

L'AVENIR is the name of the only Church newspaper published in America in the French language. It has been in existence for eleven years past, its editor being Rev. Dr. Miel, of Philadelphia, a former confre of Pere Hyacinthe in France. The success of the paper is a proof of the extent to which French immigrants gravitate towards the communion of the Protestant Episcopal Church.

PROFESSOR SANDAY AS A MODERATOR.—At the Rhyll Church Congress, the learned Oxford Professor seems to have been quite shocked at the rash steps of some of the readers of papers on Biblical Criticism. He counselled, *per contra*, a slow and cautious drawing of conclusions. He wishes English criticism to be distinguished by deliberation and solidity of foundation, "massed and four square to the winds."

THE ELOHISTIC AND JEHOVISTIC criticism, of which so much was made by scientific critics a few years ago, is discreetly withdrawing from the arena, in which, says Klostermann, its *intrinsic absurdity* has been so thoroughly exposed. Yet, at one time, its advocates scouted all who denied their theory as behind the times. So Matthew Arnold, Strauss, and Bauer retired when exposed by Lightfoot and others.

THE CLAY TABLETS providentially preserved—may we not say providentially invented and provided originally?—seem destined to supply all the corroboration needed for historical statements in the Bible. One of these tablets, discovered a few months ago, brings us back to within some 200 years of the Flood, and verifies the "one speech and one language" statement in Gen. xi. 1. It was that of the Babylonian cuneiform script.

PRINCIPAL CHAVASSE, OF WYCLIFFE HALL, Oxford, read an admirable paper on "Scripture Meditation" at the recent Church Congress, and bore noble testimony to the heart-religion of those "who stand in the front rank of biblical critics in our own day, at any rate in the English Church, as men of reverent, honest and fearless minds, who will not needlessly grieve the hearts of the most sensitive of their fellow-Christians."

"THE EVILS OF DISUNION ARE SO COLOSSAL," says Price Hughes in the *Review of the Churches*, "that we ought to be prepared, for the sake of men, to sacrifice everything except loyalty to Christ. I cannot ever understand the state of the Christian man's mind who would hesitate for a single moment to give up everything that was not absolutely essential, rather than postpone for a day the union that would give us irresistible strength."

ADVICE ON EDITING A CHURCH PAPER.—We lately gave a simple *resume* of advice tendered by correspondents of English Church papers recently on "How clergymen should work a rural parish." We have lately seen elegant extracts on another subject, thus: "Give plenty of general news—never mind local items. 2. Fill up with local news, don't mind foreign. 3. Write short, lively articles. 4. Have grave and dignified editorials," &c. &c.

In a sweeping condemnation of vivisection, Bishop Moorehouse, of Manchester, has declared that he would die a hundred deaths rather than save his life by experiments which are wholly unlawful, and pagan in conception and execution.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

DIVINE INTERPOSITION.

One great benefit of Church Congresses, we suppose, is the opportunity which they afford for airing the crude crotchets of numbers of zealous empirics who have persuaded themselves that they may safely claim, each one for himself, the credit of having at length discovered the special nostrum, or panacea, which is bound to cure all the ill fancies to which human mind is heir. Very often the airing is sufficient—we never hear of their witty (?) inventions again—they hide their diminished heads as well as they can; the air of public opinion and the crucible of public sense seem to dissipate the unstable elements of which many of such nostrums are composed, to a very great extent—those elements which seem to make these new things so attractive to the active Athenian spirit of the age, ever on the *qui vive* for something new. It goes without saying, on the other hand, that sometimes we thus hear of ideas which the world will not willingly let die.

ONE OF THE CRAZES

to which we refer was made very manifest at the Rhyll Church Congress, and against it Professor Sanday entered his earnest protest and caveat. We refer to the rage for getting rid of the idea of Divine interference in human affairs—practically, at all costs, so far as the Scripture narrative is concerned. One reader of a paper said with an air of triumph, or at least of satisfaction, "Thus, hostile critics can without difficulty explain as perfectly natural much that was formerly considered to be miraculous, or due to a special intervention of God on behalf of his chosen people." Then the writer refers to the Babylonian Captivity as a palmary instance. He says, "What a different complexion it can be made to wear now from any which it could wear formerly. The startling character of the coincidence of the event with prophecy, where Isaiah xl. to xlv. is no longer (*sic?*) the work of Isaiah of Jerusalem, but of an (let us mark well the sequence of this sophistry)

UNKNOWN PROPHET,

living on the very verge of the restoration, when the victorious career of Cyrus was already beginning; and its special and providential character may be easily got rid of (!) when we discover from the cylinder inscription of Cyrus himself (some-

thing which has no logical bearing upon the reasoning or argument at all) that he was in the habit, as a matter of policy, of letting captured nationalities return unmolested to their several native countries." It is difficult to have patience with such a line of argument (?) or treat it as anything else than mere juggling with logic; on such slender threads of fancy do the conclusions of these empirics often depend. The practical effect on the mind of the hurried or prepossessed reader or hearer of such a treatise is, of course, to lead him to conclude that probably (and this soon slides into certainty) all the details of Daniel's and similar dealings with God in Scripture are imaginative romancing.

"SOBER CRITICS,

such as Delitzsch," are referred to, and Professor Sanday praised in company with Arnold, Jowett, Stanley and Hatch, as well as Lightfoot and Westcott!—for their careful investigations and cautious feeling for results. It is fortunate that these men—or some of them, at least—are too old to be caught with such chaff, too 'sober' to admire such company. We have a right to be thankful, therefore, that Church Congresses not only provide for the production and exposure and criticism of poisons, but are very apt to contain a sufficient modicum, then and there, of antidote to ensure a warm reception for all such crude theories. The general tendency, probably, is to deter men from rushing rashly into an arena in which their errors are so likely to be quickly detected and exposed. The game of reducing Divine interposition to a minimum in Scripture has become, we trust, transparent enough to thoughtful minds.

THE LAY WORKERS' CONFERENCE.

The success which appears to have attended the first diocesan conference held under the auspices of the Huron Anglican Lay Workers' Association, will probably lead to its annual repetition. The lay work movement in Huron has now assumed an organized shape. The report of the association shows that an increased number of laymen are offering themselves for service, and that there is a growing inclination among the clergy to avail of any help in connection with such duties as laymen may properly be asked to perform. A strongly conservative spirit pervades the report in this latter regard. No desire is shown to usurp the clerical office, nor to act other than under due pastoral authority. "Church lines" the association recognizes as the limits of a layman's duty as a Church worker.

The lay element, as was right and proper, predominated in the convention and its management generally. But the clergy were well and most ably represented. The address of Rural Dean Mackenzie, who, as the Rector of Grace Church, Brantford, has led the parishes of the diocese in the systematic employment of lay agency; the Rev. Rural Dean Martin of Chatham, whose Sunday school is the largest in the diocese; and the Rev. Robert Ker, who has constituted himself critic and censor of Church Sunday schools generally, were, each in his own line, very effective. The absence of the Bishop was much to be regretted, but Dean Innes lacked nothing of the needful qualifications of a good chairman. The paper read by Mr. Jenkins, of Petrolea, would have done honour to any man in the diocese, clerical or lay, and the debating ability displayed by most of the various speakers was very noticeable.

The tone of the convention was devout and earnest; the claims of the Church to the loyalty of