

my answer. I verily believe that we who are called Low Churchmen desire heartily to be loyal to those in authority over us. But when it is a question of the liberty which we have in Christ Jesus and of the truth of the Gospel, we dare not give way, "No, not for an hour."



Literary Notes.

PROFESSOR WILLISTON WALKER has written a volume on John Calvin, which is to be the ninth volume in Messrs. Putnam's "Heroes of the Reformation" series, the last two issues of which were Professor Pollard's "Cranmer," and Dr. Cowan's "John Knox." The full title of Professor Walker's volume is "Calvin: the Organizer of Reformed Protestantism, 1509-1564." The author holds the chair of Ecclesiastical History at Yale, which is known as the "Titus Stout Professorship." It is said that, notwithstanding the prominence of Calvin, no biography of him has appeared in English for well-nigh fifty years. This new biography has been in preparation for a number of years, and it is anticipated that it will be found accurate, comprehensive, and agreeably written. Professor Walker has not attempted to exhaust the subject, for that would be impossible within the limits of the volume, but he has attempted to bring out, as clearly as it is possible, the interesting points in Calvin's life, especially those particular phases of his life which have been under discussion some time since—namely, the conversion of Calvin and his relations to Servetus. The volume will be well illustrated, while the various pictures have been selected with care, and endeavour to give the geographical setting in which Calvin's life was passed. The attitude of Protestants towards Calvin has changed much in the last fifty years, and documents discovered of recent years afford the biographer some new facts.



Although Mr. Birrell probably has more work to do at the present time than most men, it is surely interesting to learn that he is to edit a volume of "Browning's Poems," to which he will contribute an introduction, for a new series which the well-known firm of Edinburgh publishers, T. C. and E. C. Jack, are inaugurating. This new library should prove a very attractive one, inasmuch as each of the volumes are to have introductions by critics of high standing. The editor of the series—which is to be called the "Golden Poets"—is that indefatigable and hard-working Scotsman, Mr. Oliphant Smeaton. The following volumes have already been arranged for: "Spenser," edited by Mr. W. B. Yeats; "Whitter," by Mr. A. C. Benson; "Coleridge," by Professor Dowden; "Longfellow," by Professor Saintsbury; "Wordsworth," by Professor Dixon; "Herrick," by Canon Beeching; "Byron," by Mr. Whibley; "Keats," by Mr. Arthur Symons; and "Shelley," by

Professor Churton Collins. Six volumes will appear before the close of the year. They will not be high priced, but will be artistically produced, and each volume will be illustrated with some eight pictures in colours by such artists as Messrs. Stanhope-Forbes, Mr. E. J. Sullivan, Mr. Charles Pears, and Mr. A. S. Forrest. Messrs. Jack have been very successful with several of their books during the last year or two, particularly with one or two of their coloured books, and the description of the above series suggests still another successful venture.



"The Creed of Creeds" is the title of a new book which the Rev. F. B. Meyer has prepared for publication. The volume consists of several expository papers on the Apostles' Creed which Messrs. Pitman, who took over the old business of Messrs. Isbister, are publishing soon. The same firm have also in the press Dr. Washington Gladden's new work "The New Idolatry," to which attention was drawn in the February number of the CHURCHMAN as one of the newest of American theological books. The English edition will have an introduction by the Rev. E. Griffith Jones, who wrote "The Ascent through Christ."



Mr. Shailer Matthews' volume on "The Messianic Hope in the New Testament" was issued a few days ago. This work follows the method of historical exegesis. Mr. Matthews first of all attempts to discover and formulate the elements of eschatological Messianism as it is found in the literature of Judaism; in the second place, he examines the New Testament to see how much or how little of this element is to be found in its pages; and, thirdly, he endeavours to determine the influence of such an element in Christian thought, and as far as possible to discover what would be the result upon historical Christianity if it were removed or, more properly speaking, allowed for.



We are to have a very fine book shortly about "The Idyllic Avon," with songs and pictures of the river and its neighbourhood by Dr. John Henry Garrett, who is a native of Cheltenham, as well as its medical officer. The volume will be a most interesting and attractive account of the Midland river and of the places on or near its banks, from its mouth at Tewkesbury to above Stratford-on-Avon, with every place upon or near the river, and through about fifty miles of its course. The description is written from the standpoint of the present time, while the main points of its past history are received. Stratford is dealt with pretty thoroughly, and a chapter is devoted to Shakespeare's association with this old-world town. The volume is to be illustrated with nearly ninety full-page pictures and maps. Dr. Garrett writes enthusiastically of his subject, and speaks from a lifelong acquaintance with the town, which has enabled him both to write and use his camera to particular advantage.



A well-known American lawyer and one time president of the Y.M.C.A. International Training School, Mr. Charles H. Burrows, has written a

volume entitled "The Personality of Jesus," in which he presents "what the four Gospels contain as to the outward appearance of Jesus, His growth and education, His intellectual power, emotional life, and will." Mr. Burrows then proceeds to consider Him as Son of Man and as Son of God, and finishes the book with a study of His personality in its relation to human character and destiny, and the personality of the risen Lord. The book is certainly broad, but quite devout and religious, and may give much that will be worth reflecting upon. The method and treatment and the particular style of thought are typically American.



There is an excellent series of books in course of publication known as the Cathedral Series, and published by that enterprising young publisher, who is of Scotch descent, Mr. Werner Laurie. He was for many years manager to Mr. Unwin. A new volume has been added to this Cathedral Series entitled "The Cathedrals and Churches of the Rhine and North Germany," by Mr. T. Francis Bumpus. Chapters are devoted to a general survey of the church architecture of North Germany, showing how it developed in the Rhineland, Westphalia, Saxony, and the Baltic Provinces, and how, in spite of religious wars of which she was the theatre for so long a period subsequent to the breach with Rome in the sixteenth century, Germany has retained the mediæval furniture of her churches more completely than any other country of Northern Europe. Descriptions are given of such little known and visited cathedrals and churches as those of Münster, Soëst, Paderborn, Hildesheim, Halberstadt, Magdeburg, Naumburg, and Erfurt, peeps at the people, descriptions of the services, and criticism on the music heard in these buildings. The volume has eighty-two illustrations, and besides the tours here and there for prospective visitors, a map is provided, indicating the whereabouts of the most important places to which allusion is made.



Messrs. Longmans are issuing a volume by Sir Samuel Hall, K.C., on the Oxford movement. It is a short and concise work. The author's effort is to set down, from the point of view of a layman, in simple language, an unbiassed account of the movements of the Tractarians. No attempt is made to discuss the matter theologically; it is but an historical survey, and should be none the less interesting for that. The same publishers are also bringing out: "The Example of our Lord," by the Right Rev. A. C. Hall, D.D., Bishop of Vermont, U.S.A.; "Stoic and Christian in the Second Century," a comparison of the ethical teaching of Marcus Aurelius with that of contemporary and antecedent Christianity, by Mr. Leonard Alston, M.A.; and Sir Charles Simeon King's "A Great Archbishop of Dublin, William King, D.D., 1650-1729. His Autobiography, Family, and a Selection from his Correspondence." This last book will be well illustrated.



In the annual report recently issued of the American Bible Society, it is stated that there has been distributed Scripture and parts of Scripture in larger amounts than in any previous year of the Society's existence; and that

2,236,755 Bibles were issued, of which only 940,367 were printed at the Bible House, the rest being printed by the society on mission presses in China, Japan, Siam, and Turkey. The increase over the previous year was 405,659 volumes.



Notices of Books.

THE DOOR OF HUMILITY. By Alfred Austin, P.L. London: *Macmillan and Co.* 1906. Price 4s. 6d.

There is much that is attractive in this poem, or rather collection of poems linked together by a common purpose. The story the poems enshrine is slight enough. A man, searching after religious truth, falls in love with a girl who is herself deeply religious. Though admitting her own love, she refuses to accept him; and, accordingly, he goes abroad in the hope that he may find, in time, some solution of his doubts. While abroad he gets a letter summoning him back to see her before she dies. He hurries home—too late. She has left a letter for him, in which she beseeches him to come, through the door of humility, to a saving knowledge of God. Such, in barest outline, is the “story,” which throughout is conceived in a lyrical, not a narrative, vein. Though at times irritatingly reminiscent of *In Memoriam*, the poems have a value: they are distinguished by purity of thought and grace of diction. The “great note” is obviously lacking, as it is lacking in all Mr. Austin’s work. But we do not feel disposed to criticise it harshly on this account. Nowadays we are thankful for a beautiful lesson told in simple, and at times beautiful, verse. The following stanzas give a fair idea of the quality of the poems as a whole:

“We lead the blind by voice and hand,
 And not by light they cannot see;
 We are not framed to understand
 The How and Why of such as He;
 But natured only to rejoice
 At every sound or sign of hope,
 And, guided by the still small voice,
 In patience thro’ the darkness grope;
 Until our finer sense expands,
 And we exchange for holier sight
 The earthly help of voice and hand,
 And in His light behold the light.”

THE CHRISTIAN FAITH: Personally given in a System of Doctrine. By A. O. Curtis. London: *Hodder and Stoughton.* Price 10s. 6d. net. 1906.

This volume is a very arresting contribution to the study of dogmatic theology. Professor Curtis (an American theologian) writes, it seems, from the point of view of a modified Calvinism, a Calvinism which integrates the