

The services are regularly maintained, but there is no financial prospect and no one is able to assume any responsibility. The late wardens have gone to Edmonton and Rainy River, and the latter place is soon likely to receive more families from this same locality.

Notwithstanding the extreme severity of the winter, with its constant storms and heavy roads, only one service at each church was lost. The incumbent's report for the year showed 170 services, with 32 celebrations; also 10 baptisms, 4 burials, 8 candidates prepared for confirmation, 10 meetings, 3 Sunday school gatherings, 25 Bible classes, 440 visits, upwards of 100 calls received, and 4,000 miles travelled, with garden parties, etc., thrown in.

Indian Vestry Meeting—Easter, 1899.

"It is always interesting to read about Indians" they say, so I send an account of an Indian vestry meeting at Garden River, at which I was present. It was the more important because the Bishop of Algoma honoured the proceedings with his presence, which, of course, shed a lustre over the meeting. There were only a few Indians there when we entered the church, but it was suggested that a bell should be rung to let the Indians know that it was time to begin. Judging by results this was the signal that was waited for, as very soon twenty or more arrived and the Bishop took the chair, and asked the missionary to pray.

The accounts were looked over and found satisfactory, after some calculations and explanations. The Indian churchwardens produced their statements and though there were some minor discrepancies, a few corrections made it all right. After an appeal to former minutes, all understood and were satisfied.

The Bishop made a few remarks, in the course of which he expressed the very great pleasure he felt in seeing that the Indians had kept the agreement they made with him when he visited them some time before and had paid the quota of assessment toward the support of their missionary. He also praised them for the cleanliness of the church and other mat-

ters. This was duly interpreted to them and they were pleased.

The next thing was the choosing of churchwardens for the coming year. The missionary gave the name of John Erskine as his choice and pointed out the efficiency of John in the past year and expressed a hope that he would continue to officiate. John declined at first, but being pressed, and the efforts of missionary being seconded by the Bishop, he gave in, and expressed himself in a nice way as being willing to make himself useful to God and His Church. The people chose George Shingwauk as their warden, who, by the way, could not very well decline because he was not there to do so, but people felt that he would not refuse to continue his duties.

Then the Bishop brought forward the subject of insurance of the church. He said that the renewal fell due on the following day and it was necessary to take some steps for payment. The Bishop made some propositions, one of which

Missionary Work of the Prayer Book.

The Bishop of Kansas furnishes the following three instances of the missionary work of the Book of Common Prayer out of many, he says, within his experience:

First. The principal of the High School in one of the towns in his diocese called upon him and asked if he might be permitted to use the prayers in opening the services. Of course he was told that the Prayer Book was common, and that the Bishop was glad he proposed to use it. This request came from a Congregationalist.

Second. At another time the Bishop missed his train and was in a small town where the Church was not known. He called at the bank to find out if there were any of our Church families living there. The banker told him there were one or two; that he himself was a Methodist, but that he had lost all his

aversion to the Episcopal Church from the time that the Methodist Bishop advised him and a large number of other local preachers to study the Prayer Book of the Episcopal Church for the true expression of devotion.

Third. At another time the Bishop, at a mission service, saw a man sitting near the door much interested. Immediately after the service he hurried to the door and spoke to the man, expressing his pleasure to see him there. He at once answered: "Is

this the Church that owns this book?" When the Bishop assured him that this Church had given the Prayer Book to her children and that they had used it for public worship for many ages, he again answered: "Why, I have used this book for years in my home for family prayers." He was a Baptist, and had never before attended a service of this Church. Suffice it to say that he and his family afterward were confirmed and became devout communicants. — *The Spirit of Missions*.

Nothing really elevated, beautiful, or good has been done upon earth except at the cost of suffering and self-abnegation. — *Laocadaire*.



Rounding Otter's Head, Lake Nepigon, Ont.

was accepted after discussion. The Indians agreed to raise the greater part of the amount within a month and the Bishop would add a part as a personal offering.

Then came some words from his lordship about some Indian hymn books which he had promised to procure for them. He explained that the books were out of print, but expected with the help of S.P.C.K. to get some printed, or at least would endeavour to do so.

The Benediction was pronounced and meeting closed.

That is the best thing for a man which God sends him, and that is the best time when He sends it. — *Marcus Antoninus*.