

Lake Nyassa. The boat will serve several useful purposes. It will be a means of quick communication between the numerous stations on the lake. It will be a moveable church. It will be a travelling educational institution, with accommodations for twenty-eight students, who can be trained for mission work. Thus English missionaries, travelling from one point to another, to hold services, can, during the journey, use their time in giving instruction to the natives who are to be the workers of the future. Thus, to use a significant illustration, "white corks are being used to float the black net."

Our Co-Workers.

The English Algoma Association exists for prayer and work in behalf of our Missions and Missionaries. Its primary object is to intercede with God that His blessing may be poured out upon us in our efforts to do His work in this Missionary Diocese.

What a comforting thought it is, as we face the trials incidental to mission work in a new country, that numbers of devout people in the older land have pledged themselves to remember us at the throne of grace; and that day by day in our weariness and discouragement we are supported by the unseen but very real help of these loving Christian friends!

But it should be more than a comfort, it should be an inspiration. We ought also to pray for one another, and to support each other's hands in our common conflict with the foes of our Lord and His Church. We have in the present grievous war a wonderful illustration of the uniting power of a common danger. In the trials and difficulties which we encounter in the work of missions in this Missionary Diocese of Algoma, we, clergy and laity alike, should be drawn together in bonds of mutual love and prayer.

But of late, not content with private and individual intercessions our English friends have been holding monthly services of intercession for us in the great church of St. Martin's-in-the-Fields. And now similar services are being arranged for in various parts of the United Kingdom.

Who shall say how many of the blessings our Diocese has enjoyed in the past have come in response to such appeals as these? Who shall say to what extent the hopes we entertain for the future of our Diocese are dependent upon such

means as these? Surely our brethren in England are right. There should be a greater reliance upon prayer. Whatever seem to be our most pressing needs; money, workers; things to work with; it were a fatal mistake to forget the power of prayer in our efforts to get what we want.

Surely it is a blessed and beautiful work which our English brothers and sisters—some of them invalids unable to labour in other ways—are doing for us. It ought to quicken us to individual and corporate prayer for ourselves and for one another.

One thing at least we must do. The Association has asked for it. We must aid them in their work. We must show how truly we appreciate the ministry of intercession which is being carried on in our behalf by availing ourselves of the fullest benefits of it. We must let our friends in England know from time to time what our most pressing needs are, and what are the most yearning desires of our hearts as regards God's work committed to us. Once a month they meet together in various places to intercede for us.

Once a month we must send to them our requests for prayer, and let us not fail to add our thanksgivings for blessings received.

A few words of caution alone need be added. We must use this opportunity in the right spirit as a means to obtain not material so much as spiritual blessings. And as we seek the aid of our brethren at a distance in this great work of Intercession we must not be content to neglect the life work among ourselves. In private prayers, in public worship, especially in Holy Communion, our Intercessions for the Diocese, its Missions, its Missionaries, its People, its Bishops, must not be wanting.

Those who desire to know more of the work referred to above or to seek the benefits of it may write to the Ven. Archdeacon Lloyd, of Huntsville, who has kindly undertaken to act for the brethren in forwarding to the English Association our monthly requests for prayer.

The S. P. G. Bicentenary.

DEAR BRETHREN,—The great Society which we know so well by the letters S. P. G.—the Society for the Propagation of the Gospel in Foreign Parts—is about to enter upon the 200th year of its exis-

tence. "Two hundred years of life!" This is a wonderful record. And of itself such a career would claim the interest of all thinking people. But, to us in the Diocese of Algoma the Bicentenary of the S. P. G. should be much more than an interesting event.

Ever since the early years of our existence as a Diocese the S. P. G. has been one of the largest annual contributors to the support of our Missions. Year by year the Venerable Society has set apart a large sum of money (nearly 4,000 a year) towards the support of certain of our missionaries, besides giving from time to time noble sums towards special Diocesan objects, such as The Episcopal Endowment Fund, The Evangeline Fund and The Bishop Sullivan Memorial. It has also acted as the almoner of others, and, during the year just closed, has appropriated out of the Marriott Fund the sum of £620—about \$3,000—towards the erection of church buildings and the completion of the new Wawanosh Home.

Surely such liberality, prompted as it is by the purest and holiest of motives, a desire to spread the truth as it is in Jesus and to win souls to Christ, constitutes a claim upon our gratitude of the most solemn and sacred kind.

May God give us grace to show by our actions that we are not insensible to the consideration which the Society has extended to us.

In a notice issued some time since, announcing the arrangements made for the observance of the Bicentenary, the Society "earnestly invites all members of the Anglican Communion throughout the world to join in celebrating with Eucharist and prayer the thankworthy event."

It is surely a sacred obligation to listen to her wish and to make arrangements in every Parish and Mission Station in the Diocese for a special service of commemoration and thanksgiving. This service, wherever possible, should be held in the morning and should include the Holy Communion. Where no other arrangement can be made, it might take the form of a bright, appropriate service in the afternoon or evening.

It would be most fitting that our observance of the occasion should agree as nearly as possible with that of the Society, and that Sunday, the 12th of June, 1900, and Sunday, the 23rd of June, 1901, the opening and closing days of the Bicentenary year, should be set apart wherever