

AN ARGUMENT

FOR

THE DECORATION OF CHURCHES,

FOUNDED UPON HOLY SCRIPTURE, AND ON REASON:

With some Account of the Decorations of the Church of  
S. Andrew, West Tarring.

BY

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*"In His temple every thing saith, 'GLORY.'"*—Ps. xxix. 9.

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## NOTE.

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THE following pages have been put into print in order to convey pleasure, information, and it is hoped edification also, both to the parishioners of West Tarring, and to the numerous visitors who are attracted by the fame of the beautiful Church itself, and of the remarkable decorations in marble Mosaic which cover the walls of the nave, as well as of the series of exquisite stained glass windows in the Chancel.

If any profits arise from the sale of this little publication, they will be given to the New Organ Fund.

[From a Sermon preached in West Carring Church.]

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*"He carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without."*—1 KINGS vi. 29.

It was but a very small part of mankind indeed that in past ages knew of the Bible. God "shewed His Word unto Jacob: His statutes and ordinances unto Israel. He dealt not so with any nation: neither had the heathen knowledge of His laws." But God educated His people of old "in divers manners." Not only by His Word written and spoken to them, but also by His appointed ordinances—what are called positive institutions of religion—holy places, holy times, holy persons, holy services: holy places, as was the tabernacle, and in after times, the temple; holy times, as were the Sabbath, and the great feasts of Passover, Pentecost, Tabernacles; holy persons, as were Aaron, the Priests, the Levites; holy services, as were the daily, weekly, monthly, yearly sacrifices and offerings.

I wish now to speak with some particularity and practical application of one of these branches of the Divine education, Holy Places. First, let us observe the facts, and then draw the instruction which those facts suggest and convey to us.

Look, first of all, into the Book of Exodus. The nation of Israelites had just been brought out of the house of bondage. The ten commandments had been spoken unto them by God. The Book of the Covenant had been written, and sealed by the sprinkling

of blood upon it. No sooner was this over, than the Lord issued this command, "Let them make Me a Sanctuary, that I may dwell among them; for I will dwell among the children of Israel, and be their God."<sup>1</sup> And it was accompanied by the promise, "In all places where I record My Name, I will come unto thee, and I will bless thee."<sup>2</sup> For the construction of this sanctuary, which of course during their journeyings in the wilderness could only be a tabernacle or removable tent, the most costly materials were to be used; gold, silver, brass, fine linen of the brightest colours. The Lord actually inspired certain artists, whom He designated by name, to work up these materials into the most beautiful fashion.<sup>3</sup> And more remarkable still, Moses himself received a strict charge to look that every thing, in its order of arrangement, and in each detail, and harmony of the whole, should be made after the pattern which had been shewed him by God in the mount.<sup>4</sup> It is further a significant fact, that this nation of liberated slaves had been provided, by God's special ordering, with gold, silver, and other things taken from the Egyptians at their departure,<sup>5</sup> for this very purpose, that every man might offer, for this holy building, of gold and silver, and every woman might spin with her hands and offer that which she had spun, for the decoration of it.

This tabernacle was the glory of the Church in the wilderness. But after the nation had been settled in the land of Canaan, and God had given them rest from their enemies round about, King David in his piety felt that the tabernacle was unworthy of their prosperous state, and especially that, while he himself dwelt in a house of cedar, the ark of God ought to be more

1 Exod. xxv. 8; xxix. 45.

2 Exod. xx. 24.

3 Exod. xxxi. 2; Exod. xxxv. 30.

4 Exod. xxv. 40; Heb. viii. 5.

5 Exod. iii. 22.

honourably provided for than in a covering of curtains.<sup>1</sup> Accordingly, he desired exceedingly to build a fitting and durable temple for the Lord. His desire was approved of by God, and out of the fulness of his heart he made extensive and costly preparations, and got others to help him, in a like spirit of pious munificence. But above all, and that which more especially demands our attention, is this, that just as God had shewn beforehand to Moses the pattern of the tabernacle, so the Spirit (1 Chron. xxviii. 12) showed beforehand to David the pattern, the plan or drawing, in which all the various buildings of the temple were set forth, with its dimensions, material, furniture, decorations, and ornaments, as well as the fashion of the altar, the bowls, the candlesticks, the mercy seat—every detail was taught to David by the Spirit of God. To use his own words, “All this the Lord made me to understand in writing by His hand upon me, even all the works of this pattern;”<sup>2</sup> “His hand upon me” signifying that everything was designed and done under special inspiration.

Now, my brethren, carry this thought with you into the perusal of 1 Kings vi., or 2 Chron. iii., iv., v., and as you read the record of the magnificent work, remember that it was all done under the express approval—yes, and direction—of God. To give but the one instance of the versè selected for our text; when Solomon “carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without,”—this was entirely according to the mind of God. And when you have come to the end of the chapters, recollect that on a single building, 90 feet long by 80 feet wide, every part of which was built by express direction of the Almighty, vouchsafed in writing, no less a sum was expended than three or four millions of our money.

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<sup>1</sup> 2 Sam. vii. 2.

<sup>2</sup> 1 Chron. xxviii. 19.

Now I want you to pass over with me to a period of sacred history 400 years later, remembering that we may range freely over the whole of the Bible for instruction. At that time the glorious temple of Solomon had all been burned down to the ground, and the chosen people were in captivity for their sins. But their compassionate and faithful God was pleased to cheer them up by special promises of restoration to their own land and to their old religious privileges. Amongst other things He said He would place them, and set His Sanctuary in the midst of them for evermore (Ez. xxxvii. 25). To present this promise more vividly and persuasively before them, the prophet Ezekiel was favoured with a most remarkable vision of a new and glorious temple, embodied in a pictorial form, and fitted to lay hold of their imagination. Doubtless it implied a prophecy of the rebuilding of a material temple, but the most remarkable thing to notice is, that the purposes of the old temple were to be perpetuated, although the material was to be new. Everywhere throughout the vision, which extends over nine chapters, are stamped the characters of grandeur, holiness, beauty, order, richness, completeness. That is, the old temple carried with it not only or chiefly a typical character, which would fade away, but much more, a moral character, which should abide.

We have still another chapter of Divine teaching on this subject, and this last is under the New Testament dispensation, that under which we live, and is recorded in the very last book, the Revelation of S. John the Divine. The glories of the city of God, the kingdom of Christ upon earth, are set forth in the richest imagery, borrowed from the records of the ancient temple, and implying that the glory of the latter house would be greater than the glory of the former, as the real surpasses the symbolical; and yet appealing to the imagination by figures of beauty, and order, and

variety, and richness, as ever powerful and effectual. The employment of such figures colours the description even of heaven itself, where the favoured Apostle saw no temple, but the Lord God and the Lamb are the temple.<sup>1</sup>

Read for yourselves, brethren, and compare Scripture with Scripture, spiritual things with spiritual. And then think, What does it all mean? What does it all teach?

Why, first of all, clearly this, that what Almighty God ordered twice over in old times, what twice again in later times, and even in the New Testament, He employed in pictorial descriptions—things of beauty, the beauty of holiness, in His House of Prayer—these He must and does always approve of; these he is always graciously pleased with, of course on certain conditions. Care, too, must be taken, that they are suitable to the building itself, that they are of a permanent character, that they minister to its reverential effect, that they are suggestive of holy associations, that they recall the memories of Apostles and other Saints of old, who with the Church militant here on earth are “knit together in one communion and fellowship, in the mystical Body of Christ our Lord,” that they are the freewill offerings of those who bear love to the House of God, that they are of the best in design, material, and execution that can be obtained and offered for God's House, that they are pleasing to the eye and restful to the mind, that it never be imagined they carry in themselves either merit to the giver, or be reckoned essential to the worshipper, that the obligation, common to all, of maintaining the fabric, and the Church expenses, is fully discharged.

These conditions, I think I may truly say, are all satisfied in the Mosaic Decorations which now adorn the walls of the Nave of our beautiful Church. And I

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<sup>1</sup> Rev. xxi.

may add another circumstance which increases their interest for us, *i.e.*, they are for the most part memorials of affection for those departed out of this life.

Another thought and conclusion that will present itself to the devout reader of the Scriptures we have been referring to is this. The bountiful Lord of Creation has filled this world with objects of beauty of all kinds, naturally intended to give His creatures pleasure. Now, if everywhere else they answer such beneficial design, cheer the senses and the heart of man, and fill it with pure and elevating thoughts, is it only from the House of God that such cheer and elevation are to be excluded?

And when, through the wonderful progress of arts and sciences, the increase and enjoyment of beautiful things in our own houses is so remarkable and universal, shall they be absent from the House where the rich and poor meet together, the Lord being the Maker of them all? It might be said by some, perhaps, that the Christians of the New Testament did not aim at any ornamentation in their Churches. No, indeed; nor as yet had they any Churches at all. Of course they "did not forsake the assembling of themselves together" on the Lord's Day. They were forced of necessity to assemble wherever opportunity could be secured. And "as God gave increase to His Church, they sought out for that purpose not the fittest (for so the times would not suffer them to do) but the safest places they could. Though rich in faith, they were poor in this world's goods. But after a while they took courage to build themselves oratories; and at length, when it pleased God to raise up rulers favouring and increasing the Christian truth, temples were in all places with all alacrity erected. No cost was spared, nothing judged too dear, which that way should be spent." <sup>1</sup>

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<sup>1</sup> Hooker, *Ecc. Polity*, v. 11, 2.



It might be said again, that Almighty God needs not fine or sumptuous Churches, but let us say in the words of one of the holiest and wisest of our English priests, "Hath He anywhere revealed that it is His delight to dwell beggarly? And that He taketh no pleasure to be worshipped save only in poor cottages? Even then was the Lord as acceptably honoured of His people as ever, when the stateliest places and things in the whole world were sought out to adorn His temple."<sup>1</sup> Formalism may be found in unadorned Bethel as well as in a richly ornamented Church. A godly life is required, a sinful life disowned, by the God of all, whether the public profession of religion is made in one or the other. The conditions of acceptance for every building and for all time were laid down by Almighty God Himself to Solomon immediately after His gracious acceptance of the splendid House built to His Name. Read and ponder them at home, brethren. They are to be found in 1 Kings ix. We, too, have inherited a holy and beautiful House of Prayer. Let us take warning by the Jews, who "knew not the time of their visitation." "Let us, having received a kingdom which cannot be moved, have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."<sup>2</sup> We are here compassed about with a great cloud of witnesses, Apostles, and Saints of old. "Let us be followers of them, who through faith and patience, inherit the promises."<sup>3</sup>

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<sup>1</sup> Hooker, Ecc. Pet. xv. 3.  
<sup>2</sup> Heb. xii. 28, 29.

<sup>3</sup> Heb. vi. 12.

## Description of the Mosaics.



BEGINNING with the east end of the south wall of the nave, and going round by the west to the east end of the north, we see a series of the twelve Apostles. Each figure is six feet high, and stands in the centre of a panel  $11\frac{1}{2}$  feet by a little over 9 feet. The drapery falls in graceful folds, and is of divers colours, reaching from head to foot; and on or close to the figures is the conventional emblem by which each Apostle is usually distinguished. On either side rises from its roots a tall rich date palm, with characteristic fruit at the head of the stem, and boughs made to bend inwards, so as to form an arch over the Apostle's glory-crowned head. In the upper portion appear stars at intervals; while across the lower run bands or borders, more or less decorated, breaking up the space into convenient divisions for the introduction of letters of the Apostle's name, the whole being surrounded by bright and variegated borders. The pose, expression, drapery, and emblem of each Apostle, after one general idea, and yet rich in their variety, reflect great credit on the artist. The natural colours of the various marbles contribute to form a most attractive picture. Each panel is a study in itself, but when all are studied together, the impressions of pleasure they convey will not easily be effaced from the recollections of those who have examined them. The late accomplished Dean of Chester, Dr. Howson, who was at the time superintending a magnificent series of Mosaics in his Cathedral, wrote, after a visit to West Tarring, "Your Apostles and palm trees live in my memory as very dignified and full of meaning." It is necessary, perhaps, to advise the spectator that he take care to occupy a position of suitable distance and direction, and sometimes to place himself behind a pillar on the side opposite to the Mosaic he is studying.

Underneath the panels runs a line all round, on which is the Apostles' Creed, in Mosaic, each Article filling out the space, as far as may be, under the Apostle who is said, by a well-known old tradition, to have contributed it to the formulary.

Underneath the Creed line, a bright horizontal band runs all round the Church, the ground being Carrara marble, and the treatment a continuous wavy line of divers colours, with effective recurring groups made of combined tesserae. This band is a conspicuous feature in the whole work, and has the special advantage of relieving the Creed line.

The spandril spaces over and between the arches, and under the panel work, are filled with a very striking diaper pattern, ending between the arches in alternate bands of red and white, each chief spandril (of which there are eight) bearing in the centre a fine, characteristically-framed medallion of an Old Testament Saint, under his proper hexagonal nimbus.

The five panels on the south side were generously contributed by members of the Edmunds' family, in memory of the late Mr. Richard Edmunds, so well-known as a native of West Tarring, and long resident at Worthing.

The two panels on the west side were the gifts, out of love for the church, of two other members of the same family.

Three panels on the north side were with like generosity contributed by members of the Henty family, known far and wide in connection with West Tarring, and the early foundation of Melbourne. They are in memory of three brothers.

One panel was the free-will offering of two zealous parishioners; one of the borders and a spandril that of Mr. Burke; the rest of the work was contributed by the Rector and his friends.

Short notices of the subjects of the same panels and spandrils are subjoined; and if spectators (as who would not?) wish to

mingle some pious thoughts with their up-turned gaze, it may be suggested that they carry in their hearts the suggestive and beautiful Collects of our Church for the several Apostles' days, and aspirations like the following from one of our old Church poets of earlier times.

I see them walking in an air of glory.

. . . . .

O holy hope, and high humility,

High as the heavens above!

There are your walks, and you have shewed them me,

To kindle my cold love.

## S. Peter.

Day of Commemoration by the Church, June 29.

*Emblem: Keys.*

IN allusion to the words addressed to him by the Lord, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven."—S. Matt. xvi. 19. Instances of the fulfilment of this are given in the opening, by S. Peter's preaching, of the door of faith to the Jews first, and afterwards to the Gentiles, and admitting them by Holy Baptism into the Church. Acts ii., x. Also in his treatment of the impostor, Simon Magus. Acts viii. He used the Key of the Word, and the Key of the Sacraments.

Read and mark what is written of him in the Bible—his call to Jesus Christ through his less distinguished brother, Andrew—his love and zeal for his Master—his impetuosity—his self-confidence—his boasting—his fall—his restoration—his boldness in preaching—also his two beautiful epistles to the Church of Christ.

He was crucified, for the Gospel's sake, at Rome, and that, out of his great humility, with his head downwards, as unworthy to be like his beloved Master.

Thou, at whose will to him was given  
To bind and loose in earth and heaven,  
Our chains unbind, our sins undo,  
And in our hearts Thy grace renew.

"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ," was the last counsel of S. Peter.

## S. Andrew.

Day of Commemoration by the Church, Nov. 30.

*Emblem:* A Cross decussate, in form X.

BECAUSE it is written of him, in legends of later times, that after preaching the Gospel in Scythia, he came to Achaia, and there was fastened to a cross of that form, not with nails, but with cords, so that his death might be the more trying.

More than six hundred churches in England (including West Tarring) are dedicated to S. Andrew, showing what a popular saint he was.

Indeed the few notices we have of him in the New Testament indicate a very attractive character. Observe his providential preparations for his future work in the school of John the Baptist—his quick reception of the teaching about the Lamb of God which his Master gave him—his eager desire to know more of Christ—the first to find the Messiah—the first to go in search of some one, his own brother, tell him the glad news, and bring him also to Christ. Brother drew brother then. Should it not be so still? Notice, too, his ready acceptance for himself of the call of the Saviour to forsake all and follow Him—his hopefulness of mind and fertility of resources (S. John, vi., 8 and 9)—his zeal in telling Jesus of the Greeks who wished to see Him (S. John, xii., 22).

Jesus calls us; by Thy mercies,  
Saviour, make us hear Thy call,  
Give our hearts to Thine obedience,  
Serve and love Thee best of all.

## S. James the Great.

Day of Commemoration by the Church, July 25.

*Emblem:* A pilgrim's staff, scrip, and wallet, and an escallop shell in his hat or hand.

This is the customary expression of a legend (for it is no more), that sometime after the persecution which arose about Stephen, S. James made a pilgrimage to Spain, and planted Christianity in that land. And so he is reckoned the patron saint of Spain, just as St. George is that of England, in the old traditional way of speaking. Both names have been used as the battle-cry of Christian hosts when they went forth to stem the torrent of Mahometan and Moorish invasion, which once threatened to drive Christianity from its throne in Europe (*Blunt*).

But turn to the pages of inspired Scripture, and mark—his diligent discharge of the duties of his calling—the visit and words of Christ in the midst of it—his readiness at the Lord's bidding to leave his father and all that he had—his zeal and energy, at first wrongly directed, but later on consecrated entirely to the service of his Master—the distinction conferred on him, as one of the favoured three, to behold the Glory and the Agony—the still greater distinction to be the first of his brethren to receive the crown of martyrdom. Possibly this caused him to be called “the Great.”

Lord, give us grace, and give us love,  
Like him, to leave behind  
Earth's cares and joys, and look above  
With true and earnest mind.

## S. John.

Day of Commemoration by the Church, Dec. 27.

*Emblem* : A Chalice, with a serpent issuing out of it.

THIS alludes to a legend that, when a cup containing poison had been given him, he drove the poison out in the shape of a snake or dragon, and drank it unhurt. The story, perhaps, referred to S. Mark x. 39, and xvi. 18.

Read and mark his being one of the first pair who were called from following the Law to follow the Gospel, as is probable from S. John i. 35—his uninstructed zeal, S. Mark ix. 38—his most honourable place, as the disciple whom Jesus loved—his familiarity with our Saviour at the last Supper—his presence, so soon after his flight, at the scene of the Cross—the high distinction shown him in the committal to his care by the Lord, of His Mother, the blessed Virgin, when He was leaving the world—his custom of frequenting the temple at the hour of prayer—the great length of years foretold of him in the Master's prophetic declaration, that he should tarry till He came (S. John xxi.), and fulfilled in a peaceful old age and death at Ephesus.

He was wont to say to the Christians there, " Little children, love one another."

Treasure up the Divine truth, and the lessons of love and holiness, he has left us in the Gospel, Epistles, and Apocalypse. He is called S. John the Divine, as having set forth the Divinity of Jesus Christ, who is both God and Man.

John soars on high beyond the three,  
To God the Father's Throne;  
And shews in that deep mystery,  
The Word with God was One.



## S. Philip.

Day of Commemoration by the Church, May 1.

*Emblem:* A Basket, with loaves or fish in it.

IN reference to S. John vi. 5-7. The traditional account is that he preached the Word in Phrygia, and there suffered death by crucifixion, under Domitian, the Roman Emperor.

Of S. Philip it is the especial honour that he was the first commanded to "follow" our Lord. He met that command by immediate obedience; and not content with that, busied himself in inducing others to do the same. The story of his zealous efforts to induce the wild and ignorant Phrygians to give up their idolatry suits his character well. Note his zeal and forwardness in the case of Nathanael (S. John i.), and at a later period in that of the Greeks (S. John xii.)—remark his tried faith in the Person of the holy Jesus—his probation by his loving Master (S. John vi.), before the faith of the rest was tried—his aspiration, "Show us the Father, and it sufficeth us"—the tender expostulation of his Lord, "Have I been so long time with you, and yet hast thou not known Me, Philip?"

The lore from Philip once concealed,  
 We know its fulness now in Christ;  
 In Him the Father is revealed,  
 And all our longing is sufficed.

## S. Bartholomew.

Day of Commemoration by the Church, Aug. 24.

*Emblem* : A small Knife of a peculiar shape.

THIS represents the instrument with which, according to tradition, he was flayed alive by order of the King of Armenia, in which country, as well as in what was called India, he had laboured; a mode of punishment not uncommon amongst Oriental nations.

It is generally supposed that Bartholomew, named in the first three Gospels, is the same person as Nathanael, named in S. John alone. Accepting this supposition, remark the high honour done him at the first acquaintance by our blessed Lord, as to be alluded to thus, "Behold, an Israelite indeed, in whom is no guile!" Remark and cultivate his true simplicity of character—his integrity—his habits of secret devotion, as "under the fig tree." "Come and see" was the short persuasive invitation which drew him to Christ. All he saw and heard bound him for ever to his Master's service. Shall it not be the same with us? First come to Christ, and then it will be granted you to "taste and see how gracious the Lord is."

In the roll of Thine Apostles  
 One there stands, Bartholomew,  
 He for whom to-day we offer,  
 Year by year, our praises due;  
 How he toiled for Thee, and suffered,  
 None on earth can now record;  
 All his saintly life is hidden  
 In the knowledge of his Lord.

## S. Thomas.

Day of Commemoration by the Church, Dec. 21.

*Emblem:* A long spear ; here, a Carpenter's Square.

A SPEAR, with which he is said to have been despatched, in Parthia, or in India ; a square, for the due measuring of evidence and argument.

His character, slow to believe, even to obstinacy, seeing all the difficulties of a case, subject to despondency, viewing things on the darker side, and yet full of ardent, zealous, personal love for his Master. Study these qualities in the four sayings recorded of him in S. John—xiv. 5 ; xi. 16 ; xx. 25 ; xx. 28.

If any of us ever doubt that Jesus is near us and with us, let us ask that, like S. Thomas, we may know Him at last to be our Lord and our God.

O Saviour, make Thy Presence known  
To all who doubt Thy Word, and Thee ;  
And teach them in that Word alone  
To find the truth that sets them free.

## S. Matthew.

Day of Commemoration by the Church, Sep. 21.

*Emblem:* A Pen and a Book.

RECKONED to be the Apostle of Ethiopia.

Remark how when he was making a great deal of money, and Jesus called to him, he left it and followed Him. Can we not hear the same voice gently say, "Follow me," calling us from temptation, and over love of this world? Learn from him the nature of true repentance, of cheerful obedience, of generosity, of humility. He alone of the Evangelists does not omit the title of infamy which had belonged to him, "Matthew the publican." He exemplified the spirit of the Gospel he wrote.

Give us Thy grace to rise above  
The glare of this world's smelting fires ;  
Let God's great love put out the love  
Of gold, and gain, and low desires.

## S. James the Less.

Day of Commemoration by the Church, May 1.

*Emblem* : A fuller's Club.

IN a tumult of the people at Jerusalem, he was thrown down from the pinnacle, or wing, of the temple by some of the persecuting Jews; not being killed by the fall, he got on his knees, and prayed; and while in this posture, he was despatched by a fuller's club.

He was doubly related to the blessed Jesus according to the flesh, through Joseph, and the Virgin Mary; called "the Lord's brother," or strictly according to Scripture usage, "the Lord's cousin." Called "James the less," or the younger, as he was afterwards known as "James the Just." Read what is said of him in the Acts of the Apostles (c. xv., xxi.), and in Gal. i., ii. All point to him as a man of grave authority among his brethren, and he is regarded as the first Bishop of Jerusalem. We are told on good authority, that he was continually in the temple, interceding for the sins of the people, so that his knees grew quite hard from kneeling on the pavement.

From the inspired Epistle he wrote, judge how serious a man he was, how impartial, how unsparing of barren professions, how severe upon hypocrisy and selfishness. His words were never more needed than now.

For still unwavering faith holds sure  
 The words that James wrote sternly down;  
 Except we labour and endure,  
 We cannot win the heavenly crown.

## S. Simon & S. Jude.

Day of Commemoration by the Church, Oct. 28.

*Emblem*: A saw (S. Simon), A boat (S. Jude).

THE former, the instrument of martyrdom; the latter, the sign of his earthly calling.

Simon was surnamed the Cananite, or Zelotes, implying his original adherence to the strict sect of the Pharisees, but foreshadowing his future character as an Apostle. Not the least record of his labours, however, is found in the Bible. He is said to have laboured in Egypt; but truly he is one of the world's unknown benefactors.

None can tell us; all is written  
 In the Lamb's great book of life,  
 All the faith, and prayer, and patience,  
 All the toiling, and the strife;  
 There are told Thy hidden treasures;  
 Number us, O Lord, with them,  
 When Thou makest up the jewels  
 Of Thy living diadem.

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S. JUDE is known by two other names, each significant of character: Lebbæus, a prudent and wise man, and Thaddæus, one zealous in praising God. Both he and Simon were related to our Lord according to the flesh. One remark only is recorded of him in Scripture. The question and the answer he received are both instructive (S. John xiv).

It may be in illustration of that unity of the faith for which the Epistle of S. Jude so strongly contends, that these two Apostles, ministering and suffering, are also honoured together.

## S. Matthias.

Day of Commemoration by the Church, Feb. 24.

*Emblem:* An axe or halbert, sometimes a spear or lance, occasionally a book and stone.

THE "book" we might consider to be the Book of the Acts of the Apostles, in which, for once only in the New Testament, He is named as having "companied" with the eleven "all the time that the Lord Jesus went in and out among" them. What a qualification this, together with the Lord's express choice, for his adoption into "the number of the twelve Apostles!" This one incident needs no conjecture upon his probable future sphere of labour to yield of itself abundance of lessons in reference to the sacred ministry. The festival of S. Matthias has been called "a Lenten Festival," not only because it often occurs in Lent, but because it calls to mind the awful fall of one Apostle, while commemorating the election of another.

Lord, whose guiding Finger ruled  
 In the casting of the lot,  
 That Thy Church might fill the throne  
 Of the lost Iscariot,  
 In our troubles ever thus  
 Stand, good Master, nigh to us.

EIGHT OLD TESTAMENT SAINTS, FIGURED IN THE  
SPANDRILS.



**Enoch.**

“ Enoch walked with God : he pleased God.”

**Noah.**

“ Noah was a just man, and walked with God.”

**Abraham.**

“ Abraham believed God, and was called the Friend of God.”

**Aaron.**

“ Aaron the saint of the Lord.”

**Moses.**

“ Moses verily was faithful in all his house.”

**David.**

“ I have found David, a man after mine own heart.”

**Elijah.**

“ Elijah, a man subject to like passions as we are, prayed earnestly.”

**Isaiah.**

“ Isaiah saw His glory, and spake of Him.”

Both theirs and ours Thou art,  
As we and they are Thine ;  
Kings, Prophets, Patriarchs—all have past  
Along the sacred line.

## Description of the Chancel Windows.



WE notice that the four windows, North and South, in the Chancel, are each of two lights, with similar tracery, in the Perpendicular style. Similar treatment of subjects was therefore required for all. The idea of the whole is that of a Missionary accompanied by a Christian convert. Beneath the two chief figures are subjects, or groups of figures, connected therewith in the history. The drawing, colouring, and execution of these windows, by Messrs. Clayton and Bell, are universally admired. They harmonize admirably with the architecture, and let the light through them, herein forming a favourable contrast to the East window, fixed more than twenty-five years ago, which with some merits of its own, and especially as being a tribute of affection to an estimable person, J. T. Longman, Esq., of Kensington, carries in it too many of the defects of the style then in vogue.

Every Churchman who looks on these windows will be glad to be told or reminded of the poem of the saintly George Herbert—a poem itself teaching the lessons which he says the “windows” teach. One stanza may be quoted here.

Doctrine and life, colours and light, in one  
 When they combine and mingle, bring  
 A strong regard and awe; but speech alone  
 Doth vanish like a flying thing,  
 And in the ear, not conscience, ring.



## S. Peter and Cornelius.

In the tracery, the inverted cross, in memory of that on which S. Peter was crucified; "Italica," to call to mind the "Italian band" of which Cornelius was centurion.

Underneath, the charge of our Lord to Peter, "Feed My sheep;" and the baptism of Cornelius.

Inscription: To the glory of God, and for a visible sign of the connection between this Parish and the Colony of Victoria in its earliest days this Window is placed In loving Memory of the Hon. James Heuty, born in this Parish Sep. 24, 1800, who sailed for Australia June 6 1829 was Member of the Legislative Council of Victoria for 28 years died at Melbourne Jan. 12, 1882.

By the erection of this Window his children desire to provide a memorial to a faithful son of the Church of England, and also a link with the land of their forefathers to attach their descendants to the same faith.

## S. Paul and Sergius Paulus.

In the tracery, the sword, in memory of that with which S. Paul was beheaded; the fasces, or bundle of rods, the sign of authority in the Roman Government.

Underneath, the consecration of Saul and Barnabas to be Missionary Bishops by Simon, Lucius, and Manaen; and the smiting of Elymas with blindness.

Inscription: To the glory of God, this Window was placed by William Foard Tribe and Henry Tribe, A.D. 1882, in loving Memory of their parents William Tribe and Jane Emma Tribe who after 59 years of married life deceased A.D. 1879.

## S. Augustine and S. Ethelbert.

THE Apostle or Missionary to the Kingdom of Kent, A.D. 596; bearing, as is told in the history, a painted picture of the Crucifixion.

The Bretwalda, Ethelbert, converted to the Christian Faith.

In the tracery, the Arms of the See of Canterbury, of which Augustine was the first Arch-Bishop, viz., a pall of wool to wear over the shoulders; a royal crown.

Underneath, the Gateway of the Abbey of S.S. Peter and Paul, founded by Augustine and Ethelbert near the city of Canterbury; the font in S. Martin's Church, Canterbury.

Inscription (in Latin, thus rendered): To the glory of God, this Window was placed by the Rector of this Church, formerly Warden of the College of S. Augustine in Canterbury from A.D. 1850 to 1878, in pious memory of the Festival of Pentecost, A.D. 597; Advent Sunday, 1853; and S. Luke's Day, 1872.

## S. Wilfrid and S. Ethelwalch.

THE Apostle or Missionary to the Kingdom of the South Saxons, A.D. 681; Wilfrid, aforetime Bishop of York, and then first Bishop of Selsea, for the South Saxon Kingdom.

Ethelwalch, already a converted Christian king, supporting and strengthening the Mission of Wilfrid, and giving him, in Selsea, sites for Cathedral and residence.

In the tracery, the Arms of the See of Chichester: a royal Crown.

Underneath, the Missionary fishing in the open sea, to the astonishment of the rude and ignorant natives, winning thereby a way for the Gospel, as a fisher of men. A piece of sculpture, transferred from the Cathedral at Selsea to Chichester, being a portion of the representation of the raising of Lazarus.

Inscription (in Latin, thus rendered): To the glory of God, some friends of the Rector of this Church placed this Window A.D. 1881 in pious memory of S. Wilfrid the Converter to Christ of the kingdom of the South Saxons A.D. 681.

## A few words on the Method of Mosaic Work.



THE peculiarity of the work may be said to be the exclusive use of natural marbles and lime-stones, brought to the premises in Paris from all parts of the world, and from every quarry that will yield them. The execution of a Mosaic picture calls for greens of ten different hues (it is said), from the vivid green of Connemara, to the sombre green of the Alps; reds, from the pale pink of Portugal to the dark coloured Rosso Antico of Greece, and to the Rouge Royale of Belgium; yellows, from Verona; whites, from Carrara to the cream lime-stones of England and France; &c.

When the blocks are duly sawn, the workman takes his hammer and forms the tessera, or cubes, from  $\frac{1}{2}$ -inch to  $\frac{1}{4}$ -inch square, for the construction of the Mosaic that is to be, upon the lines of the coloured cartoon that lies before him. On this, bit by bit, and cube by cube, the pattern is built up, each piece being fastened by gum to a back of stiff paper. These, when finished, are brought over to England. The ground, floor or wall, is prepared with concrete; on this is laid a thick coat of mastic, or cement, composed of pulverized brick dust mixed with lime and sand. On this, again, in proper time, is laid the succession of the pieces of mosaic, which are beaten hard with a wooden hammer over and over again, till the whole is fast, and smooth in surface; the paper is removed, the cubes which may have fallen out are replaced with others by the hand, another coat of cement is given, and the whole—mosaic, cement, wall—well consolidated, so as to be practically indestructible.

Marble Mosaic, which has hitherto been executed for pavements, is only just coming into use in wall decorations. A splendid example of the latter is to be seen in the Guards' Chapel, Wellington Barracks, where the walls are covered with exquisite

marble Mosaics, executed by Messrs. Burke and Co., from the designs of Messrs. Clayton and Bell. West Tarring Church has the honour of standing first, and as yet alone, among the Parish Churches of England, for its wall Mosaics. In Chester Cathedral alone is there a work of like extent simultaneously carried on, and in process of execution by the same corps of Italians.

Mr. William Butterfield, F.S.A., the well-known London architect, brought much thought and ingenuity to bear upon the subject, and with his vivid remembrance of the marvellous ancient Mosaics at Ravenna, conceived and sketched out a most appropriate and effective design, and then, with great patience and kindness, superintended the elaboration of it in a series of cartoons drawn by an intelligent artist chosen by Mr. Burke. Mr. Burke, in turn, by means of his Italians in Paris, had them translated into marbles, and eight Italians fixed them in their places in the Church.

