

propose that Conferences such as that being held in Lucerne should be held in all parts of England wherever there are men and women who wish for reunion." (4) "I believe that it is possible to have common acts of worship and common communion services from time to time." (5) "It would be possible, I think, to have some press-work for combined information in the various localities."

Canon Fremantle was very outspoken on another point—the attitude of the clergy. He held that the ministers of the Establishment should not be afraid of the clerical powers; that they should not be afraid of any hardship which would result from the freedom of the pulpit. He also urged Nonconformists not to stand too much on their dignity when asked to take what seemed to them subordinate services, and that thus the ministers of the Establishment and Nonconformists should co-operate in bringing in a better condition than now exists in Great Britain. We feel that this address of Canon Fremantle is worthy of great attention; it is plain-spoken, and fairly faces the crucial difficulties in the problem of Christian union. We wish that we could give a synopsis of all the addresses which were delivered at Lucerne, but we cannot, and therefore will say that the most of them are contained in the August number of the "Review of the Churches," and that they make that number of a very valuable magazine still more valuable than it usually is. Other addresses were delivered by the Rev. Dr. Glover, of Bristol; the Rev. J. B. Heard; the Rev. Principal Edwards, of Wales; the Rev. F. H. Stead, and many others.

#### The Rev. F. B. Meyer and His New Church

The history of Christ's Church, Westminster, is inseparably connected with the name of Dr. Newman Hall. Under his direction its splendid edifice was erected, and for many years he was its vigorous and well-known pastor. As he has grown older, however, his ability to carry on the vast and varied activities of such a field naturally diminished. With a wisdom very uncommon, he recognized that he was no longer able to do the work which had been done and which needed to be done, and therefore he began to look around for a suitable successor. Newman Hall never showed more greatness than when he selected for that difficult position the Rev. F. B. Meyer, pastor of Regent's Park Baptist Church. Mr. Meyer had been a Baptist, but never in any sense peculiarly devoted to the doctrines of the denomination. He does not believe in infant baptism, and we are informed does not practice it in his new pastorate, but with that exception he finds himself quite as much at home in a Congregational as in a Baptist church. The great audience-room of Christ Church is already well filled, and the different agencies for doing good are already fully equipped and in active operation. Especial attention is given to the "Pleasant Sunday Afternoon" service, when the church is thronged with men. The work of Christ's Church differs from that of many churches in London in that there is directly around it a local constituency. Dr. Parker's church depends for its audiences upon the whole city, and Westminster Chapel, which has by far the largest and finest auditorium of any Congregational church in England, must also draw from long distances. Mr. Meyer has wisely adjusted his methods to the locality in which his church is situated, and his first year's ministry has been one of great prosperity. He is well known in the United States, having been at several of Mr. Moody's meetings at Northfield, and having elsewhere done evangelistic work. The problem of the city church seems to be in fair prospect of being solved in London, by the very simple device of adapting both services and methods to the people among whom the church is situated.

#### Gleanings

—The Ohio Synod of the Presbyterian Church will take up the case of Henry Preserved Smith, D.D., on appeal from the verdict of guilty of the Cincinnati Presbytery. The Synod meets at Cincinnati October 10.

—The Supreme Court of New York State has issued an order authorizing the American Home Missionary Society to change its name to the "Congregational Home Missionary Society," the change to take effect on and after the 1st day of October, 1893.

—The London "Christian Commonwealth" of September 15 contains an interview with the Rev. Dr. A. H. Bradford, of Montclair, N. J., illustrated by a portrait, a sermon delivered by Dr. Bradford in King's Weigh House Chapel, and editorial comments

on Dr. Bradford's visit to England in which the editor introduces Dr. Bradford as one of the most eminent ministers of the Congregational churches in the United States, and expresses pleasure that "the Atlantic is no longer a serious obstacle to the free intercourse of the Americans and our people."

—The Rev. John Cunningham, D.D., LL.D., who died at St. Andrew's, Scotland, on September 1, was born at Paisley in 1819. He studied at the University of Glasgow for four sessions, and subsequently sat under the instruction of Sir William Hamilton, Professor Wilson (Christopher North), and Dr. Chalmers in Edinburgh. After completing his theological studies in Glasgow, he was licensed as a preacher in March, 1845. In 1859 he published "The Church History of Scotland," in 1868 "The Quakers," in 1874 "A New Theory of Knowing and Known." He wrote also for the "Edinburgh Review," "Macmillan's Magazine," and the "Westminster Review." He received the degree of D.D. from Edinburgh in 1860, and that of LL.D. from Glasgow in 1886.

—Dr. Morris, of Lane Seminary, has published a card in which he says:

Since the adjournment of the last Assembly, the Board of Education has sent out a private circular to the students under its care in this institution, and also to all seniors under its care in colleges, and to the Chairmen of the Committees on Education in the Presbyteries, informing them that no one studying in Lane will be granted any financial aid from the Board. Whatever may be the design of this action (of which I have learned but very recently), its practical effect would be the enforced closing of this Seminary for lack of students, inasmuch as a very large proportion of the students here are persons aided through this Board. I do not propose to discuss this extraordinary action at present, though I have very strong convictions respecting it. I desire now simply to say publicly, what I would have preferred to say privately, especially to the seniors in colleges to whom this warning has come (whose names I have not been allowed to know), that they need not be deterred by this warning from coming to Lane Seminary, if such is their personal desire. I can assure them of a cordial Christian welcome, and of as much financial assistance as they would be entitled to receive in any other Seminary of our Church.

—The eighty-fourth annual meeting of the American Board of Commissioners for Foreign Missions will be held at Worcester, Mass., in Mechanics' Hall, beginning on Tuesday, October 10, 1893, at 3 P.M., and closing Friday noon, October 13. The annual sermon will be preached by the Rev. A. J. Lyman, D.D., of Brooklyn, N. Y., on Tuesday evening at 7:30 o'clock. In accordance with a recent vote of the Board, entertainment will be given most cordially to the following classes of persons: Missionaries and assistant missionaries of the Board, theological students, officers of the Board and of the Woman's Board, and corporate members and their wives. All others, including ministers and honorary members who desire to attend, will, so far as practicable, be assisted in procuring places of entertainment, either free or at a reasonable price, on timely application to the Committee of Entertainment. Particulars regarding railroad rates and entertainment may be learned by writing to Mr. G. W. Mackintire, Secretary of the General Committee of Arrangements, Worcester, Mass.

#### Ministerial Personals

##### CONGREGATIONAL

- Charles F. Carter has resigned the pastorate of the College Street Church of Burlington, Vt.
- Clarence T. Brown has received a call to the permanent pastorate of the First Church of Salt Lake City, Utah.
- P. H. Moore, of the Bangor Theological Seminary, has received a call from the church in Saco, Me.
- C. D. Borton has become pastor of the church in Pittsford, Mich.
- W. A. Gay, of Corry, Pa., has received a call from Perryville, Conn.
- C. L. French, of Ashland, Wis., accepts a call to Crete, Ill.
- E. M. Cousins, of Cumberland Mills, Me., has resigned.
- G. S. Pelton, pastor of the church in Higganum, Conn., died on September 6, at the age of forty-nine.

##### PRESBYTERIAN

- Thomas Corbett, recently of Prince Edward's Island, has accepted a call from Hope Church, South Framingham, Mass.
- J. W. McCallum accepts a call to Carlisle, N. Y.
- F. S. Crawford, of the Homewood Avenue Church, Pittsburg, Pa., has received a call from Lindley Park.
- Richard Turnbull has resigned the pastorate of the Second Avenue Church of Detroit, Mich.
- James Thompson accepts a call from the Immanuel Church of Grand Rapids, Mich.

##### OTHER CHURCHES

- Edward G. Selden, of the South Congregational Church of Springfield, Mass., has accepted a call from the Madison Avenue Reformed Church of Albany, N. Y.
- William Pressey, of Wrentham, Mass., has accepted the rectorship of St. John's Chapel (P. E.), Ashton, R. I.
- W. B. Matteson has resigned the pastorate of the Normal Park Baptist Church of Chicago, Ill., and accepts a call to Owosso, Mich.
- August Guenther was last week installed as pastor of the German Reformed Church in Bushwick Avenue, Brooklyn, N. Y.
- A. J. Miller, of Asbury Park, N. J., has declined a call from St. John's Church (P. E.), Wilmington, Del.
- David Sprague, of Amsterdam, N. Y., has received a call from Grace Church (P. E.), Amherst, Mass.

## Books and Authors

### The Creation of the Bible<sup>1</sup>

During the administration of Mr. Jefferson, at the beginning of the present century, when party feeling ran very high, and the law of libel was held *in terrorem* over the head of every political writer, it happened that a certain anonymous Federalist in the city of New York felt called on to write a biography of the President. It was printed in two volumes; but just at that stage of proceeding the printers took the alarm, and brought the book to a well-known Federalist lawyer for his opinion. He read about twenty pages, and informed his clients that, in his opinion, there was, on the average, a "libel" to every page. Upon this, the book was suppressed; and it is probable that the only extant copy is, or lately was, in the possession of the present writer.

We had not read very far in "The Creation of the Bible" before we became impressed with the fact that, if it does not contain a "heresy" on every page, there is at least a fair sprinkling of them in every chapter. Our immediate impulse was to congratulate the writer that he is not a member of the Presbytery of Cincinnati, or, indeed (having long since sundered his connection with the Presbyterian Church), of perhaps any other Presbytery in the land. Very short work would doubtless be made of him, not merely by professional heresy-hunters, but also—in sorrow more than in anger—by all bona-fide subscribers to the Westminster standards. We are equally sure that no reader who is capable of appreciating independent and vigorous thinking about the Bible, expressed in terms of the calmest and most undoubting conviction, and in a style whose terseness and simplicity make the reading a pleasure, can help feeling a strong admiration for the writer. Affirming opinions which vary widely from the received orthodoxy, he is troubled with no doubts whatever as to his loyalty to the truth. He is an unquestioning disciple of the school of evolution, and, having applied this doctrine in his previous work ("The Continuous Creation") to the production of nature and man, he applies it now to the making of the Bible. His obligations to Kuenen, Wellhausen, and other liberal critics he frankly admits; but it is Wellhausen popularized, dressed in strong idiomatic English, and speaking not only with perfect frankness and the calmest indifference to traditional religious opinion, but with a simple and reverential spirit. There is not a harsh or polemical word in one of the chapters. Mr. Adams is too entirely confident of the truth of his own conclusions to think it necessary to affirm them with any heat or vehemence. He might appropriate to himself the favorite text of the "Newmaniacs," and say, *In quietness and in confidence shall be your strength.*

The general character of the book is the entire and unhesitating dismissal of the supernatural from the whole range of Bible history. In fact, there is no such thing as the "supernatural." Whatever occurs, or has ever occurred, has taken place under the operation of positive and necessary law; and whatever, in Bible history or any other history, claims to have happened through an infraction of the laws of nature, is a delusion or a fraud. Prophecy, therefore, is an impossibility.

"An impetuous and almost frantic zeal," says Mr. Adams, "has been awakened in the heart of many prophetic enthusiasts with reference to the fulfillment of prophecy. They have searched the Scriptures and found the predictions; and, having already in mind the fundamental proposition that the Scriptures are all and altogether from the infallible wisdom of God, they have proceeded to predict the regathering of scattered and lost Israel, the coming of the Son of man in the clouds of the sky, the rapture of the saints, the confusion and condemnation of the wicked. This arises from the notion that prophecy is a miraculous gift; that it is apart from the laws that govern thought and judgment, and that the prophets could view the far-off

future; whereas the prophets are simply the men who perceive the tendencies of things, and the inevitable consequence of the decline of morals and of responsibility. They can look into the future; but they are governed by the laws of thinking. They are liable to make such mistakes as Ezekiel made, or other political prophets who undertake to forecast the future."

In short, the Hebrew prophets, according to Mr. Adams, were like any of our own political seers, who undertake to announce beforehand certain coming events, and who turn out to be right or wrong according to the measure of their political sagacity. Mr. Secretary Seward, for instance, in announcing first that the South never meant to fight, and, when the fighting had actually begun, prophesying that it would be only a ninety days' affair, is much like Jeremiah or Ezekiel predicting the reunion of the divided tribes, or the restoration of Israel to their native land. On the other hand, Mr. Lincoln turned out in various instances to be a true prophet.

This will serve to exhibit sufficiently Mr. Adams's way of treating the entire supernaturalism of the Bible. Every event it records, claiming to be miraculous, or outside the ordinary laws of nature—special judgments or special blessings, the incarnation and the resurrection of Christ—is calmly and reverentially dismissed as fabulous. It must be regarded as a momentous result of the higher criticism of our times that what would have been treated a century ago as a blasphemous attack on the truth of Divine Revelation is now seriously exhibited as its best vindication and necessary defense. In the successive chapters of this book the "creation" of the Scriptures is traced. The traditional sources and legendary elements contributing to its composition are given; the editorial work of Ezra, the scribe; the figurative and poetical materials; the Greek and other influences shaping the various writers' mode of thinking; and, towards the close of the volume, a searching criticism of the Fourth Gospel and the Apocalypse is presented.



### A Dozen Novels

When Mr. Robert Louis Stevenson, in taking leave of Alan Breck and David Balfour at the end of "Kidnapped," hinted that he could, if but he would, tell further of their adventures, he made a half-promise for the fulfillment of which the lovers of stirring romance have been clamoring, lo, these seven years. At last their patience is rewarded by *David Balfour*. The sub-title is so appetizing that we must give it in full:

*The Second Part: In which are set forth his Misfortunes anent the Appin Murder; his Troubles with Lord Advocate Grant; Captivity on the Bass Rock; Journey into Holland and France; and singular Relations with James More Drummond or MacGregor, a Son of the notorious Rob Roy, and his Daughter Catriona.*

The story carries out admirably the promises of its predecessor and its title-page. We find Alan Breck as sturdy, egotistic, affectionate, and thoroughly Highland-man as before, and only regret that we do not have more of his company. David becomes a man, and his character is stronger and closer-knit. He still has the misfortune constantly to place himself in the greatest danger of life and reputation for affairs which are really none of his, and his load of trouble inherited from the earlier book (*in re* James Stewart and the Appin murder) keeps him in hot water to nearly the end of the present story. The best of the story, it seems to us, is the part which deals with the contest of wits and determination between the Lord Advocate Grant, a crafty lawyer and deep politician, and the simple but obstinately honest David. With the end of the trial the story of David Balfour turns from adventure and politics toward love, and we must confess that the last half of the tale does not equal the first in interest. It has often been said that Mr. Stevenson is not happy in depicting women. In this novel he has one clear and clever portrait of femininity—but it is not Davie's sweetheart, the demure and mystifying Catriona, but rather the merry, harum-scarum Barbara Grant, daughter of the Lord Advocate. (Charles Scribner's Sons, New York.)

There are several points in common between Mr. Edward Fuller's *Complaining Millions of Men* (Harper & Brothers, New York) and Mr. Edward King's *Joseph Zalmonah* (Lee & Shepard, Boston). The novel published in Boston deals with New York poverty and suffering, its scenes being laid among the

<sup>1</sup> *The Creation of the Bible.* By Myron Adams, author of "The Continuous Creation." Houghton, Mifflin & Co., Boston.