

than we can fill." These denominations do not offer better salaries than we do; indeed, in many cases, I doubt whether they offer as much. It is to be sincerely hoped, therefore, that there will be no difficulty in filling the vacancies. May God put it into the hearts of fit men to come and assist in this great work—the work of upholding our noble old Church—the work of feeding, spiritually, their brothers and sisters who have come from "Old Canada," and from other lands, to make homes for themselves here! I feel sure that no clergyman coming to work in this Diocese will ever have cause to regret his move. When people in other walks of life, who come to settle here, meet with prosperity and success, it is only natural to suspect that clergymen coming to labour among a prosperous people will share their prosperity.

THE Bishop has been holding Confirmations in the various parishes during the last few weeks. Headingley, Morris, and St. Clements have already been visited for that purpose, and His Lordship goes to Emerson to administer the rite there on Sunday next.

THE Rev. Mr. Cooper, who has been taking temporary duty in Morris, returns in October to his former charge in Ontario. During his stay in Morris he has done good work for the Church. Mainly through his efforts, a very handsome brick vaneer church has been built in the parish, and Church work generally placed on a good footing. The Rev. A. G. Pinkham has been appointed to the vacant Incumbency.

MANITOBA. —

DIocese OF NEWFOUNDLAND.

(From our own Correspondent.)

HEART'S CONTENT.—The Quarterly Meeting of the Members of the Clerical Association of Conception Bay took place at Heart's Content on Tuesday, Sept. 27. The following clergy met at the Rectory:—Rev. J. C. Harvey, Rural Dean; Revs. J. Godden, R. M. Johnson, R. H. Taylor, G. S. Chamberlain, J. M. Noel, A. C. J. Warren, C. Baker. At 1 o'clock a short devotional meeting was held in Church with a Meditation by the Rector, Rev. F. R. Murray, on some of the duties and discouragements of the ministerial office. The session was opened at 3.30, and continued till 6, being principally occupied with unfinished business. At 7.30 there was full choral Evensong in Church, Rev. R. M. Johnson intoning the first part, and Rev. C. Baker the second part of the prayers. The lessons were read by Rev. R. H. Taylor and Rev. A. C. J. Warren. The Anthem was from the words for the 17th Sunday after Trinity, "Lord, we pray thee, &c." Rev. J. Godden delivered an excellent sermon from 2 Chron. xxvi: 16: "But when he was strong, his heart was lifted up to his destruction, for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense." After Benediction had been pronounced from the Altar by the Rural Dean, "Forward, Christian Soldiers," was sung as Recessional. On Wednesday morning there was a celebration of the Holy Communion at 8 o'clock, the Rev. Mr. Murray being celebrant, Rev. Mr. Noel and the Rural Dean being Epistoller and Gospeller. After Matins at 10 o'clock there was a morning session of the Association, when a thoughtful and carefully prepared paper was read by Rev. J. Godden, followed by a lengthy and practical discussion. Another Meditation was given by the Rector at 1 p. m. Evening Session was held at 3.30. When the discussion was brought to a close and the business of the session was completed, evensong was again sung at 7.30, the service being fully choral, the chants for Canticles and Psalms being taken from the Ancient and Modern Chant Book. As the next day would be the Feast of St. Michael and All Angels, Rev. J. M. Noel preached from Hebrews i. 14, "Are they not all ministering spirits." At the close of the Clerical Meeting, a Chapter of the Rural Deanery was held for the purpose of electing two clergymen and two laymen to form a Mission Board for Conception Bay, in accordance with the Act of last session of the Synod. The proceedings throughout were highly interesting, the topics debated were of paramount importance, and the devotional exercises tended to deepen the spiritual life. The last hour was spent in critically reading Ephesians ii. 1 to 10. On Michaelmas Day there was a celebration of the Holy Communion at 8 o'clock, and Matins with Meditation at 11 o'clock, at which some of the clergy who remained assisted. All the services were bright and cheerful, and the singing, particularly the Anthem, was very creditable. Such gatherings are consequently productive of great mutual good to Priest and people.

"HOW ARE THE MIGHTY FALLEN?"

A SERMON:

Preached on the death of GENERAL JAMES A. GARFIELD, Late President of the United States, in Trinity Church, Saint John, N. B., on Sunday, September 25, 1881, by the REV. CANON BRIGSTOCKE, Rector.

"The beauty of Israel is slain upon thy high places: how are the mighty fallen.—II Samuel i. 19.

It was a day of mourning in Israel when these words of lamentation fell from David's lips. The Philistines—Israel's constant foe—had prevailed

against them on Gilboa, and Saul, their king, was among the slain. His reign of forty years was full of vicissitudes and many wicked acts. Through his sins the dynasty had fallen from his family; and being jealous of the popularity and power of David, he had most unmercifully persecuted him. But now that he was slain, David does not think of him as a persecutor, but of what he was in relation to the nation. As their ruler and king he was at the height of power. He was the centre of the nation's greatness. So that now he had fallen, he finds expression for his sympathy in those words of striking pathos—"The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

The commemoration of the illustrious dead is an irrepressible instinct of humanity, and, to-day, we believe it is being called out into liveliest exercise in every part of the world, on account of that most sad event of the past week, namely, the death, on Monday night last, of His Excellency the President of the United States. To-day the pathetic lamentation will be taken up everywhere, with varying strain, over that illustrious man which has been taken from us. "The beauty of Israel is slain upon thy high places: how are the mighty fallen!"

Ever since the now memorable second day of July, when the wicked assassin struck the deadly blow, hopes and fears have alternated as to the final result of that terrible deed. At once it sent a thrill of consternation far and near, awakening feelings of horror at the deed, and of sympathy for the calamity that had so unexpectedly fallen on the head of the nation. From day to day the world, we may well say, watched round the sick bed, and took the most intense interest in all that it was permitted to know of the distinguished patient. And in no one has the sympathy been deeper—and we record it with pleasure—than in the person of our own Beloved Sovereign. In spite, however, of all that medical skill (which I do not for a moment doubt is beyond all ignorant criticism) could do; notwithstanding the fervent and unceasing prayer which continually ascended to the Throne on high from the altars of many hearts, the much dreaded end was not averted; that most valuable life was not spared, and we have seen the Great Republic beside us bereft of its head and plunged into a state of sorrow and mourning. Apart from any special circumstances, we could not fail from taking the warmest interest in the nation beside us, and expressing a deep sympathy for it, as well as for the bereaved family in this their day of affliction. But bound as we are to them by the ties of a kindred race, by commercial treaties, by innumerable acts of kindness, good-will and friendship, we feel their sorrow to be ours, and we mourn as they do for the fall of their mighty dead.

But we do not turn your attention, my brethren, to the death of President Garfield simply to join in pathetic lamentation, or to record our sorrow and sympathy. That sad event has its lessons, which can nowhere be so appropriately set forth, and learnt, as in our solemn assembly. We all know—and we feel it—that that death has far reaching consequences. It is a blow struck at the Ruler of the people, the Representative of authority and power; and farther, it was struck because of the manner in which that authority and power were being wielded.

I.

First of all, we are glad to join in giving our meed of praise to the high character and noble career of the departed President. Born of poor parents, all but fifty years ago, (Nov. 19, 1831) he had to struggle, with the rest of his family, in his early years, with poverty and want. By dint of perseverance, and using well the resources at command, he succeeded in obtaining a good education, graduating at one college and afterwards becoming the President of another. At the age of 28 he was elected to a seat in the State Senate. In the great war with the South he took a leading part, and served with distinction. In 1863 he was sent to Congress from Ohio. Thus his career was so far one of steady progress, holding successively posts of distinction and responsibility, and performing the duties which belonged to them with integrity and ability. But higher honours awaited him. Continuing to represent his State in Congress, he became a marked and distinguished man, and gained a wider confidence. In 1880 he was elected to a seat in the Senate of the United States, but before he entered upon his duties in that assembly, he was called by the nation to preside over its destinies. It is, we believe, the unanimous verdict of those who had the best opportunity of judging, that the late President was not only one of the ablest, but one of the most honourable public men in the country. His previous career showed that he was possessed of exceptional powers which gave promise that his administration of the office of President would mark an era in the politics of the United States. In part, this promise has been fulfilled. Though holding office as President for only four months, he inaugurated a policy which his successor cannot altogether ignore, and which, it is declared, will bless the land for ages. And may we not hope—can we doubt—that the stability of his character, and the strength of his good principles, were the fruit of Christian faith and Christian obedience? He served others well because he was the servant of God. He adorned the high office he held with the virtues of the Christian life. There has been—we deeply regret to say—no mention made of religious ministrations in the sick room, and among those who witnessed his end, the minister of religion is conspicuously absent; but knowing how much in such

a matter is attributable to defective religious training, and the mode of worship adopted, we are willing to throw over that apparent omission the veil of charity, which "hoped all things." The peaceful character of his end, we will hope, was owing to his being reconciled to God through the death of His Son, and so he was filled with that peace which passeth all understanding. He is taken from the misery of this sinful world. He is taken from the enjoyment of the highest honours which his nation could award him, to receive still higher in the presence of his God and Saviour. No career as President opened with greater promise of good to the nation, and no one seemed less deserving of being cut off by the hand of an assassin. But

"God moves in a mysterious way,
His wonders to perform."

"Promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge; He putteth down one and setteth up another." (Ps. lxxv. 6, 7.) The death of President Garfield is a national loss, and it may be a national judgment. "The Lord gave him, and the Lord hath taken him away," and we may only say, "Blessed be the name of the Lord."

II.

What now are some of the lessons which this sad event is calculated to teach us? It unmistakably directs attention to serious disorders in the body politic. It shows that the current of corruption was so strong as regards appointment to public offices, that to depart from it was enough to call out the most violent passions and the most unscrupulous opposition. There is here brought out what has long been recognized by some, that the divorce which is made between religion and politics is a course full of danger to the State. Men affect to think that they have nothing to do with each other. Religion they would relegate to those who are its appointed ministers and to others who choose to follow it, but politics—that is, the science of government—they would leave to be controlled by worldly interest and human wisdom. They think that Christianity has nothing to do with Acts of Congress and Acts of Parliament. They repudiate by so doing the one purifying power that exists to preserve the State from corruption,—the one influence there is to guide the Executive in controlling the destinies of the nation. There is no greater lesson taught the world to-day by the lamented death of President Garfield than that Christianity must have its place—it due and proper place—in all that pertains to the government of a country, if it is to prosper. We stand aghast as we see the President of the United States laid low by the hand of an assassin, but that outburst of passion is the fruit of national political corruption. It is to arouse attention to the fact that power is from God; that every one who has power has a religious duty to perform in the use he makes of it, and which he cannot neglect without sinning against God and his own soul. It is a call to Christian men to come forward and insist on making their voice heard in the councils of the nation. The evil that is deplored is very much, if not wholly attributable to Christian men neglecting their duty as citizens. They have left the concerns of the State in the hands of the unscrupulous and time servers, and the evils that exist are the inevitable result. The voice of the dead President speaks very loudly. The blow that struck him down did not merely come from the miserable man that fired the shot, no, nor from the mere greed of office, but from the neglect of Christian men doing their duty to the State. It will matter little by what party name the government of the day may be known if the wisdom that is directing it is from above, and the power that is wielded, is recognized to be a talent of enormous value and enormous responsibility. Christian men are alone fit to rule a country. The government is then under the control of Him who rules the world, and those who administer its affairs do so as His servants. It is high time that this subject received the grave attention it deserves, and that Christian men no longer follow their natural feelings to withdraw from the strife and debate of political or municipal life, but their higher Christian instincts, and take their share in bearing the burden of government.

III.

We learn, further, how corruptible is the crown of human honour! By virtue of his character and ability we saw General Garfield raised to the highest honours his nation could bestow. But a few months ago he was surrounded with the acclamations of thousands and greeted with human applause. And that crown of honour is gone—it has fallen from his grasp—and he is no more seen. Surely we walk in a vain show and disquiet ourselves in vain. The highest honours which can be gained here, like the meanest lot, are but vanity. The race that is set before us in the Gospel is for an incorruptible crown. Strive not to win human applause, place no confidence in objects of worldly ambition, but in the living God who condescends to be our eternal portion and our exceeding great reward. Should you not gain that portion, should you forfeit your place in heaven by your life on earth, your worldly position would not ameliorate your condition nor lessen its attendant misery. "Vanity of vanities" is written on all here, that we may not seek for rest and happiness where it cannot be found.

IV.

Lastly, let us reflect how we are once more taught the necessity of preparing without delay to meet our God. Sickness has its own occupations, and

they engross the energies that are left. Too late then to make up for neglected duty, or to repair a wasted life. A few prayers, or hymns, or readings from Holy Scripture languidly listened to, will never suffice to lay the foundation of a hope that shall endure. Leave not for such a time what is essential to your immortal welfare. And if it may not be left, it must be attended to without delay. We know not what arrow flying by day may wound us. We know not by what means our end shall come. Nothing, we may be sure, was further from the mind of the late President on that 2nd day of July when he received the fatal wound than his own sickness and death. By more than the experience of fact we know that our life is a vapour which appeareth for a little while and then vanisheth away. Oh! if your life be stained with sins which Holy Scripture declares shall shut you out from Heaven, go to Him who is able both to cleanse away the sin and succour you in temptation. Give yourself no rest till you have found your Saviour, and know Him as the "Lamb of God that taketh away the sin of the world."

OUR LONDON LETTER.

(From our own Correspondent.)

LONDON, Sept. 21, 1881.

The question of Lay Co-operation in the Church is to the fore again. There is no doubt that there is a large power lying dormant amongst the laity of the Church, which, if rightly used, might be made a mighty engine for good. A memorial on the subject was presented to His Grace the Archbishop of Canterbury in May last, during the session of Convocation, at a meeting of Bishops of the Province of Canterbury. The memorialists were a Provincial Committee appointed at a meeting held at London House not long before "to consider whether any, and, if any, what further steps can be taken to grapple with infidelity and indifference to religion which so widely exist," &c. The subject was duly considered by their lordships of both Provinces at a meeting held at Lambeth. The following is an extract from the reply by the Archbishop of Canterbury.

"What is now, in my opinion, required is that throughout every Diocese in England the Episcopal resolutions of 1866 should be vigorously acted on, and that laymen should be set apart to assist the clergy in such portions of their work as do not necessarily call for the intervention of men ordained to any of the three Apostolical orders. To this end I would urge: (1) That in every Diocese laymen should offer themselves to the parochial clergy for the distinct work of readers. (2) That the clergy should widely make known their desire to receive the co-operation of such laymen. (3) That when suitable men have come forward and been approved, they should receive, as in London, a formal commission from the Bishop, with such religious service as may deepen in their minds a sense of the responsibility of the position on which they are entering, and may be the instrument of calling down God's blessing on their labours.

"Such lay readers occupy a definite office, distinct from the position of those many other lay helpers whom every earnest-minded clergyman seeks to enlist in his parish—who assist, for instance, in teaching in his Sunday School, and in making known to him the wants of his poor parishioners. The work of these readers is also, of course, of a different kind from that of the devout women who, whether under the name of deaconesses, or united in sisterhoods, or acting as parochial mission women, have of late years done so much true service for Christ in many neighbourhoods. Obviously it will be the duty of the bishop of each diocese to see that, when he licenses such persons, they are fitted for the duties which they undertake; and there seems nothing to prevent each bishop from requiring a test of fitness, and arranging, for those who can avail themselves of it, some suitable course of instruction, by which busy men may be assisted in preparation for such work without an undue interference with the claims of their ordinary secular callings. I see no reason why such short courses of training may not be organised in every diocese in connection with its cathedral.

"Of course, organization cannot supply the place of Christian faith and energy. Good Christians always set themselves, wherever they are placed, to advance their Master's cause. But desultory efforts are less powerful for good than when combined and regulated. In the name, then, of my brethren of the Episcopate, I commend this matter to the serious consideration and earnest prayers of all who love the Lord Jesus Christ."

The "Ecumenical" Methodist Conference has been in session during the past week. The high-sounding title which has been given to it is rather a poser to many of the more modest followers of John Wesley. And to others who know its meaning and its association its effects upon their Puritan olfactory senses is far from pleasant. We shall hear next of a Pan-Wesleyan Synod, or a Consistory of Wesleyan Bishops, or some other high-sounding ecclesiastical gathering. What would John Wesley say if he were now in the flesh and could give us the benefit of his mind? There is no doubt he meant his organization to be a great and grand auxiliary to the Church. Yet we see the body saving the Church in almost every detail. It would be interesting to know how an Episcopal Wesleyan justifies his separation from its Church.

(Concluded on page 7.)