

find this a very fine book. Those who desire to see the religious need will be especially grateful for this book.

W. O. CARVER.

**Missionary Morale.** By George A. Miller. New York and Cincinnati, 1919, Methodist Book Concern. 156 pp. \$1.00 net.

Any one who wishes a fresh, vigorous and illuminating discussion of the call, the ideals, the demand, the problems of the modern missionary will desire this book. The author's views are free from eccentricity or any abnormalities. He shows well what sort of man or woman the missionary needs to be and why. The reasons for failure are told with sympathetic frankness. Not only will all prospective missionaries gain great help from the study of this book, but their friends and supporters will know the missionaries far better than they do if they will read what is here usually put down so well.

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**The Secret of the Cross: A Plea for a Re-representation of Christianity.** By Edmond Holmes, Author of "What Is and What Might Be", etc. New York, E. P. Dutton & Co., 1919. 170 pp. \$1.50 net.

The reader will have to determine how far it is legitimate to lead him on by such a title into a discussion that eliminates not only the Cross but the Christ as well in the ecumenical understanding of Christ and Cross.

The graramen of the whole thesis is the error and the absurdity of all thought of the supernatural. "Nor is it only because supernaturalism provides a false basis for religious faith, that we are to liberate Christianity from its sinister influence. It is also, and more especially, because the root idea of the supernatural is antipathetic to the spirit of Christ's teaching; because supernaturalism breaks up the Universe into two

dissevered worlds, whereas belief in the organic unity of the Universe is the counterpart of belief in the God of love whom Christ revealed to us, the All-Father in whom we (and all other things) live and move and have our being" (p. 136). Jesus is the great ethical teacher for this author. Beyond that "the relation of Christ to God is a theme on which much ingenuity has been expended, and much bad temper. And all to no purpose. The solution of the riddle is anything but metaphysical. When Christ said, 'I and my Father are one', he was surely the spokesman of Humanity. He wished us to realize our infinitude, our potential divinity; to realize that God is the true self of each of us, that at the heart of man, as of nature, there is a quenchless fountain of ideal goodness, of love and light."

That is very far from the conception of Jesus presented in the New Testament one need not say.

The basal contention of Mr. Holmes all the way through is that there is no supernatural. It seems never to occur to him that "the Universe" being one it would be all the same, so far as unity is concerned, if we name it *natural* or *supernatural*, these terms standing respectively for the two aspects of experience. There are those who seek to effect unity by supernaturalizing nature, as others seek to naturalize the supernatural. This author's views should really have led him to the first rather than the second course, for he is an *idealist* rather than a *naturalist*, although obsessed with the idea of uniformity of law.

Why is it that whatever turn one takes in the effort to formulate ethical and religious ideals for modern men he still desires to claim that his views are essential to Christianity and a truer presentation of the real Christ? This fact would at least suggest a further study by the proponent of the theory of the nature of the Christ and of the reasons for His power in human history. Our author beats about bravely but much of the time is "beating the air".

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