

there are any statements in Scriptures that are "mutually contradictory," "except in the case of literal or numerical discrepancies of little or no importance, and due wholly to transcription." He not only marshals the the positive testimony of Jesus to the Scripture, but interprets his negative testimony, "in the eloquent silence which he observed with reference to all those alleged errors which are so magnified and emphasized by the destructive critics of our time." In conclusion, he exclaims, "Blessed Bible! Old-fashioned but not obsolete! Our rod and staff to lean upon until we come to heaven's gate!"

It will be seen from this brief survey and these quotations what the author's attitude to the problems he faces is, and how he treats them. He has the virtues and the faults of the preacher. His book will gain, however, rather than lose, by this—in popular power. Viewed in the light of its purpose, it is an important contribution to a living subject.

GEORGE B. EAGER.

The Attractive Church.

Rev. Cortland Myers, D.D. American Baptist Publication Society, Philadelphia.

The author of this booklet, "Minister at the Baptist Temple, Brooklyn," believes that "the attractive church" is the divine ideal, and that every legitimate means should be adopted to make the church the most attractive place in the world. That church is truly a failure which fails to be a force by which men are drawn to him who said, "And I, if I be lifted up, will draw all men unto me." "We need students of church organization and method and spirit," he says, "as much as we need students of theology." Accordingly, through a half a dozen chapters, he deals with various aspects of the subject, "the Attractive Building," "the Attractive Sermon," "the Attractive Music," "the Attractive Organization," "the Attractive Atmosphere," and "the Attractive Conviction."

The spirit and point of view of the author are indicated in such sentences as these: "This has been a destructive era; everything has been thrown into the crucible for analysis; it has almost assumed the spirit of a morbid passion." "But a new day is dawning—a creative era,

a time of construction instead of destruction, of bringing the parts together and charging them with life instead of cutting them to pieces and rejoicing in their death." "Men have become wearied of this cold and heartless analysis and criticism in every part of the world, and especially in the religious part. With hunger unappeased they are now turning to the tables of everlasting truth and life. Interest in this intellectual surgery is growing less and the cry of the universal soul is heard everywhere. 'Life! Life! The life of God!' The life of God in the soul of man—that is religion."

Touching the indifference of workingmen, careless about the church, he says: "It is not true that the church has taken no interest in their social aspirations. It is the one institution of the world devoted to the service of the poor and the battle against the enemies of the hearts and homes of the working people." The cause of such indifference is fundamental and one in essence with all classes. It is not primarily in the church itself; it is in the man; he is breathing poisonous air,—he is materialistic in spirit almost to the point of brutality. He is sensual and indulgent, he loves idleness and revels in the low and dissolute." R. J. Campbell, of London, could make no more serious charges; but Myers, perhaps, is more discriminating than Campbell was in the charges that lately made such a sensation among English workingmen. He doesn't believe the church can consistently "make organizations to compete with the world." It "ought to feed the hungry, but first, last, and always, it ought to bring to them the bread of life." "Not to compete, but to surpass in the sublimity of its purpose, is the attraction." "Principle and purpose may be both fixed and universal, but the method is flexible." "Whatever else this age may demand, it is persistent in its emphasis on the practical. What do you want to do, and what will do it? is the modern question standing over against every enterprise. Simplicity, no less than vitality and efficiency, is demanded. "Discover what ought to be done, and make a machine to do it; make it for this time and place and purpose, and, if need be, regardless of everything which the mind of man, even inspired of heaven, has ever thought out before!"

A new spirit is making its way through the world—the spirit of brotherhood, helpfulness, mutualism. Competition and “rights” must give way to co-operation and duty. This is a crucial hour in the history of the church, and this is the test: will we catch the new spirit, will we echo the divine word which fell warm from the lips of Christ? “Brotherhood is possible only in Christ.”

The world does not need a new gospel, nor even a modified gospel. There may be a “new evangelism,” but there is only one evangel. The power of God unto salvation is ever the same, a very Niagara; but there are modern dynamos, and their right use will make this stream of the ages move and light the world.

The author comes with a timely message and delivers it for the most part with kindling directness and force.

GEO. B. EAGER.

Seeing Darkly.

J. Sparhawk Jones, D.D. *The Staff Method*, S. S. Mitchell, D.D. Presbyterian Board of Publication. Philadelphia. 1904. Each 75c. net.

We have here numbers IX. and X. of the series of small volumes of sermons by representative Presbyterians of the day. Some of the earlier volumes have been noticed in previous issues of this Review. The books are all uniform in style and general purpose. The first sermon in each volume gives title to the book.

A masculine thinker is Dr. J. Sparhawk Jones. There is strength of grip, balance of judgment, thoroughness of probing, corresponding vigor of expression in these discussions. A little careless of homiletical symmetry, of occasional needless repetition, of a slight redundancy of vigor here and there, the preacher gives us something to think about in his striking handling of his matter. The moral quality of the discourses is Scriptural and high, and constitutes the main body of thought, the evangelical element being somewhat in abeyance. In the first sermon on *Seeing Darkly* the preacher forcibly brings out the important truth that though as yet we see obscurely, still we do see. Both the limitations and the value of imperfect knowledge of divine things are strongly presented. In the sermon on *Rahab* the divine employment of faulty