

the Supper), and were so inwrought in the common feelings of men that they must have influenced Paul—though of course there is no direct trace of such influence! How ingenious all this and how inconclusive!

E. C. DARGAN.

### **The Teaching of Jesus Concerning The Scriptures.**

By David James Burrell, D.D., LL.D. American Tract Society. New York. 75c.

This is the fourth volume of a new series on "The Teaching of Jesus." The three preceding volumes are "His Own Mission," by Frank Hugh Foster, "The Kingdom of God and the Church," by Gerhardus Vos, and "God the Father," by Archibald Thomas Robertson.

Dr. Burrell, the author, is the efficient pastor of the Collegiate Reformed Church, New York City, and the author of several other excellent books, especially of expository sermons. The vigor, directness and practical force which characterize his preaching are conspicuous in his books. He thinks for himself and has a most unhesitating and ringing way of putting things.

"The question," he says, is to Christians, "one of supreme interest." "As to others, they are at liberty to believe what they like; but those who call themselves disciples of Jesus have no alternative but to renounce him or to accept what he says." This is "the Court of last resort" for them.

When he comes to deal with the perversion of the words of Jesus by some of the critics he doesn't mince matters. He doesn't hesitate to say that a method so distinctly literary as that of the "higher criticism" "lay outside the province of Jesus' work;" but he adds that the radical form of the "higher criticism," as represented by those who insist that no true estimate can be formed of the Scriptures by students of this problem except by first dispossessing themselves of all conviction as to this divine origin and character, had no place in the precept or example of Jesus. "Could he regard the Bible as mere 'literature'? Not for a moment! He believed in it as the one Book, standing solitary and alone, separated from all other literature whatsoever by the fact that God breathed

it." Dispossess himself of all such views in order to pass an "unbiased" judgment upon it! "As well ask a loving and loyal son to give up his natural regard for his mother in order to qualify himself for service on a jury which has been impanelled to investigate her personal purity." "It is unthinkable."

"This is the question: Does the Bible bear unequivocal testimony to the claims of Jesus as the Incarnate Word, and does Jesus bear witness, correspondingly, to the claim of the Scriptures as the written Word of God? If so, in the two together, constituting the biomial Word, we may confidently rest as in a full, true and final revelation of God."

To the latter half of the question, with which the author has to do, he gives a varied, vigorous and, in the main, convincing answer. To the question, "Do Christ and the Bible stand or fall together?" he answers unhesitatingly, "No." "There is, in fact," he says, "no question as to Christ's or the Bible's standing or falling, apart or together. Neither can fall under any circumstances. They stand. They stand together as the mutual complementary, reflexively corroborative and equally trustworthy Incarnate and Written Words of God. And they stand forever, 'for the mouth of the Lord hath spoken it.'"

"The crowing testimony of the Bible to its own divineness," the author admits, however, "is its proved power unto salvation." But he expands this thought as follows: "All through the Book, from Eden to the Apocalyptic vision, walks the majestic figure on one who claims to be the deliverer of the soul. In the midst of these oracles stands the Cross, throwing its shadow four ways towards all the horizons of human life. Out of this blessed volume comes the voice, always and everywhere, 'He that believeth in the Lord Jesus Christ shall be saved.'"

He pays his respects to the "Polychrome Bible" and to the "Destructive Critics" in many a salty passage. In the body of the book and in the "appendix" he attacks "The Kenosis Theory," by which some, while professing to be Christians, would break the force of the testimony of Christ to the Scriptures. He denies "absolutely" that

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,