

**Christianity and Immortality.** By Vernon F. Storr, M.A., Hon. Canon of Winchester Cathedral, Examining Chaplain to the Archbishop of Canterbury, etc.; Author of "The Development of English Theology in the Nineteenth Century, 1800-1860". Longmans, Green & Company, London and New York, 1918. x-|-195 pp. \$2.50 net.

Our readers may have noticed how often we have occasion to note the appearance of works on Immortality. Two valuable works were reviewed in the April issue. Three others are noted in this issue. Mr. Storr prepared his without knowing of that edited by Streeter. It is from a different angle but with much the same outcome. Mr. Storr is thoroughly orthodox in belief so far as the factors of the historical doctrine go, save that he cannot at all accept the idea of the final loss of "the spiritually immature" who have never really faced the question of Christ in a way to involve decisive rejection or acceptance. These will have another opportunity. He takes the words of Jesus: "In my Father's house are many mansions" to mean many stages of existence (sic!) involving repeated opportunities for salvation. Furthermore, he cannot think but that in some future stage God will graciously terminate the existence of the finally impenitent and so end their punishment. All this is in accord with what one understands to be the usual view of the Episcopal theologians and preachers; not involving, of course, that they would generally accept the bizarre interpretation of the "many mansions". Even this, however, is not a novel interpretation.

Mr. Storr uses the ordinary arguments for personal immortality but so far modernizes their form as to free them from conventionality and commonplace. His dealing with Spiritualism is correct but timid. He sees its dangers and its follies but fears to reject it outright.

On the whole we find here a good modern outline of the traditional attitude toward, and arguments, for personal, corporeal immortality.

W. O. CARVER.

**Can We Believe in Immortality?** By James H. Snowden, D.D., LL.D.; Author of "The World a Spiritual System", "Basal Beliefs of Christianity", "The Psychology of Religion", etc. New York, 1918. The Macmillan Company. 227 pp. \$1.25.

Dr. Snowden's way of discussing a subject is well known and is well adapted to popular appreciation. It is a combination of the scrap-book method with the metaphysical. Here, for example, are thirty-five chapters discussing the great, vital subject of personal immortality, as the advertisement truthfully says, "from every point of view; scientific, psychological, historical, ethical, religious, and experimental". There is no effort even so to group the chapters as to present in suc-

cession those with related viewpoint. You may open anywhere and begin. You may be always sure of getting good material. There is right frank recognition of grounds of doubt and uncertainty. One gets the impression that the author studiously labors to maintain the open attitude for the sake of helpful sympathy with such as question although himself probably quite sure in his faith concerning the future.

There are passages of great beauty, illustrations with deepest personal interests, apt quotations and cogent thinking. It is a good book, an exceptionally good book of its kind. And nowadays one can get any sort of book one may wish on Immortality. W. O. CARVER.

**Counterfeit Miracles.** By Benjamin B. Warfield. New York, 1918. Charles Scribner's Sons. 327 pp. \$2.00 net.

Dr. Warfield's position is that miracles were a demonstrative "gift" to the apostles which they were authorized to impart to others by the laying on of hands. This miracle-working power belonged to no others than the apostles and those to whom they personally communicated it. "Miracles" wrought by any others in any age of Christianity are "counterfeit". This does not mean that they were always fraudulent or works of imposition. The sincerity of many workers of such "miracles" is freely recognized and the sincerity of faith in those who accepted them. Nevertheless they were grounded in superstition, hysteria and other forms of "enthusiasm".

On the basis of this theory and in its support the lectures examine with great patience of detail "The Cessation of Charismata", "Patristic and Mediaeval Marvels", "Roman Catholic Miracles", "Irvingite Gifts", "Faith-Healing", "Mind-Cure". Very copious reference notes to sources are appended.

Sharp distinction is sought between supernatural intervention and direction and miracles, but one cannot quite say that the distinction is always clear. It is a timely study, for unreasoning mysticism is widely prevalent in our day. The trouble is, that calm argument gets scant hearing from the mystics and means little to most of them if they hear it. Yet there are many who need guidance betimes. The history of "miracles" is not a very reassuring study so far as human nature is concerned. W. O. CARVER.

**Religious Reality; A Book for Men.** By Rev. A. E. J. Rawlinson, Examining Chaplain to the Bishop of Lichfield. Longmans, Green & Company. London and New York, 1918. 193 pp. \$1.50.

Mr. Rawlinson has had experience as college student, college tutor, priest-in-charge of a parish in London, and in the army. The book has grown out of his experience in preparing men and officers in military