory, so that a passage had to be cleared for the Bishop to get from the nave to the pulpit; and one of his chaplains, who came immediately after him, noticed that as he passed many men stretched out their hands to touch his lawn sleeves as a last token of farewell."

The last twelve years were peacefully spent at Poundisford Park, near Taunton, a lovely Elizabethan mansion which the Bishop acquired, in view of the Blagdon Hills on one side and the Quantocks on another. Three years after the Bishop's resignation his wife was called Home—the faithful and inspiring companion of nearly forty-five years. During Mrs. Moorhouse's last illness, Miss Edith Sale, the Bishop's niece, took charge of the household, and on her death was the companion of her aged uncle. A closing chapter of this memoir is from the pen of this devoted niece, and describes the peace and quiet of those closing years of a truly great life. Invitations to speak and preach were refused on the ground that the preparation necessary was now too much effort, and we have the picture of an old man dipping into modern scientific and theological literature—like the *Interpretation of Radium* and *Foundations*—reading again with delight the familiar works of Dickens and Scott, being charmed with Conan Doyle's *Sherlock Holmes* and *The White Company*, or seeking relaxations that carried him back to his undergraduate days, as he worked twice through the examples in Bland's "Algebraical Problems."

In the spring of 1914 his bodily strength markedly failed, and on April 9, a year later, he passed to the Higher Life. As he lay waiting for the call Home, he was heard repeatedly murmuring, "Lord Jesus, forgive me"—committing in death his soul to the loving keeping of the Lord he had served so long and so faithfully in life.

C. E. W.

THE GREAT THEME.

THE RESURRECTION OF CHRIST: An Examination of the Apostolic Belief and its Significance for the Christian Faith. By the Rev. John Mackintosh Shaw, M.A. (Edin.), Professor of Apologetics and Systematic Theology in the Presbyterian College, Halifax, Nova Scotia. Edinburgh: T. & T. Clark. 9s. net.

The student who wishes to have a sound, scholarly and orthodox presentation of the great fact of the Christian Faith will find it here; and in days when the Truth is so ruthlessly whittled away, it is good to find such a work from the pen of a man in the front rank of scholarship.

This work is the outcome of requests made to the Publishers from different quarters for the publication in a separate book form of the article on the "Resurrection of Christ" in the recently issued second volume of Hastings' *Dictionary of the Apostolic Church*. The opportunity has been taken to expand and amplify the original article at different points, with a view to greater clearness and explicitness of position. Especially is this the case with the chapters dealing with the nature of Our Lord's Resurrection Body.

"It is the writer's conviction that the 'reduced' or 'attenuated' Christianity which is the outcome of indifference to the bodily aspect of the Resurrection, not only does less than justice to Apostolic thought, but has serious consequences for our belief in the centrally determinative and constitutive significance of the Resurrection of Christ for our view of the world and life, and in particular for our belief in the ultimate subjugation of the entire material order to the purposes of spirit."

On the appearance of the article in Hastings' *Dictionary of the Apostolic Church*, the *Times* Literary Supplement gave emphatic notice to the article as one that deserved the attention of New Testament scholars, and expressed the hope it might be republished in separate book-form, as had been done in the case of Dr. Sanday's article on "Jesus Christ." And, under the same circumstances, the Editor of the *British Weekly* described Professor Shaw's article as "the best and most comprehensive handling of the august theme which is accessible to the English reader. . . . The article is worth the price of the whole volume, and lends distinction even to its distinguished place." Such high praise is more than merited.

In days when "a somewhat new situation" faces us, and when in attempting to recommend Christianity to "the modern mind," many of the opponents as well as supporters of Christianity are denying or minimizing the bodily resurrection of Christ as a vital or essential part of the Christian faith, Professor Shaw expresses belief in the Resurrection "as the Apostles believed in it." He takes up every point and examines all with frankness, honesty and cogency; and the result is a treatise deep enough to satisfy the scholar, and simple enough to meet the needs of the average reader.

The line of argument is briefly as follows: The place of the Resurrection of Christ in the Apostolic Church is first stated: and then the Apostolic evidence for the fact of the Resurrection is adduced: (1) The primary evidence; (2) The documentary evidence, under two heads, The witness of St. Paul and of the Gospels. Then the Apostolic witness to the nature of Christ's Resurrection Body is weighed—(a) The Witness of the Gospels; (b) The Witness of St. Paul. Thirdly, the significance of the Resurrection of Christ for Apostolic Christianity is considered—(a) Evidential significance in respect of the Person of Christ, His Work, The Christian Hope; (b) Essential or Constitutive Significance for Christ Himself, Christian Life and Experience, the Consummation of the Kingdom of God. Finally comes an examination and refutation of attempted materialistic, or

semi-materialistic, explanations of the Apostolic belief: (a) Older Forms, e.g., The Swoon Theory, The Theft or Fraud Theory, The Subjective Vision or Mental Hallucination Theory, The Objective Vision or Telegram Theory; (b) Three Recent Forms, e.g., The Psychological or Psychical Research Theory, The Mythological Theory, The Spiritual Significance Theory, The "Supernatural-without-Miracle" Theory.

This full and frank consideration of so great a theme leads the author to declare: "It is in the light of these considerations that the physical Resurrection becomes credible, and even antecededly probable. It is not an isolated abnormal incident in an otherwise normal career. . . . But the Resurrection is the resurrection of Jesus, and, as such, an event at once with unique antecedents and unique consequences. Its context on either side is miraculous. It is the culmination of a unique human life—a life which was a moral miracle, constituting a break in human experience, and making such a physical miracle as the Resurrection altogether natural and congruous." Would that there were more modern theology on such lines!

C. E. W.

THE CHURCH AND INDUSTRIAL UNREST

CAN CHURCH AND INDUSTRY UNITE? By David Carnegie. London: *Marshall Bros.* 3s. 6d. net.

This is the work of an enthusiast; it is also the work of a man with great experience, and a sound knowledge of industrial conditions. What he has to say, therefore, is worth attending to. Everyone admits that industrial chaos rules everywhere to-day; and it is useless to blink the fact. Everyone, with a tincture of understanding, knows that half-a-dozen competing panaceas are being offered, by means of which chaos may be brought into order. Sidney Webb, wrapped in the dreams of the idealist, thinks that the completely socialized State will be the beginning of the Millennium; Mr. Penty looks to the revival of Medieval Guilds as the best, and, indeed, only means of avoiding the Scytha and Charybdis of Capitalism and Socialism; the neo-Marxians believe in the Soviet form of government (or rather of mis-government); a few, followers of Bakunin, preach anarchy. What has the Church to say to all this? For decades past she has been too often indifferent, sunk in apathy (some say); and now that, under the pressure, partly of fear, partly of conviction and renewed life, she is feverishly moving, she is surprised that she is not taken quite seriously by workers or secular economists. The Church is, says Mr. Carnegie, "in the balance." Yet she has a warrant for action, and her warrant is in the title deeds bequeathed her by the "Apostles and Prophets." Mr. Carnegie sees that only Christianity can get us out of the terrible impasse in which the world finds itself to-day. "Capital," said a wise man, half a century ago, "is having its day; Labour will have its day—and its vengeance." Now it is in the power of the Christian Church to blunt the edge of this vengeance; it is in her power—if the power be well and sympathetically applied—so to guide the thoughts of the present age as to bring them under the rule of Christian ethics. She cannot achieve more, for that is all that is needed; with less she dare not be content. Mr. Carnegie in his very useful little book, shows his readers some, at least, of the ways in which the Church of Christ may act to-day; Churchmen, of all grades and of all sorts of views, will do well to study his exposition. We are much impressed by his excellent chapter, "Education in the Homes." Probably the secret of success lies, for all Church workers and evangelists, in the homes of the people; make them pure, and sincere, and wise, and all else that we need will accomplish itself without serious difficulty.

But we must not forget that the business of the Church, though deeply

concerned with the material well-being of the people, goes beyond this. "Go thou and preach the Gospel" has wide implications, indeed. But we must never be satisfied with merely preaching a "progress" which is only a counterfeit of reality, if it be not based on national regeneration. National regeneration, however, depends on individual sanctification; and we must preach that *first*. First things must be put first, or the chaos will deepen. There are gaps in Mr. Carnegie's teaching which need filling. But, within its limits, this is a brave and wholesome book.

SEASIDE PARISHES.

PROBLEMS OF PLEASURE TOWNS. Edited by the Rev. F. Dormer Pierce, Vicar of Brighton. London: S.P.C.K. 2s. 6d. net. In paper cover, 1s. 6d.

This little volume is the outcome of a conference held at Brighton in February of last year, when a number of incumbents of seaside parishes met to discuss the problems which confront those who work in such places. Obviously they differ from those with which the clergy are face to face in places where the population is more or less stationary. The late Bishop of Lewes contributed the Introduction, and the first paper on "The spiritual atmosphere of the seaside parish," which—as he says—depends upon the influence of the Church and the civic authorities. Canon (now Archdeacon) Daldy of Bournemouth, and Archdeacon Hoskyns of Hastings, deal with ministry to the sick and convalescent, and Sunday at the seaside. The latter is treated on broad lines, and a note says that several speakers pointed out that it is useless nowadays to take a strict Sabbatarian line. Archdeacon Aspinall deals with Open-Air work and gives some account of the work carried on at Blackpool. There are useful hints by other contributors as to how those who come to amuse the public and the seafaring element can best be reached. Nor are the moral difficulties which are acutely felt, more especially in the larger places, forgotten or the important work of getting at the children. There are many seaside parishes, like Bridlington, Yarmouth, Gorleston, Southwold, Felixstowe, Clacton, Walton-on-the-Naze, Frinton, Worthing, where Evangelical Churchmanship is well to the front, and we wonder why none of the incumbents of these places are represented among the writers of these papers. We miss, too, in the paper on Children's work, any reference to the splendid work of the Children's Special Service Mission which has been so fruitful both among young and old. Many of our leading clergy began witnessing for Christ at these services. However, saving this criticism, there is a great deal of useful matter in these pages.

THE GROWTH OF THE PSALTER.

THE HYMN BOOK OF THE CHURCH: OR, THE GROWTH OF THE PSALTER. By Frances Arnold-Foster. London: S.P.C.K. 8s. net.

The writer has taken a good deal of pains to make this book attractive to the general reader. The reverent way she handles her theme is in pleasant contrast to the method pursued by some writers. The conclusion of the higher critics are accepted, for the most part, but not of the extreme critics (e.g. Prof. Kennett and the late Dr. Cheyne), who have a curious fancy that all, or nearly all, the Psalms are Maccabean. And this in the teeth of tradition and of commonsense. It is strange that Miss Arnold-Foster makes no mention in her book of Prof. Robertson's admirable Croall Lectures on the Poetry and Religion of the Psalms, one of the most scholarly, devout, and sane books written on the subject. She relies largely on Briggs's edition of the Psalms (in the "International Critical Commentaries" series)—no

doubt a valuable work, but largely to be discounted because so frankly subjective in its outlook. After all, tradition does count for *something*. We are beginning to see this in secular history. What "critics" regarded thirty years ago as legendary or mythic in the histories of early Rome or—to go back further—of Crete, is now proved to have a real kernel of fact. So it will prove in the case of the Old Testament when once the spade of the archæologist has brought to light new material for the correcting of modern theories. Let us "amass our *facts*."

One of the best sections of this book deals with the Creed in the Psalms, and the reader will find much to instruct and delight him here. We may add that this little work is supplied with a good index.

FOR THE TWENTIETH CENTURY.

THE MESSAGE OF THE GOSPEL TO THE TWENTIETH CENTURY. By the Rev. R. W. Corbett, M.A. London: *Elliott Stock*, 3s. 6d. net.

This volume is in the form of twelve letters, which embody the substance of a course of addresses that summarized a ten years' course on the text of the New Testament. The intention of the writer is to distinguish "The rudimentary and mechanical interpretation of the Gospel of the Christian Church in its infancy from the vital and spiritual apprehension discernible in the Apostolic Tradition and Teaching: characterized by the Apostles as the mature and spiritual interpretation as in contrast with the primary, immature and natural." In the preface he indicates that as Natural Science is now discarding its rudimentary and *mechanical* interpretation of the universe for a *vital*, so simultaneously the Christian Church is being called to discard its rudimentary and mechanical interpretations of the Gospel for the spiritual. The author then proceeds to give point to his argument by an illustration drawn from Natural Science; the rudimentary conception, based on appearances, that the sun revolved round the earth, had to give place to the observed fact that the earth revolves round the sun. But in this illustration the "rudimentary conception" was wrong, untrue to fact. Is the reader to infer that the conservative and simple faith of those who read the Gospel and believe the story as it stands is wrong: and that the world has waited for the author, and such as he, to put them right?

The volume suffers from lack of lucidity; and if its message is to reach the twentieth century, as is the writer's hope, it will have to be presented in more simple style and language.

THE PRIMATE'S SERMONS.

THE TESTING OF A NATION. By Randall Thomas Davidson, D.D., D.C.L., Archbishop of Canterbury. London: *Macmillan & Co.* 6s. net.

This volume contains the sermons or addresses given at Special Services on Anniversary Days during the five years of war. There are fifteen sermons and four addresses: and there is not one that does not sound a high spiritual and timely note. The first "The Eve of a Great War" was preached on August 2, 1914, in Westminster Abbey, when it was "just conceivable still that for us in England the storm-cloud will roll by unbroken;" and the last were delivered in the Abbey and in St. Paul's, in May and June, 1919, in memory of the officers and men of the Oversea Forces, the Sailors, the Naval and Military Chaplains, who had fallen in the Great War. Between those limits we are reminded again of the solemn anniversaries of the Declaration of War; the great days of Intercession, when at the beginning of each New Year, the nation cried to God; the Armistice; the Day of Thanksgiving,

July 6, 1919, and other great occasions. Here are great and solemn words—words expressed with dignity, deep emotion and high spirituality. They are words which ought to be remembered, now that the prayers have been answered, the dangers averted, and the war won—lest solemn impressions be allowed to fade and a people, wondrously delivered by God, drop back into indifference—or worse.

THE PROBLEM OF INDIA.

INDIA IN CONFLICT. By P. N. F. Young, M.A., and Agnes Ferrers. London : S.P.C.K. 3s. 6d. net.

In this little volume two experienced teachers analyse the new forces working so powerfully in present-day India. Nationalism is the key-word in India now, and we may discern its manifold activity everywhere. Indians are obsessed by political questions, and contact with Western civilization is leading to all sorts of confusion, intellectual and moral alike. There are signs that the supervision of education by the C.M.S. and other missionary bodies will shortly be relaxed, and that the Government will take education into its own hands. All this means that the great truths of Christianity will not have much chance of adequate presentation in Indian schools. Now we want to know exactly where we are in these most important matters ; and Mr. Young's little book will help us to understand the facts. It deserves to be widely read and carefully studied. We should certainly like to see copies placed in the India Office ; it is always well that the permanent officials should have some knowledge of the country they are dealing with, and that this knowledge should not always come through " official " channels.

THE DOCTRINE OF ANGELS.

ANGELS SEEN TO-DAY. By the Rev. A. Maurice Elliott and Irene Hallam Elliott. London : Robert Scott, 3s. 6d. net.

In the Introduction which Canon Masterman contributes, the readers are warned that " there will naturally be much in a book on such a subject as this in regard to which we shall not find ourselves altogether in agreement with the writers." This caution is fully justified ; for while there is that in the little volume that interests and edifies, there are passages that are quite the reverse, and the closing pages purport to record facts which rival for sheer incredibility anything that appears within the covers of *Raymond*.

The authors divide their work into three parts. In Part I., after an introductory chapter on " The Holy Angels," there is an examination of New Testament evidence, and a collation from the works of modern divines of references to angels and their ministry. In Part II., after a chapter on Old Testament evidence, there is a return to the New Testament, and a chapter on " Remarkable Happenings recorded in Scripture and elsewhere." Part III. deals with " Soul-sight,—Soul-hearing,—Soul-travelling." Concerning this section the preface gives a cautious word : " The closing section of the book must stand on its own merits." For, truth to tell, it bears a close resemblance to what has been coming from the pen of Mr. Vale Owen !
