

profound misunderstanding of the missionaries' Master is more pathetic than words can tell. It may be that at first some faultiness in His servants obscured Him to the eager boy, but the final responsibility for a maintained attitude lies not at their door but at his own. The book may furnish food for hasty critics of missions; it will certainly call out from missionary-hearted Christians much prayer for its blind but winning writer.

G.



Notices of Books.

THE TUTORIAL PRAYER-BOOK. By Charles Neill and J. M. Willoughby. London: *The Harrison Trust*. Price 3s. 6d.

For "The Tutorial Prayer-Book" there is a great future. We have needed such a treatment for a long, long time, and men who have been waiting for a prayer-book manual which they could recommend to their Sunday-School teachers and ordination candidates without fearing lest they should thereby send them towards Rome rather than Canterbury, have got just what they want. The whole ground is completely (not to say minutely) covered, and covered well. We have never seen better use made of what may be called the mechanical side of the apparatus of study, tables, analyses, text display, and the like, an enormous mass of information has been condensed to manageable size, and the editors are fully justified in claiming to have produced a work that is "comprehensive yet concise."

Excellent is the treatment of the Collects, Epistles, and Gospels for the Church year, each Sunday and Holy Day receiving separate handling, and Dr. Warman's section on the Thirty-nine Articles is a lesson in how to avoid waste of words, though we should not like to think that the Articles were so wholly negative as to do no more than condemn errors.

Indeed, there is just a little tendency throughout the book to be rather anxious to demonstrate what the Prayer-Book is NOT, but the amount of good, definite, positive, Church teaching is ample, and the book could easily have been published at twice the price. Buy it, use it, recommend it—for it is what we want. Men reading for Prayer-Book examinations will welcome it with delight.

OUTLINES OF PRAYER-BOOK HISTORY. By W. Prescott Upton. London: *C. J. Thynne*. Price 2s. 6d.

Mr. Prescott Upton's "Outlines" occupy nearly 400 pages, and are concerned mainly with the Communion Service and Vestments. The whole question is discussed in careful detail, ancient fathers, medieval service books, martyred reformers, parliamentary legislation, modern writers, are all cited, and the reformed position of our Prayer-Book is made quite clear.

The "Ornaments Rubric" receives considerable attention and explanation, and the facts are once again at the disposal of those who require them. It is a long and perhaps weary discussion—this wrangle about laws and clothes—and some of us would fain see it brought by God's grace to a peaceful end, but Mr. Upton has bravely tackled it, sparing himself neither time nor trouble, and we are grateful for the information which he gives us.

THE JOHANNINE EPISTLES. By the Rev. A. E. Brooke, Fellow of King's College, Cambridge. *T. and T. Clark.* Price 10s. 6d.

We welcome heartily this addition to the "International Critical Commentary," and none the less because Dr. Brooke remembers that St. John wrote to edify. To forget this, as Dr. Brooke says in his preface, is "unscientific." His commentary, in this respect, has much in common with the admirable lectures on 1 John, which Dr. Law published in his "Tests of Life."

Among other points which we have marked for special approval are the admirable concordance, the careful study of the text, and especially the note on "solvit Jesum" (may it not be Johannine even if not authentic in the Epistle?), the careful argument for the priority of the Gospel as an existing body of teaching, the treatment of the eschatology, of Harnack's brilliant study of 3 John and of the writer's claim to be an eyewitness.

This last point brings us to the question of authorship. Here Dr. Brooke hesitates, but inclines to the view that John the Presbyter, who was in some sense a disciple of Christ, wrote the two smaller Epistles and had some share in writing 1 John and the Gospel. The Presbyter was the apostle's redactor. Doubtless many students of the Johannine problem are looking in the direction of some such mediating theory as this. It recalls Harnack's "Gospel of John the Apostle according to John the Presbyter." But an hypothesis which is not worked out, however interesting, is of little help. We will only observe that in our view 2 John cannot be separated from 1 John.

The weakest point of the book is one which Dr. Brooke shares with most other commentators—an inadequate use of Revelation and the letters of Ignatius and Polycarp. More matter might have been gleaned from the two latter (*e.g.*, *cf.* ad Eph. xviii. 2 with 1 John v. 6), and very much more from the former. The striking parallels in the use of *νικάω* and *βαρὺς* are not even mentioned, and the occurrence of *σκάνδαλον* (Rev. ii. 10) is noted without comment. Nothing is said about the Nicolaitan controversy which probably dominated the whole situation, and there are many places where we would read this controversy into the Epistle, and differ from Dr. Brooke. For instance, does not "idols" (1 John v. 21) practically mean *idolothuta* (Rev. ii. 14)? The treatment of the relation of the Johannine Epistles and vocabulary to the Pauline is also inadequate. These points are of no small importance. They affect the whole interpretation of the three Epistles.

Now that we have had our grumble we may say that, though the commentary will not supersede Law's work, it is the best we know, and that Dr. Brooke's workmanship is, as we should expect it to be, very scholarly.

H. J. BARDSLEY.

THE CREED IN HUMAN LIFE: A DEVOTIONAL COMMENTARY FOR EVERY-DAY USE. By Maurice Clare. London: *Hodder and Stoughton*.

The keynote of this book may be found in the words of William Penn: "The humble, meek, merciful, just, pious and devout souls, are everywhere of one religion, and when Death has taken off the mask they will know each other, though the diverse liveries they wear here make them strangers." The Creed in human life is the mainspring of action, not a barren formula. The writer has here, by means of examples from ancient and modern thinkers, enabled us to realize the wide scope of the subject. He has, indeed, been "a weaver of materials gathered from many quarters, which in the present fabric may acquire a very different significance from that which was theirs in the original." We took up this book fearing that the subtitle was suggestive of dulness. Our fears were groundless. There is hardly a page from which some new thought cannot be gathered, and the quotations are so strung together that they form one harmonious whole. Unconsciously we are led along paths which are rarely trodden by the ordinary person, who is made acquainted with the minds of such diverse thinkers as Baxter and Newman, Pusey and R. W. Dale, St. Augustine and "George Eliot," indeed, all the wisdom from Plato up to modern times is here presented for our instruction and delectation. Externally, the book is everything that can be desired—good paper, good printing, good binding.

TYPES OF ENGLISH PIETY. By R. H. Coats. Edinburgh: *T. and T. Clark*.

Generally speaking, we have here the relation between doctrine and devotion. All religion being based on the assumption that man desires the Infinite and is capable of apprehending it, he is so made as to be able to find rest and satisfaction in nothing else. But he proceeds through different channels. The author sketches these with rare impartiality. He shows the distinguishing features of the three great types—Sacerdotal, Evangelical, and Mystic. Of the first he remarks that "Keble, Newman, and Pusey were among the saints of the earth, men of whom the world was not worthy, and who would have adorned the Church of Christ in any age." But the Evangelical type is not lacking in men of a high Christian standard. The strict impartiality of the author is seen in his treatment of the group of quietists like Fox, Barclay, and the Quakers generally, who eschew symbolism, and seek communion with the Divine by "tuning the Æolian harp of the human soul to such a pitch of harmony with the mind and wish of God, that to every chord He strikes our own will vibrate, making a blissful and harmonious response, like the music of the spheres."

In his concluding survey the author observes that strongly marked temperamental characteristics tend to gather into well-defined groups. Unitarianism, for example, is usually associated with the cultivation of the intellect; Roman Catholicism makes a special appeal to the sensuous and æsthetic imagination; while Quakerism is content with the purely spiritual. "One type of man demands what is unique, startling, and supernatural to assist his piety; another distrusts everything that is not abstract, natural, and universal. One approaches God best by means of vague reverie, another must draw nigh accompanied by a precise ritual. One man places the whole of virtue in some form of abstinence, another conceives it to consist in the

service of the State." Thus, in each case, we have a differentiated type of piety. But we have said enough to show the trend of our author. The folds are ample; the robe itself is one and seamless throughout. We need only add that there is a good index, and the book is well produced in respect of paper, printing, and binding.

J. C. W.

THE GREAT TEXTS OF THE BIBLE. By J. Hastings, D.D. London: *T. and T. Clark*. Price 10s. ST. JOHN I.-XII. and I CORINTHIANS.

Another two volumes of this excellent series have come to hand. There is little to add to the commendation which we have been able to bestow upon the earlier volumes. The two sections of Scripture with which these volumes are concerned abound in great texts, and these volumes deal excellently well with them. We are glad to see that the discussion of I Corinthians xiii. 13 is headed "These Three abide," and that the common pitfall which suggests that faith and hope will disappear is avoided.

THE PRESENT AND THE FUTURE CHRIST. By the Rev. F. R. Montgomery Hitchcock, D.D. London: *S.P.C.K.* Price 2s. 6d.

A book by the author of "Clement of Alexandria" and "A Fresh Study of the Fourth Gospel" is likely to be interesting; and Dr. Hitchcock's new volume will receive a kindly welcome. In a thoughtful preface the author indicates the dangers of the present day—and they are varied and many; in the body of the book he is careful to point out where the remedy lies. "The spiritual lessons of the Fourth Gospel," he justly notes, "as applied to the present conditions of life and thought, are well calculated to lead men to Him Who alone can meet and satisfy the requirements and needs of the present age, and to Whom the future belongs." This is just the book to put into the hands of the younger clergy, who have such vital problems to grapple with in these days of unrest and unsettlement; it will enable them, in some measure, to meet those difficulties with greater confidence and resolution.

THE CHILDREN'S HERITAGE: TALKS TO THE CHURCH'S CHILDREN ON THE CHURCH'S FAITH. By the Rev. G. R. Oakley, M.A., B.D. London: *S.P.C.K.* Price 2s.

A well-meaning book, but (in our opinion) somewhat marred by the so-called "Catholic" tendency of the writer. The chapter on the "Holy Catholic Church" is particularly noticeable for the way in which "advanced" views are promulgated as though they were universally true.

PIVOTS OF PENITENCE, OPPORTUNITY, AND POWER. By the Rev. S. J. Sykes. London: *Longmans, Green and Co.* Price 2s. 6d. net.

This book is introduced with a preface by the Bishop of Hull, who commends it whole-heartedly. And, indeed, the book deserves to be considered for its clear and vigorous presentation of certain vital points connected with the Christian faith. Candidates for Confirmation, if they are not too young, would certainly be the better for mastering its contents. The book seems really helpful in a practical fashion.

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