

case is an evangelist. That is the true method. His book is a volume of sermons. He meets men's difficulties but he never fails to appeal to their conscience and to make moral demands on the will. His subjects are striking. Witness such as these: "The Recklessness of Providence", "The Irony of God", "Why Miracles do Not Happen Now", "The World as the Skeptic Would Make it", "The Virtue of Intolerance", "Can We Expect Christ's Second Coming To-day". The discourses are brief, well analyzed, direct, frank and deal with the problems of real men. They must have been effective in delivery and will do great good in their reading.

W. O. CARVER.

Modern Belief in Immortality. By Newman Smyth. New York. 1910. Charles Scribner's Sons. Pages 95. Price 75 cents net.

In his lucid and flowing sentences Dr. Smyth has in this lecture summed up the situation for the hope of immortality in the light of current scientific thought. He has gone beyond this and made an argument for the future of the soul. The central feature of his argument is in personality and its survival value. He shows that there is nothing in physical science that can properly oppose this belief, and much to encourage it. He very properly sets little value in the professed communication from disembodied spirits. He works for rather more than its value the evolutionary argument and seems all too shy of recognizing the value of revelation for this hope of the soul.

W. O. CARVER.

The Winning of Immortality. By Frederick Palmer, Author of "Studies in Theologic Definition", "The Drama of the Apocalypse", etc. New York. 1910. Thomas Y. Crowell & Co. Pages xvii+216. Price \$1.00 net.

Here we have a confident and optimistic study in immortality by a reverent Christian student who deals freely with all elements of the argument, whether from science, philosophy or the Scripture. For him none of these are more than materials for helping toward a final conclusion. In using the Bible he is

hampered by no theory of definite inspiration or of final authority. He can even reject a passage entire on grounds confessed wholly subjective and against all textual evidence. He feels no sort of obligation to seek unity in scriptural representations on his subject, but rather in the variety, contrariety and conflict of Biblical views does he find the way toward assured conclusions of his own. But in it all there is profound reverence and fervent enthusiasm for the spiritual.

He aims at securing on sufficient ground the hope of immortality, but at the same time so defining that immortality and its conditions as to leave no room for the eternal suffering of a personal being.

It is, as its title clearly suggests, an argument for conditional immortality—for immortality and for its conditionateness.

There are eight chapters. Three trace the doctrine through its development—or supposed development—in the Bible; one discusses “The Philosophic Grounds for the Belief in Immortality”, in which are included the scientific grounds; three chapters treat of the doctrine in the history of Christianity in a way to contribute to the author’s contention of conditionality; the final chapter undertakes to confute objections to “Immortality as an Acquisition”. It must be said that the author deals very freely with the Bible and that his interpretations are often far from the original meaning. The work is very suggestive.

W. O. CARVER.

Conscience and Criticism. By Geoffrey Hughes. London. 1909. Duckworth & Co. Pages xiv+296. Price 5 shillings net.

This is a timely work, reverently conceived, carefully elaborated, splendidly written. It may be characterized as a search after a firm basis for sufficient authority in religion: “It has been the first desire of the author in writing this book to lessen the unnecessary opposition which commonly manifests itself between those who radically are agreed in the Christian faith.” So we read in the preface, but one must believe that the author has a truer purpose, namely: To discover and define the true