

THE NEW BISHOP OF CHICHESTER

The Queen, on the recommendation of Lord Salisbury, has been pleased to approve of the translation of the Right Reverend E. R. Wilberforce, D.D., Lord Bishop of Newcastle, to the See of Chichester, in the place of the Right Reverend Richard Durnford, D.D., deceased. The new Bishop of Chichester took his Bachelor's degree at Oxford, in 1864, and was ordained deacon the same year by the Lord Bishop of Oxford. He was curate of Cuddesdon from 1864 to 1866, and was chaplain to the Bishop of Oxford from 1864 to 1869. In 1869, he was appointed to the rectory of Middleton Stoney, Oxfordshire, which living he held for three years. From the year 1869 to 1878, he held the post of domestic chaplain to the Lord Bishop of Winchester. From 1871 to 1882, he held the post of sub-almoner to the Queen. In the year 1878, he was appointed a Canon of Winchester Cathedral and Warden of the Wilberforce Miss. College at Winchester. In 1882 he was consecrated the first Bishop of the new See of Newcastle-on-Tyne in Durham Cathedral by His Grace the Archbishop of York, assisted by the Bishops of Durham, Winchester and others. For the past 13 years he has done good work in that part of England. He has recently found the work of the diocese too heavy, and was obliged only two or three months ago, owing to failing health, to take an ocean voyage, crossing to New York and back in the hope that his health might be restored. He did find the voyage beneficial, but his health has not been entirely re-established. In the diocese of Chichester the work will not be of nearly so laborious a character as in his old diocese, and it is hoped that he will be able to fully recover his health and strength in the more genial climate of the South of England. The Bishop is a brother of Canon Wilberforce of Westminster Abbey, who was for many years rector of Southampton. Like his brother at Westminster, he is an ardent believer in total abstinence. Dr. Wilberforce is a son of the well-known Dr. Wilberforce who was Bishop of Oxford.

RELIGIOUS EDUCATION.

When we insist on the necessity of religious teaching in our public schools, it is a common answer that this is the work of the home and of the Church. What part of this work the home may do, it is not quite easy to ascertain. What the Church does may be partly examined and a judgment formed upon it. A contemporary remarks that there is no man who has done more for the study of the Scriptures than Dr. W. R. Harper, President of the University of Chicago, and when he tells us that the greatest defect in our religious organization is the lack of teachers of the Bible, we are bound to hear him respectfully. Now, in the "Biblical World," for September, he tells us that "nine-tenths of the teaching in the Sunday-school is a farce." He says that the work of our Sunday-school teachers, if judged by ordinary principles of teaching, is both "ludicrous and criminal." It is ludicrous to call it teaching. It is criminal to send innocent pupils to suffer from it. He says for a long time people have compelled their children to attend the Sunday-school from a sense of duty. Now, from a sense of duty they allow them to stay at home. For Dr. Harper says that ordinarily the only person connected with the Church who is at all capable of giving instruction in the Bible is the minister, and the minister is frequently the last man who feels an obligation

lasting upon him to do it. "That which is most fundamental to the interests of the Church, that which is its most vital part, he generously turns over to a few uneducated, unskilled, and sometimes unconsecrated teachers, and he does not even trouble himself to see that these teachers associate themselves to help each other. The condition of things in most of our churches is in fact appalling. When we remember that in these days the Bible is not studied in the family, as in former days, and when we come to understand the character of the instruction which is furnished as a substitute, we need not be surprised at the pitifully meagre results." This is not the unkind judgment of a man finding fault with other denominations; it is the conclusion forced upon an earnest Biblical student and educator, who asks how far Biblical education is carried on in our Sunday-schools. We must add that Dr. Harper does not think that the pulpit supplies the defect of the Sunday-school. The average sermon, he says, contains less and less of Biblical material, more and more of that which comes from outside the Bible. Will any one say the defect is supplied in the family? And where are the children to learn, if not in the Public school, or Church schools?

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

SUBSCRIPTIONS RECEIVED.

The Bishop of Quebec.....	\$ 5 00
Mr. Preston Hallen.....	20 00
"From a family of six Communicants".....	6 00
"A Friend".....	1 00
Mrs. E. J. Clougher.....	2 00
"Family of three Communicants".....	3 00
Mr. C. J. Campbell.....	1 00
Miss Mary Campbell.....	1 00
Mr. C. J. Blomfield.....	1 00
Mr. J. G. Dykes, Galt.....	5 00

THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral

in its great emergency. Your earnest appeal affords me much encouragement as a proof of loyalty and a true Churchman's interest in this anxious Diocesan undertaking.

Its completion and support would impose no heavy tax upon any one if our Church people generally, throughout the Diocese, would unite in making small contributions; and I cannot but believe that if the matter were brought before them and the opportunity given, they would gladly do this to secure to our Diocese the crown of our Church of England system—a noble Cathedral—the centre and source of the spiritual activities and unifying forces of the Church; the worthy spiritual home of all her children, the pride and glory of our ancient and historic communions.

Earnestly hoping that you will receive such a response as shall be the best reward of your disinterested effort. I am, yours very truly.

ARTHUR, TORONTO.

Toronto, Nov. 8th, 1895.

THE WESLEYANS WERE NOT DRIVEN OUT OF THE CHURCH.

BY REV. WM. CRAIG, B.D., PETROLIA.

From time to time one hears at Synods, Conferences, Conventions, statements, always endorsed by applause, about Wesleyans being driven out of the Church of England. I believe such statements were made more than once at the Lay-Workers' Convention held lately in Windsor. Even the Bishop of Kentucky is reported to have said in Toronto: "Because of the unwisdom of the authorities of the Church at that day the Society (John Wesley's) had been driven out of the Church." I venture to submit the following to show, 1st, that its earliest development, Methodism, was not out of line with systems at work in the Church, and 2nd, that not until Wesley taught doctrines which the Church of England has never received, and can never receive, did any difficulty arise beyond what might have been expected at a time when earnest, spiritual devotion was rare, not only in the Church of England, but among Dissenters of every name. The quotations are from the Bampton Lectures of 1871, on "Dissent in its relation to the Church of England," by Rev. G. H. Curties, M.A. 1. Religious Societies were numerous. "So far then was Mr. Wesley's 'Society' from being anything new or astonishing at that period, that (on the contrary) London seems early in the 18th century to have positively teemed with such religious societies. Some of them had been devised for a special practical purpose (like the still surviving *Society for Promoting Christian Knowledge*, or the *Society for the Propagation of the Gospel in Foreign Parts*), and some again had arisen for mere personal and private purposes of mutual edification. No less than forty of such societies are known to have existed at that time. Thus in 1698 (five years before Wesley was born) his father, a learned Lincolnshire rector, published a sermon 'preached before the *Society for the Reformation of Manners*.' There was another *Society for the Suppression of Vice*; and Wesley's own Journal in 1788, mentions *Mr. Fox's Society*, and a *Society in Aldersgate Street*, and several more. All these societies required, before admission, 'a testimony of the candidate's sense of spiritual things, and of his sincere intention to lead a religious life.' And the first trace of them in the Church of England reaches back as far as 1677; when Dr. Horneck, Bishop Beveridge and others, —having converted from the dissolute and frivolous ways of the Restoration period, a great num-