

was regarded with a reverent interest wherever the English language was spoken.

Mr. Spurgeon's faithful congregation have followed their pastor in seceding from the London Baptist Association. What is now to become of them? Will they go over to the Presbyterians? Mr. Spurgeon avers he is a "Churchman," because he belongs to the true Catholic and Apostolic Church. He believed he was an "Independent," too. The down-grade controversy exhibits this plainly enough. He "hoped" he was a tolerably good Baptist. If he "was not a Wesleyan, he was certainly a Methodist, for he tried, as well as he could, to do everything by method." Belonging to all those denominations, and yet in ecclesiastical desolation!

Dr. A. K. H. Boyd, of St. Andrew's, is the most "advanced" Churchman in the Established Kirk of Scotland. A new stained glass window has just been placed in his church, and Dr. Boyd makes the event a text from which to preach a little homily on the duty of beautifying our houses of God. "Probably," says Dr. Boyd, "a great mediæval church was never more dimly transmogrified." Many years ago designs were prepared for its restoration, but "the preliminaries tripped us up." Dr. Boyd pleads, as he has done several times of late, for an organ, and tells us that his pulpit is "possibly the ugliest in Christendom." As for "that window," it is the "first recognition for centuries, of the fitness of beauty in God's House."

It would seem that there is no end to new discoveries of old things. The latest "find" is the tomb of Madoc ap Gryffyddmael, a great Welsh warrior in the eleventh and twelfth centuries, grandson of Owen Gwynedd, Prince of Wales, in the ruins of Valle Crucis Abbey, Llangollen. The Rev. H. T. Owen, warden of the abbey, who is now engaged upon some excavations, was searching for old stained glass in the dormitory, when he disinterred a large stone slab, bearing the name of Madoc, and an inscription, which has not yet been fully deciphered. Down the centre of the stone is an incised sword in sheath. Further excavations led to the discovery of four other stones, each about five feet by eighteen inches, two bear floriated crosses, one an inscribed spear, and the other a Grecian ornament. The stones form part of the vaulting of the corridor leading to the old burial ground of the monks. Madoc ap Gryffydd founded the abbey, which was a Cistercian monastery, about the year 1200.

The Bishop of Durham is to be presented with a pastoral staff to commemorate the completion of the first decade of his episcopate. All sections of the diocese will join in this tribute of praise to Dr. Lightfoot. The *Northern Echo*, an ultra-Radical Darlington paper, remarks:

To say that his lordship has been a successful bishop were but coldly to express the widespread admiration, respect, and gratitude he has won. The retrospect of his career is strewn with works of usefulness and benevolence accomplished without parade, put with persistent zeal. High-minded, courteous, just, and generous, the clergy and Churchmen of the diocese have recognized in Dr. Lightfoot a prelate so near perfection that probably no individual has ever felt a moment's desire to exchange him for another. None, whether Churchmen or Dissenters, who have sought his aid, have found him a cold or indifferent friend of any good cause.

In a letter to the Standard Mr. Humphreys-Owen lately asked—"What impression has the Established Church made on the great Nonconformist bodies in England? As everybody knows, none whatever." Replying to this challenge, the Rev. C. E. Walker, rector of March, writes:—"I have been in Holy Orders but eight years, during this time, I have been the fellow-curate of one who left the Wesleyan ministry to join the Church of England. I have baptized dozens of adults, and prepared numbers for confirmation, all of whom had been brought up as Nonconformists. In my small country parish, during the last eighteen months, I have baptized thirteen persons as adults, every one of whom had been brought up in Nonconformity." As regards Wales Mr. Walker adds—"On December 4, 1887, at a confirmation held at Llantwit-Vardre, when there were ninety candidates, and all but three were converts from Nonconformity. At Pontlloftyn, on December 11, when thirty-one adults were baptized, and fifty-three males and sixty-three females confirmed, nearly all had been formerly Nonconformists."

The Bishop-Designate of Chester. — Leeds has long been a nursery for Bishops and deans, and it is now a recognized fact in Yorkshire

that its vicars never die—they are preferred. Canon Jayne will be the youngest Bishop on the English bench; and it is not a little singular that the Bishop of Sydney, who first made his reputation as master of the Leeds Grammar School, should be beaten in the race for an English mitre by so young a man, who was within an ace of succeeding him as Principal of King's College, London. Mr. Jayne is the second son of the late Mr. John Jayne, of Panty-Baile, Abergavenny, and was born on New Year's Day, 1845—the year Samuel Wilberforce became a Bishop. He was educated at Rugby during the last years of the mastership of the Bishop of London. He went up to Wadham College at Oxford, and subsequently migrated to Jesus College, where he was Fellow and Lecturer. At Oxford he was known as a good oarsman and foot ball player, and his University career was a brilliant one. He passed his moderation examination with distinction, was Hody Exhibitioner (Greek), and graduated first class in *Lit. Hum.* and in modern history. He was ordained deacon and priest by the late Bishop of Oxford, in the first year of that prelate's episcopate (1870), and for some time was curate of St. Clement's at Oxford. His great work, however, at the University was his tutorship at Keble, into which he threw his whole soul, and where he is believed to have attracted the attention of Dr. Stubbs, who is said to have the greatest confidence in him, and, as some allege, has so told the Prime Minister. In 1879 he was appointed Principal of Lampeter College, where he worked a complete revolution, and during his tenure of office the number of students greatly increased, and fresh buildings had to be added at a cost of some five or six thousand pounds, the foundation-stone of which was laid by the Archbishop of Canterbury. While he was at Lampeter, Mr. Jayne constantly helped the clergy of the neighbourhood, and took the greatest interest in the fortunes of the Welsh Church. When he became Whitehall preacher his fame extended far beyond the Principality, his sermons being of an original and unique character. In 1886 he was appointed successor to Dr. Gott as vicar of Leeds, the occasion being the first since the appointment of Dr. Hook that the real patrons of the living had been able to nominate. Though Canon Jayne—he was made an honorary canon of Ripon last year—has not been long enough at Leeds to obtain the hold over the clergy and people possessed by his predecessors, he has, by his business habits, intense earnestness, conspicuous fairness, and great powers of organization, won the confidence of Yorkshiremen, which is not easy to acquire, but when once gained is invaluable. The Bishop-designate of Chester who, in his sermon at Leeds parish church on Sunday night, made no allusion to his appointment, will be the only Bishop of the Northern Province on the mainland who has worked as a parish priest within its borders before his consecration.

The thanks of Churchmen are due to the Marquis of Salisbury, not only for making an appointment so excellent in itself, but for having resisted almost overwhelming pressure from Balmoral and Eaton Hall. Fortunately his Royal mistress and the illustrious Unionist Duke, the first layman in rank, influence, and munificence in the diocese—fortunately the Sovereign and Duke did not join forces, and the Prime Minister was able to act on the maxim *Divide et impera*. Lord Salisbury seems to lean to the appointment of comparatively young clergy as Bishops, and it is not difficult to see the political reason that may commend itself to a statesman's view for such a course. We believe, however, that for the Church's sake, in this bustling and restless age, such a course is the wisest, for the Bishops have to be so constantly moving about that they require strong constitutions and vigorous bodies. Canon Jayne is credited with being not only a capital organizer, but one who can get through an infinity of work. He will retain the tradition of the Chester diocese for prelates of learning, but his youth will enable him to travel more about the diocese, and preach and speak at night, which in towns like Birkenhead and Stockport is of such consequence. We shall be surprised if he does not make his figure a familiar one in the city of the future. Birkenhead deserves great credit for being the largest town, we believe, in England that has no School Board; but the tone of Church life in it requires raising. While Liverpool was in Chester diocese Birkenhead naturally was not considered of such consequence as the larger town on the Lancashire side of the Mersey by the Bishops of Chester; but it contains far the largest population of any town in Cheshire, and needs more than any other a Bishop's frequent presence. St. Aidan's College, Birkenhead, will, no doubt, attract the Bishop's special attention, and arouse his warm sympathy, for he has always taken a keen interest in the education of the clergy. In the cathedral services the precentor and organist may reckon on the Bishop-designate's warm co-operation, and he will take an equal interest with his predecessor in the cathedral and choir schools. Canon Jayne will be a useful addition to the Upper House of Convocation at York, and will not be likely to be a mere pawn

to be played from Bishopthorpe. He is a decided High Churchman, but has broad and liberal sympathies, and will act with scrupulous fairness to men of all schools of thought who work within the lines of the Church of England.—*Church Review*.

## Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

### MISSIONARY WORK FOR CHILDREN.

SIR,—The Church Women's Mission Aid Society of Toronto diocese has, for many years past, sent out toys and books for Christmas gifts to the children of the Church in the backwoods of Canada. This year they have already nearly four hundred to provide for, and that number will very soon be increased to over one thousand. The Society does a great deal of work also in the backwoods, specially in Algoma, in clothing the almost naked, and sometimes in feeding the hungry; and they have not much money to spare to buy toys and candies, and such things as give so much pleasure to children, especially at Christmas time. You all, my dear children, are expecting to receive Christmas boxes, would you not be disappointed if none came? Would you not be much more disappointed if your Christmas gift were the one only treat you had in the whole year? Well, that is the case with many of these little Church children far away in the wilderness: they tramp four or five miles every Sunday to school, often with scarcely enough clothes to cover them in the depth of winter; and the Christmas tree, which the C.W.M.A. furnishes for them, is the one great and only treat of the year. Now, the ladies of the C.W.M.A. wish to ask all the city Sunday School children to help them give the country Sunday School children a treat this year. We want you to look over all your toys and books and see what you can spare; and perhaps you can save a little money instead of buying candies for yourselves, and buy some new toys and books to send them; and we want you to do this at once, and send the things to us immediately, to our rooms, No. 1 Elm St. upstairs, because some of them will have to travel a great distance. Some of them will be given to little Indian children who have only just heard of the Saviour Christ, who you have known and loved all your lives, and it is in His name we ask your help; for His sake who said, "Suffer little children to come unto me, and forbid them not." By not helping you really are forbidding them, for how can the children come to Church or school to be taught about Christ, when they are almost naked? neither will they come simply for love of what they know nothing about, they must in the first place be coaxed and persuaded by the little gifts we make and send them (which you can all help us with), so that they may see that the Church cares for their pleasures and comforts as well as the care does for their duties, and by and by, pleasure and duty will be the same thing. Do, dear children, try to help in this way your little brethren who are so much in need of love and sympathy. Ask your mothers to help you, and perhaps some of you may be able "to work with your hands that you may have to give to them that ask." Contributions to be sent or brought on Friday afternoons to the C.W.M.A. rooms, No. 1 Elm Street, upstairs; cash contributions equally acceptable, to be sent to Mrs. O'Reilly, Sec.-Treasurer, 87 Bleeker St., Toronto.

### TRADITION.

SIR,—In answer to Mr. Lee's letter, published in your paper on the 4th inst., asking me to give some information about Tradition, I would have preferred he had addressed himself to some learned professor of theology for the information he asks; however, I will endeavour to say a few words on the subject. That the Church does not altogether reject tradition we may learn by turning to the 84th Article, which says: "Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and woundeth the consciences of the weak brethren." Tradition is something which is handed down from generation to generation, either orally or in writing. The Church of Rome asserts that the Scriptures are not perfect without oral tradition, that is, handed down from age to age by word of mouth. There are three kinds of Tradition. First—Ecclesiastical Tra-