

THE MONTH.

THE Bishop of Rochester, we gladly note, will, at the close of the year, succeed Bishop Harold Browne in the See of Winchester. To the See of Rochester Dr. Randall Davidson, Dean of Windsor, has been appointed. Both are admirable appointments, and will be really "popular."¹

The retiring Bishop of Worcester has taken up his residence at Cambridge. Much has been changed there since Dr. Philpott left the Lodge at St. Catharine's, thirty years ago.

At the Diocesan Conference, amidst tokens of deep respect and esteem, the venerable Bishop of Winchester gave a farewell address.

On the invitation of the Bishop of Lichfield, about ninety Nonconformist ministers in the diocese assembled; a most friendly and successful gathering. The *Record* says:

Before the company sat down to luncheon they gathered in the library of the Theological College for a short devotional service, wherein Bishop, Archdeacon, and Nonconformist divines, succeeding one another in prayer, were happily joined "in the unity of the Spirit and the bond of peace." Nothing could be better than the tone of the proceedings themselves, and the comments of the Nonconformist press upon them. Two days later the Church Congress was discussing in a hopeful spirit the prospects and the methods of reunion. In either case it was impossible to forget that the advances made by the Church were no spasmodic efforts.

The Bishop of Sydney, Dr. Saumarez Smith, has been very heartily received in his diocese.

Another Ritualist has "gone over"—the Rev. J. H. Doe, Incumbent of Eaton Bray.

Prebendary Wilcox (Christ Church, Birmingham), it is stated, has established telephonic communication between his church and the houses of some members of his congregation.

To his brethren of the Congregational Union at Swansea, the Rev. T. Simon declared that the Church of England "is progressing in spite of . . . its State connection," and that in Leicester it "is making greater progress than all the Nonconformist Churches put together."

The Church Congress seems to have been a decided success. The *Record* says: "The Hull Church Congress has more than realized the expectations of its friends."

The absence of his Grace the President through indisposition was,

¹ The *Record* says: "The translation of the Bishop of Rochester to the See of Winchester is a welcome piece of news. Lord Salisbury has consulted the fitness of things rather than the expectations of the public. . . . Dr. Thorold's thirteen years' episcopate in a diocese which possesses special elements of difficulty has been something more than successful. He succeeded Bishop Claughton in what was to all intents and purposes a new see, with new and inconveniently eccentric boundaries. Part of the old London diocese, part of the old Winchester diocese, and part of the old Rochester diocese were joined together in such a way as to put the whole of South London under Dr. Thorold's care, and at the same time made him responsible for a great portion of rural Surrey and (widely separated) a considerable portion of rural Kent. With characteristic energy he set to work to organize, to consolidate, and to build."

of course, deeply regretted. A more thoroughly adequate chairman than the great Archbishop could not be conceived. But Dr. Westcott—by common consent—fulfilled the duties allotted to him (as premier Bishop of the province) with marked success. His reference to the Archbishops' Court produced a great impression.

The debate on Brotherhoods was, in some respects, rather disappointing. Yet clearly it comes out that the chief obstacle lies in the "vows."

On the Church in Rural Districts, the papers of Chancellor Espin and the Rev. Herbert James will repay reading. Mr. James, whose Lectures on this subject were recently commended in *THE CHURCHMAN*, well says: "Men selected, in the first instance, for their probable fitness for a country sphere—men of enlightened zeal and well-tempered enthusiasm—men of consistency and common-sense—men with understanding of their times, and of the material on which they have to work—men whose love for souls is as profound as their love for the Master—such men—such a ministry—would speedily change the face of many a country parish, and leave fewer wildernesses to be our standing reproach."

The papers on Betting and Gambling were good. The Dean of Norwich, an appointed speaker, was unable to be present.

Canon Tristram's paper on recent researches and the Word of God has many good points. We give an extract:

I have offered but a gleaning of the grapes of Manasseh on historical illustration. Has one fragment been found which can support the evanescent and ever-changing successors of Strauss and his sepulchred ancestors of the "higher criticism," in their desperate attempts to hand over Genesis to Ezra, to make Deuteronomy a forgery by Hilkiah, to saw Isaiah asunder for the second time, to rend the Psalms into a post-Exilic handful of Sybilline leaves, to make Ecclesiastes and Daniel impostors of the Rabbinic period?

The common sense of mankind will prefer facts and monuments to the inner criticism. True, *that* changes as rapidly and as continuously as do the explanatory prefaces of *Lux Mundi*. But to credit any forger, be he Hilkiah, or Ezra, or Jeremiah, or the Rabbis, in those pre-scientific days, with a power to imitate so perfectly the language and style of a millenium before them, would be to attribute to them a genius equal to that of a modern critic.

Would not the language of the returned exiles from Babylon have betrayed them, like Peter's *patois*? We know how all languages change in a thousand years. Could the forger of to-day imitate, I will not say the Saxon vernacular of Northumbria in the year 900, but even Chaucer, without detection? Could McPherson or Sir W. Scott, with all his archæological lore, imitate Ossian without detection?

Once eradicate the real, if not always avowed, standpoint of the critics, in their growing impatience of the supernatural, that prophecy is impossible, and that therefore the books must have been written after the event, and all their theories will fossilize with Donellan's Shakespeare, and the theories on Homer's poems.

After all, something there must ever be which requires more than material proof, that can be grasped by faith alone. But he who investigates, fearlessly and reverentially, will be thankful for the light which science sheds, and will not despair if she leaves something unrevealed.

The Hull Congress will be remembered for its dealing with the great questions of Capital and Labour. The sermon of the Bishop of Manchester (Dr. Moorhouse) was most effective.