

mission field, cannot and determination ord's servants. An was the children r the bale of goods up for Rev. R. Rant- verse of Scripture g. The collection, in up by two of the

AN.

is for a brief report re held in Prince Church of England rd Bishop of Sas- ace. On Saturday, held in St. Alban's ger was admitted to e has been laboring in the mission field word's of St. Paul, ree." conference of O.M.S. lege. Quite a num- great society were ident of the confer- nference by reading f the Epistle to the a very able and with missionary it in prayer. Quite vere discussed, and ren by some of the that is being done of Christ among

7 a mission service when the Venerable ", preached a most e text "The har- bours are few; harvest that He into His harvest work in general, rk of this diocese, ionary had already number of Indians as sunk deeply in ought to the know- as the true child- vocation where- rest taken in the of this immense ctical manner, for the Indian Mission rs.

the Synod of the ch. There was a 7 Delegates from nd great interest l present. Seve- s were present as erves, some of rly one hundred e Synod was a , dealing with all d with the work of d of interesting profit and interest of the work at

missionary meet- sh. The Bishop th prayer and an with missionary g addresses were ealing with the od; by the Rev. rk in the Moose Archdeacon Geo. on the Blood and f Fort Macleod, as a missionary- ounted to over Mission fund of

of the College age, where vari- nection with the sed. The Hon. Eq., and other the discussions, oing what they proper place in country. It is ough training to , mathematics,

he consecration . There was a

large number of persons present. The petition for consecration was read by the Ven. Archdeacon Geo. McKay, and the Bishop expressed his will to comply with the request. The Bishop and Clergy and people present then walked in procession around the cemetery, reading in alternate verses of the 49th and 88th Psalms. The hymn "Brief life is here our portion" was then sung, after which the sentence of consecration was read by the Ven. Archdeacon John A. Mackay. The Bishop and Clergy then stood around the grave of the late Bishop of Saskatchewan, and together with the people present sang the hymn "Forever with the Lord." This hymn was one of the late Bishop's favorites. The proceedings were brought to a close by the Bishop pronouncing the Benediction.

On Sunday morning, September 1st, the Bishop administered the rite of confirmation in St. Andrew's Church, South Branch, to fourteen candidates, and on the evening of the same day at St. Alban's Church he confirmed thirty two persons from the parishes of St. Albans and St. Augustine.

On Monday morning early he started for Carlton, where he arrived in the afternoon and held a confirmation service in the house of Mr. A. N. Peterson, on which occasion he administered the rite of confirmation to sixteen persons.

The Bishop arrived at Battleford on September 4th. Next day he visited the Industrial school and the public school, and during the rest of the week was engaged in matters connected with the diocese. At morning service Mr. D. D. Macdonald, late of Pitt but now of Thunderchild's reserve, was ordained to the order of Deacon. The Rev. A. H. Wright, of Prince Albert, and the Rev. R. Inkster, of Eagle Hills, conducted the service, and the Bishop preached an eloquent and appropriate sermon. In the evening sixteen persons, all pupils in the Industrial school, received the rite of confirmation. The Bishop preached on this occasion also.

The Bishop left for the railway, and the Rev. Mr. Wright for Prince Albert on Monday morning.

The Bishop started from his home at Calgary about the middle of May on his Episcopal journey, and by the time he gets back will have been absent over four months. He travelled from the snow capped Rocky Mountains on the west to Lake Winnipeg on the east, and up north through the English River district far beyond the bounds of settlement. Before he gets back to Calgary he will have travelled a distance of between five and six thousand miles, chiefly by canoe and the rest in an open wagon on the prairie, never being near to a railway during the journey, and most of the time away from postal or telegraphic communication.

During his visit so far he has confirmed over 350 persons, nearly 800 of whom were Indians.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Sept. 25th.—Nothing points more significantly to the enormous work that lies before the Church in America, than the varied elements with which she has to deal, the many nationalities with which her clergy, parochial and missionary, come in contact, and the huge amount of territory over which she has to spread herself. To take New York city alone. Besides the native population, she ministers to the Chinese in goodly numbers, in Calvary chapel, Holy Trinity church and St. Thomas's chapel, the French have service in their church of the St. Esprit; the Spanish in the chapel of Calvary church; the Germans in St. Thomas's German chapel and in the church of the Holy Cross. The colored people have their own church of St. Philip, and the Italians theirs of San Salvatore. For the deaf mutes there are special services every Sunday at St. Ann's; for the mariners of the North River at the church of Holy Comfort, on Houston street, and for those of the East River in the floating chapel of Our Saviour, Pike street. St. Cornelius is the Garrison chapel; while the chapel at Blackwell's Island for prisoners, as well as for religious services at the Tombs, Bellevue hospital, and other public institutions are supplied by the city mission from St. Barnabas' chapel, the Jews being likewise specially ministered to at 68 East Seventh street. For the immigrants there is a port chaplain, the Rev. Thomas Drumm, M.D., who during the last twelve months has met 373 ships and has registered the names of 15,423 persons, belonging to the Churches of England, Scotland and Ireland. He has answered nearly 800 letters of inquiry either concerning persons already settled in this country or from those who wish to do so. He has forwarded to different points and dioceses 57 Girl's Friendly Society members, as well as quite a number of persons commended to him by the Church Emigration Society of England. He has given 3,007 cards of commendation to Church immigrants, and has mailed notices concerning 1,945 of Church immigrants to clergy in the United States, of whom 384 have responded. Besides all these public

churches, chapels, and institutions ministered to and served by the Church, there are many of a more private nature, hospitals—of St. Luke's and St. Mary's, houses of refuge, Magdalene asylums, schools, sisterhoods, and the like which are altogether, or in a great measure, under the jurisdiction of the Church.

AT THE GOLDEN GATE

the Church meets the Chinese, the Japanese, the Hindoo, the New Zealander and the Australian, and makes them welcome to these shores while she offers them at the same time the means of grace. The Indian, the Alaskan, the Old Catholics of Wisconsin, the Negro of the South and just above Mason and Dixie's line, all demand as all receive her ministrations. Add to these the ignorant whites who go to no Church, are members of no religious body, and not least those who live in the mountains, some 2,000,000 or 3,000,000, besides the colored people, and the Church finds a few, perhaps, prosperous and with some idea of religion, but a vast majority living in discomfort, illiteracy, and gross ignorance. The women and girls are the drudges, toiling and moiling in the house and field, while the men and boys are loafing, or hunting or fishing, or possibly exerting themselves so far as to go to the nearest town or cross roads store with a dozen of eggs, a pound or two of butter, a couple of chickens, or a few quarts of berries, which the wife or daughter had picked. Then there are the thousands of English and Welsh miners that have made the great coal and iron fields of Pennsylvania, Ohio, Tennessee, and Alabama their headquarters, or in the same States, as in Pittsburg, Youngstown, Birmingham, and Anniston, are employed in the huge glass and iron factories, foundries, or rolling mills. Of these many hundreds have been lost to the Church either through her want of will to look them up, or her want of means to supply them with their accustomed Church privileges. Not least is this true of the Welsh miners who, for want of Welsh services have either lapsed into utter indifference, or have strayed off to the Congregationalists and Baptist—a few to the Methodists—where Welsh ministrations could be obtained. The announcement of a Welsh service by a Welsh speaking priest, the Rev. Parker Morgan of the church of the Heavenly Rest, this city, lately drew crowds to Trinity church, Pittsburg, and proved how that deep seated love for their own tongue rules in the breasts of the descendants of the ancient Cynary Churchmen. But, with her limited resources in money and material, what can the Church do more than she is doing? Her hands are absolutely tied by want of means. Chill penury represses her noble rage for the salvation of souls, and till Churchmen recognize the fact that there is something beyond their mere parish and congregation to look after, the efforts of the bishops, diocesan and missionary, must still be cramped.

THE REVISION OF THE LITURGY

is still exciting some discussion, though strangely enough, not so much in the Church press as in private circles and at clerical meetings. The *Churchman* has completely ignored the subject. Instead it has devoted column upon column to the revision of the Hymnal, a question which is of a completely secondary importance, and has published editorial upon editorial on the visionary idea of "proportionate representation;" a subject which will not be allowed to occupy the attention of the general convention and to take up the time that ought to be devoted to thoroughly practical and very vital matters. Why the *Churchman* should have held its peace as to liturgical revision is what puzzles so many. No one has been able to draw it out on the subject, or to win from it one scintilla of opinion as to the proposed changes. Yet the convention will be upon us in a very few days, when the report of the committee will certainly be presented and as certainly discussed and partially acted upon. Probably the *Churchman* perceives that Broad Churchism is not going to rule in the matter, and that the High Church party will have a bigger backing in this convention not only in the House of Deputies, but which to the Churchmen is of infinitely higher importance, in the House of Bishops likewise. The *Living Church* alone of the weeklies and one only monthly, the *Church Eclectic*, seems to take any interest in the matter, and even in their columns the discussion is confined to a few details, such as whether the Litany should be read at other services than at Morning Prayer, and whether or not Matins, when followed by the Holy Eucharist should come after the Te Deum, which should in that case serve for an introit, and other speculations of the mint, anise, and cummin sort that really have no bearing at all upon the main issue. The *Churchman*, seeing that proportionate representation will not go down with the majority of Church people, and undoubtedly fearing lest liturgical revision should assume too pronouncedly a Church phase, now cries out for

A MISSIONARY CONVENTION,

with as little legislation as possible. In fact, except that measures already introduced should be brought

to completion, it would have no legislation at all. It would have "either finished or abandoned the liturgical work so hopefully begun;"—the extreme High Churchmen as well as the moderate men of the Low Church school would fain have it abandoned altogether. The revision of the Hymnal, which, according to the *Churchman*, is the object of nearly equal liking and disliking, "ought either to be tentatively adopted or the whole subject ought to be indefinitely postponed," in favor of others, such as the colored question, and those of domestic and foreign missions, and city missionary work, which will admit of no putting off. Strangely enough the *Churchman* realizes the stern truth that the great majority of the Church's adherents are to be found in the large cities; in the smaller towns, generally, but not universally, she has a more or less solid foothold; in villages and country places she is almost or quite unknown. In many of the oldest States, so far as the Church is concerned, there is as open a missionary ground as in any part of the West or of the South. A few months ago, nay, a few weeks ago, when this was barely hinted at in an English Church paper, the *Churchman* was the first to raise a howl and to deride the man who penned the statement. Now it admits its truth and asks:—"Is there nothing in this fact for a council of the Church to consider?" It holds that the evangelization of the masses in our large cities is first to be looked after, and this on the Apostolic principle of doing nearly all the work in such centres. "What the city is (says the *Churchman*) the country becomes. The city ought always to be the scene of the Church's largest gains. In the United States it is the scene of her most deplorable failure." If, therefore, the "parochial system cannot reach the masses," the Church must "discover and provide something else that will," and to this the "great council which has made itself the Board of Missions of the whole Church, and which devotes itself rather than to Church tinkering, or putting together the most classical collection of hymns that was ever prepared for the devastation of fastidious worshippers. "But," says the orthodox Church reformer,

"THESE THINGS OUGHT WE TO HAVE DONE

and to do, and not leave the others undone. To reach the masses something more is needed than the mere men and the money. A proper service book must be kept in use that shall at once definitely express the Church's faith, and afford her clergy the means of drawing these masses within the walls of the material church; and this service book should be kept liturgically and ritually correct, so as not only to avoid all disputes and wranglings over the ceremonial, but also to afford the elasticity necessary to attract the curious, and to hold his attention when thus attracted, and induce him to return on the next occasion. Toward this a remodeled hymnal and a revised and amended Prayer Book are essentially necessary, else we would find the extreme ritualist transgressing on the one side and the extreme Protestant on the other, with Moody and Sankey's hymns forming the theology of the masses in their mission chapel, and Father Faber's mawkish and sentimental Mariolat vows and Romish effusions perverting those in another. The *Churchman* saw this difficulty months ago when it raised a cry for a national liturgy, purely American, to be made by obligation in every diocese, that cry is no longer heard. And why? Because its origin was too palpably Broad Church and latitudinarian to take with either High Church or Low Church.

THE CONVENTION'S PLACE OF MEETING

will this year be in St. George's church, Stuyvesant square, whose rector is the Rev. W. S. Rainsford, a church in every respect suitable for the occasion. It is very large, is centrally located, is easily accessible from all parts of the city, with a lovely old Dutch park immediately in front of it. It has also large galleries, which will afford ample accommodation to the public, and it is besides in immediate connection with the magnificent parish house which Mr. J. Pierpont Morgan gave to the church, whose large and commodious rooms will supply all the needs of the various committees, as well as agreeable places for retirement during recess. The diocesan convention meets in the same church this week, which will afford a perfect means of testing its acoustic quality.

CHURCH ITEMS.

The Society for the Increase of the Ministry in its thirty-third report shows that the income from collections and permanent funds amounted last year to \$12,199.48, and that \$10,190 had been paid to 64 scholars during 1888-89. These scholars were drawn from 25 dioceses and 2 missionary jurisdictions, and were distributed in 14 institutions of learning; 42 in the college course, 20 in the theologian, and 2 in the academical courses, 1 being aided on the Sons of the Clergy Fund.

The Rev. Dr. Ryland, who for nineteen years has been rector of St. Mark's church in this city, has