

panel, which is 17 feet high, contains a life size figure of our Lord in Glory, surrounded with cherubims and the symbols of the Evangelists; there are four other openings, containing a group of figures, of Martyrs, Apostles, Prophets and Saints, conspicuous amongst them are St. John, St. Peter, St. James, St. Lawrence St. Nicholas, St. Augustine, St. Alban, St. Cecilia, St. Agnes, Noah, Moses and St. John the Baptist. At the base of window are five angels with scrolls and instruments of music, and the text, "Salvation to our Lord that sitteth upon the Throne, and unto the Lamb." The window is to be in position and unveiled on St. Mark's Day, when the new Bishop of the Diocese, the Rev. C. C. Grafton, of Boston, is to be consecrated.

Messrs. Spence & Sons have also received commission for a series of windows for the nave of the Cathedral illustrative of the life of St. Paul.

CONTEMPORARY CHURCH OPINION.

The Churchman N. Y. says of "Mid-Lent":

There is an aspect in which the noting of Mid-Lent may well be regarded. Of course we do not mean the society notion which seizes upon an occasion of relaxed severity, and an excuse for intermitted dissipation. But it may be used to mark the transition from the ordinary and disciplinary uses of the season to that deeper mood of devout feeling in which to draw near to the week of the Lord's Passion. That week is far too much invaded by the preparations for Easter. Some of these are inevitable, though it is greatly to be wished that as little as possible should be devised, requiring a previous and most incongruous course of study and thought. There is something very painful to a congregation leaving their church after the hush, the sadness, the deep feeling of a fitly ordered Good Friday service, to hear the notes of the organ and the opening of the choir practice in the anthems and carols of the coming Easter. There is sure to be more than enough of worldliness in the consideration of Easter dresses and the arrangement of Easter flowers. The more that can be left to a purely spontaneous keeping of the "Queen of Festivals," the better.

But, Mid-Lent should be the time for making ready mind and soul for the season of the Holy Week. It is a landmark in the path of the forty days of fasting, a token that the period of the Passion approaches. Too often this most precious season finds the worshipper weary of enforced discipline, of formal church going, and only anxious to hurry through to the more sensuous delights and displays which follow Lent's close. Mid-Lent should bear the same relation to the latter part of Lent that Ash Wednesday does to its earlier half. It should be a renewal of thoughtful and holy purposes, a re-consecration of self, a new hold taken upon the familiar duties and denials of Lent. And it can be made this, if it is only regarded as the porch of the Passion Week—the outer court across which one looks to the deep shadows and tender gloom of the Week of the Cross.

It is this association which should help to rescue Mid-Lent from the profanation (borrowed from Continental Romanism) which fashion has brought upon it.

It seems to us, as we hear or read of Mid-Lent festivities, as if we were looking upon the unwise virgins of the Lord's parable—rousing from their slumbers and going away to buy the oil that should renew their wasting lamps.

And those who claim that they need some such relief from Lenten austerities might do well to remember what betel those foolish ones, who returned too late to enter with the bridal train.

The Church Bells, England, says:—

The holding of appropriate musical perfor-

mances in our churches during the season of Lent has become an accepted and widely spread custom. The surprise and condemnation which the bare idea of such a thing raised in people's minds, say, twenty or fifteen years ago, it is to-day quite an effort for us to realize. Things move very rapidly, in the region of Church sentiment and customs not less than in that of politics or society. To-day a vase of flowers on the altar, a plain and short surplice, a mediævally shaped stole, the sound of a violin in the choir, raise storms of expostulation, recrimination, and ferocious party feeling; to-morrow, pretty nearly every well-conditioned person has accepted the things, or is quite ready at all events to let other people accept them, and marvels what all the uproar could have been about. Special Lenten musical services were one of the things, only a few years ago, that divided us into camps; to-day they seem the most natural things in the world. What we have to do now is not to fight the battle as to whether such service should be encouraged or not, but strenuously to urge upon those who do hold them to do their utmost to see that the music they perform is first rate, is the best that can be got at. And there is need to urge this. There is a great deal of fine and appropriate Church music of the older school to be come at, if we choose to take the trouble to discover it; there is a great deal of not fine, and in a deeper sense inappropriate Church music of the present school which thrusts itself before us, and tickles our ears, and is unworthy unlike of the object with which it deals, and of our trouble of getting up a performance of it. Religion can do without art at all, but when art does come in, let us see that it is fine art. The clergy are not without a great responsibility in the matter.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for an opinions expressed by Correspondents].

ORIGIN OF "EPISCOPAL" METHODIST.

To the Editor of the Church Guardian:

SIR,—In our intercourse with the world we find a great lack of information upon this subject. The fact of there being *Episcopal* Methodists is often used in argument of parity with the Anglican Church, and more so with the American Church, both being entitled "Episcopal." What are the circumstances which gave rise to Episcopal Methodists? John Wesley, the founder of Methodism, up to a late period of his life enjoined his preachers to abstain from the administration of the Sacraments; he regarded it as a positive duty to seek those at the hands of the clergy of the Church of England. In 1791 he had sent a Mr. Asbury as a preacher to America. At the close of the war of Independence Mr. Asbury informed Mr. Wesley that his followers would undergo great deprivation if this rule respecting the Sacraments were enforced, owing to the sparse number of the Church of England clergy; and acting upon Asbury's suggestion Mr. Wesley, at the age of eighty two, without consultation, of his own mere motion, selected Dr. Coke for a bishop, (superintendent rather, see his letter. —Ed.) Richard Whatcoat and Thomas Vasy for the first presbyters (elders) of the Methodists, and having laid his hands upon them and prayed for a blessing on their labors, sent them to America, with a letter addressed officially to themselves and Mr. Asbury, and to their brethren in those parts. His letter ran thus: "By a very uncommon train of circumstances many of the provinces of North America are totally disjoined from their Mother country, no one exercises over them any ecclesiastical authority at all. In England there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers, so there is

no one to baptize or administer the Lord's Supper; I have accordingly appointed Dr. Coke and Mr. Asbury to be joint Superintendents over our brethren in North America; as also R. Whatcoat and T. Vasy to act as elders among them, by baptizing and administering the Lord's Supper. I have prepared a liturgy, little different from that of the Church of England, (I think the best constituted National Church in the world), which I advise all the travelling preachers to use on the Lord's Day, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days." Dr. Coke took upon him to confer the orders of deacon and priest upon Asbury, and then consecrated him a bishop (?) and their society soon began to style itself "The American Methodist Episcopal Church." In connection with Coke's consecration, it is a remarkable circumstance that when Dr. Coke visited England, which he repeatedly did, he was regarded by the Methodists as having left his episcopal office behind him—he was no bishop in England. It is, too, well known that Dr. Coke had some misgivings about his assumed office, for he applied to Bishop White, of the Protestant Episcopal Church of the United States for ordination. E.C.P.

Three Rivers.

(It must be manifest to any person having reasoning powers that as Wesley did not himself possess *Episcopal* power, being only a presbyter, he could not convey or give it to another; and his use of the word "superintendent" in his letter would seem to imply this. The letter is the *formal commission*, so, to speak, and its terms govern. The *Episcopal* claim of the Methodist Body has no foundation—a name only.—Ed).

SIR.—The *St. John Telegraph* about a month ago published an article at the request of a Rector in the Diocese of Fredericton, on the subject of *Conversion: Does the Church of England believe in it?* In the course of his otherwise excellent remarks, he says, "Our Church of England gives us sound theology when she teaches us that the new creation, the change of heart, is a death unto sin, and a new birth unto righteousness?" Is this the Church's teaching on Conversion? Is he not confounding Conversion and Regeneration? In answer to her question in the Catechism, "What is the inward and spiritual grace" (in BAPTISM)? the Church of England says, "A death unto sin and a new birth unto righteousness." Of every infant baptized, she says, "Seeing now...that this child is regenerate." Every such child must receive, with "the outward and visible sign," also "the inward and spiritual grace." To teach otherwise would (like the Roman doctrine of Transubstantiation) "overthrow the nature of a Sacrament." But one does not speak or think of a converted infant. This quotation from the Catechism cannot, then, be the teaching of the Church of England on the "change of heart." Her "sound theology" in the subject is rather to be found in the services to be used on Ash Wednesday.

No one regenerates himself, it is accomplished through the "office and ministry" of the officiating clergymen. "Regeneration," says an American writer, "is a gift to be appropriated..... Conversion, the process of conforming the human will to the Divine will." Do not the following sentences from the above quoted article give the true teaching on Conversion? "Change your conduct, change your course of life..... Resolve by the power of God, through the help of Jesus Christ, and of His promised Spirit, to do better in the future." The writer adds, and I think according to Church of England theology, "THIS IS CONVERSION." Yours,

J. SIMONDS.