

whose efforts to think are on the unrailed platform of a free-churchman, the way this book starts off on a heresy wandering only to wind up with reaffirming all the articles of the creed of the Church of England, is rather amazing. To be sure he has put new meaning into the words of many a phrase, and has left you sometimes in doubt as to his meaning, but he has pretty securely shielded himself from attack within his own circle.

He has done much for himself and for many of his readers, no doubt, in finding regeneration and vital communion to be essential realities in our religious experience as Christians; but why should these be regarded as things new and startling in Christianity? When it comes to his telepathy one finds oneself often bewildered and uncertain. The author seems to be doing what all the "psychical research" people and "spiritualists" are ever doing, trying, that is, to relieve us of the necessity of walking by faith by giving us "knowledge" of the things faith provides; only the bases of that knowledge always seem to rest on a credulity that leaves the faith of the ordinary man far behind.

There is much of newness and suggestiveness in the "facts" and conclusions of the author.

His explanation of the "preaching of Christ to the spirits in prison" is startlingly new and fits in with the true conception of the Human Christ Jesus who is also Divine, but one thinks it strained and unsupported in Scripture or safe reasoning.

The central place of the idea of Atonement in all the book saves it from superficiality and keeps it profoundly vital even when most it wanders in the realm of the remarkably speculative. It is a book of interesting, mystical theorizing in a sphere of which we can know little with security. Its use of the war incidents is an element of great interest. W. O. CARVER.

The Supernatural, or Fellowship with God. By David A. Murray, D.D., Author of "Christian Faith and the New Psychology," etc. New York, 1917: Fleming H. Revell Company. 311 pp. \$1.50 net.

The Supernatural is a "burden" to the modern mind, but an abiding necessity for the religious spirit. And the modern mind

is acting only on its surface when it finds the supernatural burdensome. When it stirs its depths with real thought concerning life and reality it finds the supernatural no longer a burden but a relieving necessity.

There can be no religion apart from the supernatural for religion is relation with the supernatural. Dr. Murray apprehends this fully and undertakes to guide the thought in making this fundamental necessity of spiritual life at home in the rational functioning of one's personality. The point of view is at the root of one's attitude. The book seeks to show that the right point of view provides inevitably for faith and joy in the supernatural.

An illuminating chapter on "Definition" gives us this outcome: "The supernatural of the Bible consists of acts of God which were done to single individuals or groups, which were restricted to them and to the specific occasion, and which were intended to impress them as personal acts of God directed to them personally. This is in contrast with God's impersonal, continuous, universal activities, which we call nature." Thus the entire discussion rests on a personalistic theory of the universe and proceeds in the atmosphere of the social interpretation of our order. This personal relating of himself, as God, to the weaker, growing personality of man is the key to the Biblical ideas of God. God is partial to his chosen, does deal directly with men. Thus alone is growth and advance.

In the Old Testament, for example, we have the specific miracles, the prophetic communications, and the supernatural interpretation of the more ordinary course of natural and human events.

The ideal of friendship, "Fellowship with God" as the subtitle of the book puts it, is taken to be interpretative of the whole growth of our religion. It is a fresh and helpful line of thinking. It is possibly open to the criticism of overworking a fascinating view, but the reader is apt to provide the corrective element.

W. O. CARVER.