

one feels in the product of a Japanese Buddhistic mind influenced by agnostic science and attracted by the Christian ideal.

W. O. CARVER.

**The Gospel and the Modern Man.** By Shailer Mathews, Professor of Historical and Comparative Theology in the University of Chicago, author of "The Social Teaching of Jesus", "The Messianic Hope in the New Testament", "The Church and the Changing Order", etc. New York. 1910. The Macmillan Company. xiii+331 pages. \$1.50 net.

This work discusses in three parts: I, The Problem of the Gospel, in three chapters; II. The Reasonableness of the Gospel, in four chapters; III. The Power of the Gospel, in three chapters.

The scope of this small volume is wide and its positive note of definite conviction very gratifying. The author is one of many modern theologians who is moving steadily in the direction of positive and constructive Christian truth under the influences of a vital interest in the practical life of men in sin and suffering and awaiting the redemption of the love of God in Christ Jesus. It is very interesting to contrast this work with its clear conviction and definite affirmation of the adequacy of the Gospel of Jesus Christ as alone sufficient for the life of man with the utterly inadequate and fundamentally erroneous views of the same author in "The Messianic Hope in the New Testament". Since producing that work he has been occupied much with the practical needs of man in his social life. Thus he has discovered the social value of the social message of Jesus and has come to interpret anew and more accurately the mind of Jesus. He comes to us with the Gospel and not a critical discussion. In it all there speaks the critical scholar, sometimes still too hesitant and conscious of the critical contentions. In the Gospel he seeks for the modern "equivalents for the constructive and interpretative conception of the New Testament", such as the sovereignty of God, the eschatology of the social order, personal being and moral causation, the Messianic salvation. This leads to a rational defense of the Gospel's message concerning Jesus as

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.

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**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