

was a faithful attendant at Trinity Church, and it is said that for 35 years he never missed Sunday worship. He was a Conservative in politics and an admirer of the late Sir John A. Macdonald. Mr. Rogers was married three times, and was the father of sixteen children. His survivors are John B. Rogers, of the great Northwestern Telegraph Co.; C. K. Rogers, Contractor; Joseph Rogers, Mrs. E. W. S. Shipman, Chicago, and Mrs. W. G. Wilson, Toronto. The funeral was private.

On Sunday last the Canon Missioner, Rev. A. W. Macnab, preached in St. Alban's Cathedral in the morning and St. Matthias' in the evening, advocating the claims of the Cathedral.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

LONDON.—At the Advent ordination by the Bishop of Huron, the following candidates for the ministry were ordained: Rev. Professor Burgess, M.A., of Huron College, London, to the priesthood—remains on college staff; Rev. Mr. Graham, the new curate of Grace Church, Brantford, to the priesthood; Mr. Cyril Anderson (voluntary prelim., Huron College) to the diaconate—appointed to Alvinston; Mr. V. M. Durnford (Huron College) to the diaconate—appointed to Point Edward; Mr. J. G. Hooper (Trinity College) to the diaconate—appointed to Teeswater; Mr. McQuillan (Huron College) to the diaconate—appointed to Heathcote.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

NEWHOLM.—Mrs. Ferguson begs to acknowledge with thanks \$1 from her brother, Mr. Thos. Broun; also \$1 from Mrs. Fletcher, Parsonage, Port Perry. No doubt other kind friends will come forward and help liquidate debt on Holy Trinity, Newholm. Prayer and hymn books, children's magazines and Church reading, will be thankfully received by Mrs. Ferguson, Sunday-school superintendent.

SCHREIBER.—During the past summer some improvements have been made around the church. The stumps, which were black with age, have been removed. Poles were nailed on the north, west and south sides of the chancel, preparing it for banking. Mr. T. Newman kindly sent his team to draw earth, and Mr. Senit assisted in banking the whole church, which is now much warmer. A new stove has been placed in the church; seats for the choir have been put in the chancel. It is expected that more seats, a pulpit and hymn board will be made for the church. The Ladies' Auxiliary intend to hold a bazar about Easter, and will begin to prepare for it after the New Year. The congregation presented their clergyman with the sum of \$38, on the occasion of his marriage. The clergyman would like friends to send clothes to Mr. James McInraett, Nepigon, for the Indians. Please prepay freight. Mr. Newman gave the church two cords of wood.

Personal.—The Rev. Edward Lawlor, M.A., presbyter in charge of Schreiber, was united in holy matrimony to Miss Bertha J. Howey, of Pembroke, Ont. The ceremony was performed at Chapeau, by Rev. Basil S. T. Marriott, on Nov. 20th.

RUPERT'S LAND.

ROBT. MACHRAY, D.D., LL.D., ARCHBISHOP AND PRIMATE.

The first meeting of the newly created Deanery of Souris was held at Carman on the 3rd and 4th inst. The Rev. Rural Dean Matheson, of Souris, presided. There were also present: Rev. H. D. Cooper of Holland, Rev. J. C. Dearden, Treherne, and Rev. W. P. Gahan, Carman. Rev. W. P. Gahan was elected secretary. The first session was occupied in receiving reports from the several parishes. All the clergy reported fair progress. On the motion of Rev. H. D. Cooper, it was resolved that the clergy make an effort to circulate the CANADIAN CHURCHMAN in their several parishes. On the evening of the first session Divine service was held in St. John's, and at its conclusion addresses were given by Rev. J. C. Dearden, Rev. H. D. Cooper, and Rev. Rural Dean J. Matheson. On the following morning Holy Communion was celebrated at 8.30 a.m., after which there was breakfast at the parsonage, followed by a devotional meeting, the reading being from Ephesians i. 1-14. A discussion, introduced by Rev. W. P. Gahan, subsequently took place on lay help in the Church, and it was finally decided to hold the next meeting in March at Holland.

SASKATCHEWAN AND CALGARY.

WILLIAM C. PINKHAM, D.D., BISHOP, CALGARY.

PINCHER CREEK.—St. John the Evangelist.—A very helpful four days' mission was held in this parish during the week immediately preceding the 1st Sun-

day in Advent, and following upon "stir up" Sunday. The rector had arranged some weeks beforehand for such a mission, and arranged for subjects to be treated of by the various visiting clergy. The choice of time was suitable, as the day appointed for general intercession throughout the Church fell within the week. The object of the mission was to arouse a greater interest in the minds of Churchmen and Churchwomen as to their personal responsibility and imperative duty to fulfil the sacred obligations and vows taken upon themselves when they became members of Christ's Church, and the privilege each one had in doing his or her part in the advance of Christ's Kingdom. There are evidences near at hand of the spread of the Gospel among the heathen. The names of Swainson and Hinchliffe are not unknown to your readers; the one is in charge of the Kiskoek Homes on the Blood Reserve, and the other in charge of St. Peter's Mission, Piegan Reserve. I only mention these facts to show how especially fitting such services as were held in this parish are. We cannot get away from the truth that, with the work of evangelization going on among the heathen at our very doors, it is impossible for us, enjoying as we do the greatest privileges and blessings of the Church, to shut our eyes to the responsibility placed upon us, and it must be ours to help by prayers, by means, and by good example, so that the missionary's hands be strengthened, and the "Word of God" not "blasphemed among the heathen." On Monday evening, November 25th, Archdeacon Tims was to have given the opening address on "The Missionary Character of the Church," but failing to do so, owing to stress of duty, the Rev. E. F. Hockley "stood in the gap" and gave a very earnest address on the subject, basing his remarks on the words of our Lord to His Apostles, "Go ye into all the world and preach the Gospel to every creature," Mark xvi. 15. He showed (1) the universality of the Gospel, "To every creature," consistent with the evangel of the O. T., that "all the families of the earth" should be blessed; (2) The need of every soul for the Gospel, declared by Scripture and confirmed by the facts of heathen darkness; (3) "Preaching," the Divine plan for its promulgation. The militant character of the Church to win the world to God by advancing the banner of Christ to the uttermost parts of the earth; (4) The Christian's privilege of responding to the Redeemer's love by taking part in the missionary work of the Church. On Tuesday, 26th, the Rev. F. Swainson followed with an address on "How the Church has and is Fulfilling her Missions, especially among our Heathen Indians." And while he regretted the fact that the population of the heathen world was, as yet, far in excess of the population of the Christian world, notwithstanding there were visible signs among missions of the power of the Gospel unto salvation. He gave a bird's eye view of the condition of the battlefield with its hosts of heathen, and the determined march forward of those comparatively few under the banner of the Cross. While to the human mind there appeared nought but failure, yet Christ's promise, "Lo! I am with you always even unto the end of the world," must win the victory for us, if we are faithful, of a good courage, and faint not. Coming nearer home, and speaking for the visible results of the power of the Gospel among the Indians on the Blood Reserve, he could not be otherwise persuaded than that however the adult population resented the Gospel and clung to their own superstitions, they evidenced a desire that their children should be taught the white man's religion, and were not opposed to the efforts of the missionaries working amongst them. He strongly and earnestly entreated that those professing Christians who enjoyed the privileges of the Gospel and had their Church's services and sacraments Sunday by Sunday, to value them highly, for they were the means of conveying precious gifts which could not be purchased by gold or silver. He urged Christians to be faithful, to be consistent, and to show the Indian, by word and by example, that what they possessed, through the merits of Christ's atoning love, they held as an invaluable evidence of God's love to the dying sinner. On Wednesday, 27th, the Rev. J. Hinchliffe, who is in charge of St. Peter's Mission, Piegan Reserve, and distant about eighteen miles from this parish, gave a most practical and vivid picture of some of the discouragements in connection with this special feature of the Church's work, and his remarks showed how valuable and necessary were the prayers, and more tangible expressions of sympathy by Christians, to lift up heavy hands and cheer aching hearts devoted to and engaged in the extremely difficult work of bringing the Indian to a knowledge of the Gospel of Christ. His address, from beginning to end, was pregnant with interest, and full of the shades and shadows of the picture, but, as he said, these things were essential and added to the beauty and character of Christ's work, just as they added beauty and character to the canvas of the artist. The readers of the CANADIAN CHURCHMAN—and I know they are not a few—would do well if they remembered St. Peter's Mission and sent forward their means, be they much or little, to

enable the missionary in charge to carry on the work of propagating the Gospel among these children of the Plains. Remember Christ's commission to His Apostles was a charge to His Church, and every member of Christ's Church must be, and by virtue of his profession, cannot but be interested, personally and individually, in the spread of Christ's Kingdom. The writer of this article will be pleased to hear that Mr. Hinchliffe has received expressions of sympathy and interest from many of the CHURCHMAN's readers and others. The work is worthy, it is Christ's work, and it is therefore work which every person enjoying to the full the blessings of the Gospel, should hasten to accomplish. To give just the outline of a few of the discouragements or difficulties mentioned by this missionary, I quote the following:

"1. *The Nomadic Character of the Indian.*—Resulting in fruitless journeys and waste of time. The adult coming under Christian influence for awhile, and then moving off. The children at the School being held there at the caprice of parents who upon the slightest pretext remove them, and so destroy, for a time, the effects of Gospel teaching and Christian example.

"2. *Self-Righteousness of the Indian.*—His desire to impress you favourably as to his character, upon first introduction. 'I am a good man.' The balance of the whole tribe may be thieves and scoundrels, but he, as he stands before you, is good, honest, virtuous, and he will assert this even if you know to the contrary—a remnant of Pharisaism which would strengthen the idea of their being the off-spring of the long 'lost tribes,' were not this characteristic found sometimes even among professing Christians.

"3. The inability of the Indian to realize any benefit that is not present. They do not realize the advantages of being Christians. They have a very weak faith in anything that they cannot see, touch, taste or handle.

"4. The influence of certain white people upon our Indians—(a) In regard to living Christian lives—(b) In regard to drinking, swearing and other vices—(c) In regard to heathen rites—and here the missionary scored those of the white population who encouraged their heathen dances by attending them, and bringing presents of food, tobacco, tea, etc., and thus, while deploring the condition of the Indian, were themselves, to a certain extent, responsible for such condition. The missionary said that the Indians were very susceptible to these things, and consequently held their annual 'Sun Dance' as near Pincher Creek as possible, to draw certain of the white population thither with their offerings to Baal. What a shame this is upon true Christianity, and what an offence to the cross of Christ, thus joining in the heathen Indians' religion of superstition and vileness. It cannot but be one of the greatest discouragements, from the very nature of it, to the propagation of the Gospel among the Indians. It is hard enough to keep those alive to their duties who have put on Christ. What shall we say of those who are receiving it for the first time? Can they possibly have a favourable impression of the Christian, or of his religion, when such things are done? The secret of success of missions in the far North of this continent, lies in the fact that they were Christianized first, then civilized. Here they have been civilized first by an influence, certainly of white origin, most degrading in kind, and now the Gospel has not only to imbue the Indian mind with a knowledge of Christ, but has also to purify his mind from the defilements of a false civilization, and this can only be done by the purer example of whites and the lessening of that demoralizing evil, viz., intoxicating drink, which is so often the curse that has to be met by those who 'bring the glad tidings of great joy' in the Gospel. The example of that truly kingly ruler in Africa, Khama, might well be followed by rulers in more enlightened countries and in more favoured localities.

"5. The prevalence of disease among the children is a difficulty which is met with in the schools. The Indian has come to the belief that he is a dying race, and they are very aggressive when any of the children at these schools sicken and sometimes die, as they do, and the parents of such children are sceptical about the white man's religion when such results follow—they take away their sick child, which has been received into the school most probably with the death germs in its system, and the unwholesome atmosphere of the Indian tepee and want of proper food and care soon end the child's earthly sufferings.

"6. Lack of means to carry on the work is another difficulty, but this was not expanded upon by Mr. Hinchliffe, but it is a difficulty which he and those engaged in such work feel very keenly. It is not too much to say that while the individual clergy resident, ministering to the white population in this country, have their own difficulties, yet they are endeavouring to arouse their people to the sense of duty of helping as far as they can these struggling missions among the Indians at our doors. The true spirit of the Church is her missionary spirit, and every congregation should be prepared to help regularly and willingly, by prayers and offerings, these