the Christ, love in the God of law, the forgiveness of sin, and deliverance from death.

The test of any social force is life, the Gospel offers and effects new life in Christ and so relates this life to the total struggle of the race and so introduces it as a power for victory in that struggle as to make it truly the social Gospel. It is in this social relation that we are to understand the Gospel as well as the function, defects and needs of the church.

Many readers will feel that the author goes too far in affirming the Gospel, while others will complain that he claims too little. The main value of the work is in helping to perceive the positive value of the Gospel in the social redemption of man and something of the fundamental methods of the working of the Gospel.                          W. O. CARVER.

**What is Essential.** By George Arthur Andrews. New York. 1910. Thomas Y. Crowell & Co. x+153 pages. $1.00 net.

The author of this work thinks an effort is needed to ascertain, for our scientific and questioning age, "the bed-rock bottom of our religion", and while not professing competence to declare just where and what this bed-rock is, he has sought "to make a few soundings, in the hope that some human craft, in danger of religious shipwreck, may be piloted to a place of firm anchorage". Overlooking the mixing of figures, one may thank the author for some good and helpful work in seeking to answer the questions: Who is the Essential Christian? and then, in turn, What is the Essential Christian Creed? Experience? Revelation? Church? Activity? All the chapters deal with the same fundamental beliefs and their method will be indicated by citing the author's conclusion concerning "the creed of Jesus", which is set down as: "1. I believe that God is my Father, whose work I must do. 2. I believe that man is my brother, whose soul I must save. 3. I believe that I must serve my Father and save my brother by the sacrifice of love".

These three are the only essentials of the "religion of Jesus", which must be the religion of the Christian. It is

possible to discover in the Gospels that Jesus had some interest (sic!) in the Kingdom of Heaven and that He had some eschatalogical ideas, but only the three articles quoted are essential. Their ideas are so central, fundamental and formative as to suggest the answer to each of the questions raised. The reader will find much suggestive matter in the author's application of these fundamental principles in detail.

W. O. CARVER.

**Seeking After God.** By Lyman Abbott, author of "Christ's Secret of Happiness". New York. 1910. Thomas Y. Crowell & Co. x+159 pages. $1.00 net.

These addresses, and articles, five of them, represent Dr. Abbott's best thought and best style.   While prepared for various occasions through more than a decade they fit together in a fairly connected whole.  "The Soul's Quest After God" deals with the real meaning of seeking God, the hindrances to the search, and the helps.

"God in Nature" deals with the whole matter of God's method of revealing Himself.  Nature is the garment of God; miracles are possible and to be expected in the sense of extraordinary working of God in nature; the Bible is a guide to revelation rather than a substitute for it; Jesus is divine in a unique sense but not equal to God; there is a tri-personality in God but men are also divine through redemption in the sacrificial love of Christ.  In this lecture Dr. Abbott falls into the error, so common, of treating earlier conceptions and analogies of God in contrast and conflict with the new conception.  It is far wiser to treat them as complemented by the conception of immanence.  If you were to believe Dr. Abbott's report of the conceptions of God characterizing his early ministry he must have been a marvel of crudeness and immaturity. But it is only the error of drawing contrasts where supplements are wanted to express the truth.  There is much of this in the writings of modern ministers.  Again, the author falls a victim to an analogy when he repudiates the equality of the Christ with God because, forsooth, the Christ is *a* manifesta-