

men news from God." Jesus commanded, "Go out and compel them to come in!" The church too often rocks itself to sleep with dreams and affirmations of its indispensability. God will not use the salt, if the salt have lost its savor. When the church ceases to perform its saving function, it is good for nothing but to be cast out and trodden under foot of men, and God will let it die.

We dare not content ourselves with the emptiness or the semi-emptiness of our churches. If there is a legitimate way to fill them for the hearing of the word, let us search until the way is found, and work to exhaustion, if need be, in giving the way a full test. A Christ-like passion for souls prompts it. Dr. Goodell, of New York City, launching out in a revival meeting in Calvary Church, said he proposed that, under God, success should come or "there would be a funeral in the parsonage." Success came. Rev. George H. Combs, pastor of the great "Christian Cathedral," Kansas City, once expressed himself as "conservative about advertising." In a sermon lately he said: "What would you think of a business institution down town that spent \$350,000 in building and stock, manned it or womaned it with clerks and made an allowance of \$300 a year for advertising?" Then he added, "I am asking the members of this church for \$5,000 to be spent each year for publicity, so that we can better use the power and the opportunity we have." It was forthcoming; and who that knows the work and influence of that church will question if it pays?

The author asserts that he would not dare spend his time and strength at this task if he did not believe that it was to result in advancing the Kingdom of God. The reviewer earnestly believes it will have that effect.

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Stewardship Among Baptists. By Albert L. Vail, author of "The Morning Hour of American Baptist Missions," "Baptists Mobilized for Missions," etc. Philadelphia: American Baptist Publication Society, 1913. xi+140 pages. 50 cts. net.

The author has given us a brief historical account of the attitude of Baptists in America to this subject. Then there is

a vigorous polemic against tithing. Lastly a very suggestive outline of "The New Testament Principles." In the second and third parts there are many passages of Scripture cited and expounded or applied. There is so much that is good in it that one wishes one might commend the book without qualification. The truth is it is impossible to escape the conviction that the motive of the work is an assault on the growing insistence on tithing rather than the urging of stewardship. The good author is exceedingly vexed over the doctrine of giving one tenth, or any other fixed fraction, of one's income to religious objects. He is especially afraid of, and set against, all legalism. He will no doubt be quite shocked to be told that his own argument never escapes the taint of this same legalism which gets so many well deserved blows from his vigorous logic. It is going rather far when he repudiates the entire Old Testament for Christians. There is a sense, possibly, in which the New Testament "alone is authoritative for them," but the teaching is full of danger and this book does not escape the danger. It even draws distinction between what Jesus said to disciples and to Jews. Then it goes further and undertakes to distinguish what was said to disciples "as Jews" and what was addressed to them "as Christians" and only this last is "authoritative," whatever that may mean. The total effect is to give aid and comfort to the many Baptists who want to avoid giving regularly and systematically. It was not so intended but that is the effect.

With the tithe as a "law" I would have nothing to do, but so do I reject all *law* as an external control over Christian life. Some part of his income any Christian must spend in the direct work of promoting the Kingdom. The part will vary. We give the author credit for restraint when he thinks of those of his brethren who think this variation of the part thus given ought never to fall below one-tenth. He says: "The prevalence and persistence of this assumption and confusion is (sic!) extraordinary, and suggests questions touching the reason or sincerity of their authors which will not be expressed here," for which, due thanks. "The tenth as a *minimum*" is not wholly bad, if it be voluntary.

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