

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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PER YEAR

ECCLIASTICAL NOTES.

MOTHER CHURCH IN WALES.—Beyond doubt, a great exodus from Non-conformity to the Church is proceeding in Wales. The Bishop of Llandaff, in a late charge adduced evidence of the fact. In her straits the old mother Church is drawing back to their spiritual home many of her lost and strayed children.

NEW FRONTAL FOR ST. PAUL'S.—On Trinity Sunday, a new altar frontal was used at the Bishop of London's ordination in St. Paul's Cathedral. The frontal is the gift of a lady, and has been executed at the East Grinstead School of Embroidery, from the design of Mr. Medland. It is impossible to describe adequately the effect of this elaborate work, which has taken upwards of two years to complete. The extreme delicacy of the workmanship is beyond criticism, while the colours have been carefully considered; and, being a white frontal, it has been important to distribute the various shades of red and gold equally throughout the work, and this has been done so judiciously as to produce a perfectly harmonious effect. The frontal consists of three panels representing three phases in the life of St. Paul. On the left, or Gospel side, we see Saul of Tarsus watching the martyrdom of St. Stephen. The rays of glory are beheld coming down from heaven, and the stones which are falling on the martyr are cleverly portrayed. The figure of Saul appears in the foreground, and the drapery of his garments is beautifully worked and delicately shaded. The same may be said of the limbs of the shoulders. The panel on the Epistle side represents St. Paul before King Agrippa and his sister Bernice, the figure of Cornelius being seen in the background. Behind the royal seat is a wonderfully worked brocaded curtain. The hands of the Apostle are manacled, and the expression on his face is very fine. In the central panel is seen our Lord in glory. In His left hand is the open book bearing the *Alpha* and *Omega* on its pages, while his right hand holds the crown of glory which He is bestowing upon St. Paul who kneels before Him. The Saviour is standing on the rainbow, and the background is a *vesica* of delicately-shaded silks. Between and outside the panels, on what may be termed orphreys, are figures of the four Archangels, under canopies, that of St. Michael in scale armour being, perhaps, the best. In one hand he holds the flaming sword, and in the other the balances in which he is weighing souls. On the super frontal are a number of adoring angels alternated with conventional flowers. The whole of the work is on a ground of white brocaded silk, though so overlaid is it with needlework that it is almost impossible to discern the ground work, except in the super-frontal. As a work of art, the *Church Review* says, it stands alone among the samples of nineteenth-century embroidery. The faces of the figures and the drapery of their clothing are perfect; while a feature of the frontal is the setting of "jewels" round the side panels. These "jewels" are, we are told, most difficult to work, as they stand out like bright knobs.

MUNIFICENT OFFER.—Mr. Alexander Macmillan, the eminent publisher, has offered his house and grounds, Knapdale, Upper Tooting, as a residence for the future Suffragan of South London, and the gift has been gratefully accepted, subject to the passing of the Act which is to found the new Bishopric. Knapdale is a large and commodious house of the Gothic type, which is still not uncommon in the older suburbs of London, and it is surrounded by a charming garden. It is said that the only condition imposed by Mr. Macmillan in handing over the freehold to the Bishop is that the house shall remain as far as possible as it is at present. In every way, as regards both situation and internal arrangement, Knapdale is admirably adapted for the residence of a Bishop of South London.

GENEROUS.—Mr. Alexander Macmillan's munificent gift for the Diocese of South London is not the only one which the Bishop of Rochester has received. Besides the house offered by the eminent friend of Maurice and Kingsley, a sum of £2,000 has been placed in Dr. Thorold's hands as the nucleus of an endowment for the suffragan. It will gratify a certain section of critics to know that when the Bishop of Rochester, on the next avoidance of the see of St. Albans, comes into possession of his full stipend, he undertakes to pay his assistant out of his own pocket.

ET CETERA.—The *Indian Churchman* gives a quotation from an exchange which says that the Bengal Conference of the Methodist Episcopal Church passed a resolution in favor of an order of female deacons "who may administer baptism, &c., in special cases." Our contemporary, which is curious to know how far the "et cetera" goes, is reminded of another notice, as follows:—"Referring to the marriage of the Rev. Mrs. Olympia Brown, of Bridgport, to Mr. J. H. Willis, the *New York Independent* expresses the hope 'that Mr. Willis will prove himself well fitted for the high and responsible calling of a pastor's husband.'"

SELF REWARD.—The living of All Hallows', Lombard-street, vacant by the death of Prebendary Mackenzie, and worth nearly £1,000 a year, is in the gift of the Dean and Chapter of Canterbury. We learn from the *Canterbury Press* that the patronage of the chapter is, by long usage, taken in rotation by the several members, and this time it came to the turn of Canon Rawlinson, who presented it to himself, in spite of the protests of the chapter. Our Canterbury contemporary describes this as a "flagrant job," and continues: "It surely cannot be necessary to provide a new source of income for one who is paid £500 a year at Oxford for lectures which he does not deliver, and £1,000 a year at Canterbury for sermons which we should be only too thankful if he would deal with in the same way.—*Family Churchman*."

No Go.—The Bishop of London has settled that the representation under the Public Worship Regulation Act against the St. Paul's Cathedral reredos, shall not go on. His lordship has not responded to the aggrieved par-

ishioners (?) and the twenty-one days have expired. It is reported that the Church Association has no funds to promote a prosecution, even if the Bishop was complacent.

ADVANCED.—The Vicarage of Hollisroft, Sheffield, vacant by the resignation of the Rev. Samuel G. Potter, D.D., has been conferred on the Rev. William Isaac Hillier, who was from 1870 till 1885, a Baptist minister, and afterwards was ordained by the Bishop of Exeter. During the latter portion of his connection with the Baptist body, Mr. Hillier was a vigorous opponent, in the West of England, of the admission of Mr. Bradlaugh to Parliament.

WELL DONE.—A large and enthusiastic meeting, under the auspices of the Church Defence Institute, was held at the National School, St. Asaph, on Tuesday, the 22nd ult. As a peculiarity of the meeting, it may be noticed that the principal speakers of the evening were *Nonconformists*.

A GREAT DAY.—The Ninth of June must have been a 'great' day at Cambridge. Honorary degrees were to be conferred on sixteen more or less distinguished public men:—Prince Albert Victor of Wales, Lord Salisbury, and two members of his Cabinet, Mr. Goschen and Mr. Balfour; Mr. Raikes, who is Postmaster-General and one of the Members for the University; Ex-ministers—Lord Randolph Churchill, Lord Selborne, Lord Rosebery, and Mr. Bright; Lord Rayleigh, who was Senior Wrangler in 1865, and afterwards Professor of Experimental Physics; Lord Acton, Lieut-General Sir A. Alison, and Sir Frederick Abel. Then last, but by no means least, three of the University's most able and popular Professors—Adams, Cayley, and Stokes. Professor Stokes, it will be remembered, was last year elected a Member for the University.

The great annual demonstration and procession of the Manchester Sunday-schools, took place on Monday, 20th May. The children connected with the Cathedral and some other schools were in their places at the Cathedral by eleven o'clock, when divine service commenced. Though a large portion of the space was reserved for the scholars, who, with their teachers, numbered some thousands, the public were admitted in large numbers, and the services were conducted in the presence of a very crowded congregation.

THE LITURGY.—Have we not here a great instance of brevity and fulness together, cast into several short significant Collects, each containing a distinct, entire, and well-managed petition, the whole set of them being like a string of pearls, exceeding rich in conjunction, and therefore of no small price or value even single and by themselves? Nothing could have been composed with better judgment, every prayer being so short that it is impossible it should weary, and withal so pertinent that it is impossible it should cloy the devotion; and, indeed, so admirably fitted are they all to the common concerns of a Christian society, that when the rubric enjoins but the use