

Bishop of Toronto; and every succeeding step has been taken with his Lordship's knowledge and sanction.

The Rev. JOHNSTONE VICARS, appointed by the London Society to organize the association, is a well known clergyman in the dioceses of Toronto, Huron, and Newfoundland. His address is 515 Sherbourne-street, Toronto, where he will be thankful to receive the names and subscriptions of friends to the cause.

#### THE FIRST BISHOP OF NEWCASTLE.

ERNEST ROLAND WILBERFORCE, the third son of the eminent Bishop Samuel Wilberforce, is to be the first bishop of the newly-founded diocese of Newcastle. The appointment already meets with general and hearty approval; and the new bishop will receive an honest welcome to his labours among the hardy northmen. He is in the prime of life, having been born at Brighton, in the Isle of Wight, while his father was rector there, in January, 1840. His is now, therefore, in his forty-third year. Educated at Harrow and Oxford, he seems not to have sought the prizes of University distinctions, but to have desired before all things the work and honour of the Christian ministry. Taking Holy Orders in 1864, he lived with his father in the Palace in Cuddesdon, as domestic chaplain to the Bishop, while holding also the curacy of the parish. Two years later he became rector of Middleton Stony, in Oxfordshire, which charge he held for four years; and then he again accepted duty in his father's service, in the diocese of Winchester, to which the Bishop was translated. In 1873, when the Bishop's death occurred, Mr. Wilberforce was instituted to the living of Seaforth, a small town a few miles to the north-west of Liverpool, the living being in the private patronage of Mr. Gladstone. He declined other tempting positions about the same time, in which his earnestness and ability would have assured him considerable success. Seaforth's previous incumbent had held the vicarage for fifty years; and the Protestant preferences, and probably prejudices of the parish and neighbourhood were not in favour of a son of Bishop Wilberforce. When he went among them, however, it was discovered that, though he was an uncompromising Churchman; he was a high-minded Christian minister, and a genuine man. It was while he was at Seaforth that Mr. Wilberforce came prominently forward as a popular champion of the temperance cause. His name, in connection with that of his younger brother, Canon Basil Wilberforce, of Southampton, is known in every part of the country in relation to temperance advocacy and work. It is said that when the appointment of the first Bishop of Liverpool was under consideration, many of the merchant princes of the district earnestly desired that Mr. Wilberforce should be called to fill it. In October, 1878, he was instituted to a canonry in Winchester Cathedral, which he accepted upon the condition that he would be allowed to throw himself entirely into the work of the Diocesan Home Missions. He then became Warden of the Wilberforce Mission House in that city, superintending and taking an active part in the work that is being done in the diocese. The new Bishop designate may be said to be a moderate High Churchman. His pulpit qualities are marked by fervour and earnestness, and he has evidently great aptitude for dealing with the toiling classes. The bishopric of Newcastle is the second appointment that has been made under a Bill brought before the Parliament by Mr. Disraeli's Government in 1878. The minimum amount of endowment deemed necessary was obtained a few months since: and now, in due course, Bishop Ernest Wilberforce will have an opportunity of showing that the Church to which he has devoted the energies of his gifted nature can cope with the indifference and vice which are said to be prevalent among the population to be included in this new ecclesiastical district. The charmed name of Wilberforce, will, we trust, gain new and higher honour from its association with this noble enterprise. It is not uninteresting to note that Canon Wilberforce is the first epis-

copal selection which Mr. Gladstone has been called upon to make since, in July, 1873, he had to choose a successor to the Canon's lamented father. On Saturday, the 19th of that month, the Bishop of Winchester was riding through one of the vales of Surrey in company with Lord Granville, when his horse stumbled and threw its rider, who was killed instantaneously. Mr. Gladstone had gone down to Holmby to meet them, and was met with the intelligence of Bishop Wilberforce's sudden death.

#### THE ARCHDEACON OF BRISTOL'S VISITATION.

THE Ven. Archdeacon of Bristol (the Rev. Canon Norris) held his annual visitation for the deanery of Bristol, in Redcliffe church. This is the first time in recent years the visitation has been held in St. Mary Redcliffe, of which the Archdeacon is vicar, the usual place having been St. Augustine's.

The usual morning service was conducted by the Rev. J. A. P. Bowers, senior curate, after which the Ven. Archdeacon proceeded with his Charge, in the course of which he gave an interesting historical outline of the origin of the archidiaconal office, and the duties of its holder. The Archdeacon said, "My present charge can only be introductory; but in any future addresses that it may be my privilege to make you at these visitations, I hope to keep carefully to the position which the Archdeacon of Maidstone has prescribed to himself—the position of one propounding questions for consideration rather than pronouncing upon them—opening rather than concluding them. This seems to be the proper distinction between an archdeacon's charge and the charge of a bishop. It might further help to realize this character of an archdeacon's charge if the practice tried in some places were more generally adopted by adjourning from the church to some convenient room, where conference might be held on one or more of the questions opened in the charge. On this point I should be glad to have the advice of those who have longest experience of these visitations, whether clergy or laymen. From the subject of the general visitation I will now pass to the visitation of particular parishes, to which I hope to devote some of the summer months of each year. I look forward to this as the most pleasurable, and perhaps the most useful, part of my work. But involving as it must much absence from home, it was evident to me from the first that it would be incompatible with the charge of a parish. Therefore when the bishop asked me to undertake the office of archdeacon, I begged leave to resign the cure of souls which I now hold as soon as he should be able to make other provision for it. This is now arranged by his lordship's great kindness. And so soon as I am released from my three months' residence at the cathedral I hope to visit some of the distant parts of my archdeaconry, to which I am now, I regret to say, a stranger." The venerable gentleman then proceeded to trace stages of growth through which the office had passed—how in the early centuries of the Church the officer was a deacon attendant upon the bishop as his secretary or chaplain; how then he came to be employed by the bishop in the exercise of occasional jurisdiction as his vicar; and how lastly, after the Norman Conquest, visitations both parochial and synodical came to be so regular a part of his work that his office attained to the dignity of ordinary instead of delegated jurisdiction. Each one of these three stages of growth (the charge went on to say) seems to contribute something to a true conception of his duties. There is the duty of loyalty. As the inheritor of the traditions of that earlier age when the archdeacon was the personal attendant on the bishop, he may well be reminded that he owes to his bishop all that is meant by the good old word "loyalty." Seeing the importance of this, some have thought it would be better if archdeacons, like rural-deans, vacated their office upon a change of bishop. But surely such a notion implies a misunderstanding of the word "loyalty." Our blessed Lord in his Paschal discourse draws a distinction between the "servant" and the "friend," to which I may perhaps without irreverence here refer—the

friend is taken into his lord's counsels, the servant is not. So in the feudal age, when this word "loyalty" had its birth, allegiance was something far nobler than vassalage. True allegiance required of the knight that he should speak out frankly and courageously whenever his sovereign consulted him. And so now a bishop would hardly care to consult an archdeacon whose mind was a mere reflection of his own. I can well conceive that a bishop, on first taking charge of a diocese, might much prefer to retain his predecessor's archdeacon than to create new archdeacons, though the latter might be more of his own way of thinking. But this pre-supposes loyalty. If the succeeding bishop be of such different views as to make loyalty difficult, resignation would, as it seems to me, be the archdeacon's plain duty. Then there is a duty of lesser, though very real importance to one who would do good service as archdeacon, the duty of accuracy—the duty of seeing and reporting facts correctly. The phrase by which, in the second period, an archdeacon was so often described as "*Oculus Episcopi*"—the bishop's eye—may well remind him of this need of accuracy, both in obtaining and recording information. And here he must depend to a great extent on the kind co-operation of his brethren, lay as well as clerical. The articles of enquiry on which you, my brethren of the laity, are requested to found your presentments are no mere matters of form. On the faithfulness and completeness of your answers depend in a large degree the usefulness of the archdeacon's office. And this leads me on to mention a third and obvious duty, the duty of justice. In the third stage of its development the office of archdeacon became, as we have seen, a judicial office. It may seem but a shadow of a court that we are holding here to-day. But if there is to be any revival of discipline in our Church, the Archdeacon's Court can hardly fail to resume something of its old importance. And even now an archdeacon who desires to do his duty, cannot escape the responsibility of having to form some judgment in his own mind on the way in which the work of the Church is done in the several parishes of his archdeaconry; and this judgment he may be required to place at the service of his bishop. To be dispassionate, to separate himself as entirely as he can from all party views, to regard each brother clergyman's work as fairly as he would himself on his death-bed desire his own work to be regarded—this seems to be his plain duty. Such seems to me, looking to the traditions of the office, the three qualifications most needed in an archdeacon. I am not so foolish as to ask to be credited with them at the outset of my work; but this I do ask, throwing myself on your indulgence, that you will credit me with the wish, at least, thus to qualify myself, if God spare me time. A few words I would gladly say in conclusion on what fell from me incidentally in speaking of that last qualification. I said that an archdeacon should, so far as may be, avoid identifying himself with any of the parties that divide Christ's Church. I might perhaps have gone further, had I been speaking elsewhere, and added that we might all of us do well to avoid saying "I am of Paul, and I of Apollos, and I of Cephas." But my business is now only with my own duties. It seems to me especially important that an archdeacon should not only be, but be known to be, aloof from controversy. I know it is difficult to avoid taking a side, and perhaps still more difficult to avoid seeming to take a side. For as in perspective the middle point, as viewed from either extremity, appears inevitably near to the other extremity, so in party strife the neutral man is apt to be regarded by each side as belonging to the opposite side. And even if he avoid this, there is another imputation sure to befall him and hard to bear—the imputation of indifference. Still, whether it be appreciated or not, it seems to me to be an archdeacon's duty to be comprehensive in his sympathies. And if it be his happy lot, as it has been mine, to have dear and valued friends on either side; if he have learned, as I have learned in this school of friendship, how possible it is to serve Christ faithfully on both sides—among the upholders of Apostolic order on one side; among the champions of Evangelical truth on the other; and if he have seen, or seemed to see, how hard sometimes it is in the dust of the

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