

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

hospitals for confirmation, and expands the teaching he gave them. He expresses special indebtedness to Professor T. R. Glover's "The Jesus of History" for his presentation of our Lord's teaching and character in the opening chapters. The aim of the book is to explain what, in his judgment, the faith and practice of the Christian Church really are.

Part I, which deals with "The Theory of the Christian Religion", has twelve short chapters. With most of the first six I am in warm sympathy because of the clear enunciation of our human helplessness and of Christ's cross and Spirit as the power to save. The next six rather surprise one because of frank insistence on High Church views. The chapter on the sacraments occupies nearly half the space. This Englishman and Bishop Fiske, the American, are in exact accord. Here are Rawlinson's words: "This principle of the mediation of the spiritual by the material is the principle of sacramentalism. It is the principle of incarnation which runs throughout the world."

Thus "in baptism the water of an outward washing is the sacrament both of initiation into a spiritual society, and also of the cleansing and regenerating power of God". "The bread and wine are more than mere symbols in the modern sense of that word. They are a sacrament of Christ Himself and the vehicles of His outpoured life."

Here is a frank admission: "Converts were originally baptized in adult life. The candidate * * * as a sinner in need of redemption went down into the water and was three times immersed in the name of the Father, and of the Son, and of the Holy Ghost. The rite conveyed an assurance of the forgiveness of sins. The going down into the water symbolized the burial of the dead past. The coming up out of the water expressed the idea of resurrection to newness of life in Christ. The candidate was henceforward a 'member of Christ', a 'child of God', an inheritor of the Kingdom of Heaven. He was admitted both to the privileges and to the responsibilities of Church membership. It remained only that he should walk worthily of his Christian profession, and to this end hands were laid upon his head in benediction with prayer that he might be made strong by the indwelling power of the Holy Spirit. Confirmation was thus the complement of baptism and the two things normally went together."

"But the question arose in the second Christian generation of the status of children in relation to the Church. * * * The Church decided that they were admissible, provided there were reasonable assurance that they would be Christianly brought up. * * * There seemed no reason why children should not be brought at once within the sphere of Christian regeneration."

Part II, on "The Practice of the Christian Religion", has much that is admirable. The Christian aim is "to discover what is the will

of God and to do it". Such an ideal "is practicable to a greater extent than most men think. It ought to be practicable universally. It is the ideal of consecration to service. It means that as He was so are we in this world; that we are to love God because God first loved us, and to love men because they are our brothers in the family of God; that we are to live glad, strong, free, clean lives as sons of God in our Father's house. It means truceless war against selfishness, low ideals and evils tolerant in the world and soldiership in the eternal crusade of Christ against whatsoever things are false and dishonest, and unjust, and foul and ugly and of evil report." So the struggle is against the world, the flesh, and the devil, and the Kingdom of God must be established in the realms of commerce, industry and politics. An important chapter deals discriminatingly with war. The pacifist doctrine "appears to deny that force can ever be rightfully employed as the instrument of a moral purpose. It is akin to the anti-sacramental doctrine, which regards what is material as essentially opposed to what is spiritual." He on the contrary rather endorses the view that "it is no true act of love to permit an evil man to achieve an evil purpose unchecked: that resistance, even by force of arms, may be in the truest interest of the enemy himself." At the same time he hopes that "there will be a strong reaction after the war both against militarism and the less desirable aspects of the military mind.

Part III gives guidance on "The Maintenance of the Christian Life" along the line of prayer, self-examination, corporate worship and communion, devotional use of the Bible, almsgiving and fasting. This is quite churchy. Attendance at the weekly Eucharist is the most essential part of church-going. "A sermon is in any case (except at the Eucharist) a detachable appendix to a church service." Sacramental confession is urged.

Four books reviewed in this issue show unmistakably that Anglicanism is putting its case with fresh vigor and in popular fashion to meet the present situation. These practically agree in adopting a fairly free attitude to the Bible, in emphasizing the High Church idea, in facing the social and national problems of the age, and in stressing, as necessary to all else, the life of faith in the Christ of the cross and in the Holy Spirit.

J. H. FARMER.