

important question of expense. In the associate mission men can live with comparatively small expenditure of money. Wherever they go they will receive a warm and generous hospitality, even from the poor people. The "prophet's chamber" is always open to God's messenger. We only need to recall the hearty welcome given to the old-fashioned circuit-rider and his horse.

In these days much of the travelling can be done on the wheel. Clergymen tell me of the thirty, forty, and fifty miles they have made in a day on their wheels for pleasure. Our villages are generally not more than ten or twelve miles apart, making a short ride for a man who wheels. In our early associate missions the Priest went on foot—twenty, sixty, even 200 miles on foot. Breck and Adams did this in Wisconsin. Breck and Chamberlain did it in Minnesota. If necessary, men can do it to-day; but however they may travel, they will find a warm welcome in the small hamlets, and especially in the more remote homes of country districts.

The results of such work are immense. I may perhaps be permitted a single illustration. In 1862-63 the students of Nashotah under the direction of the faculty had charge of eight Sunday-schools, numbering 600 children in the aggregate. These schools were all in the country, with the exception of one in a village of less than 300 souls.

With rare exceptions, I think the Prayer Book should be used. It is a most effective teacher. I was privileged to travel with Bishop Kemper on some of his long journeys in this diocese, and he always used the Offices of the Prayer Book. He carried a number of books with him, and distributed them in the congregation, always using the entire Office, from "Dearly beloved brethren" to the end. In my personal missionary work, which has been done only in connection with the pressure of parish duties, I have found the Prayer Book a most important auxiliary. In congregations numbering anywhere from fifty to 250, not a person present ever having seen a Prayer Book, I have found no difficulty in securing the most hearty responses, by giving the number of the page on which the various parts of the Office were to be found. A quiet request to stand or kneel has met with a ready response by the entire congregation, and so many people tell you afterward that for the first time in their lives they have realized the gladness of objective worship.

The value of the Prayer Book as a missionary agent has been most forcibly expressed by our dear Dr. Langford. I have read somewhere quite recently that the late Bishop Cobbs was first attached to the Church by the Offices of the Prayer Book, and that at the time of his

ordination, in 1824, "he had only once participated in public worship according to the usage of the Church." The story is told of Bishop Chase of Illinois, that on leaving a farm-house where he had passed the night, he gave a boy of six years old a Prayer Book, resulting, under God, in the boy eventually entering the Priesthood of the Church.

Some men say that the Church has no right to discriminate, to ask certain men to enter upon the hard work of a missionary, with its peculiar self-denial, while she permits the greater number of her Priests to serve at altars in parish churches. The fact is, the Church does not discriminate in this way. The man volunteers; the Church makes known her wants, and the man says, Here am I, send me. The Holy Ghost persuades him with gentle almightiness.

May the number of volunteers increase, and may their work be according to God's holy will!—*Spirit of Missions.*

STORY OF A CONVERSION IN SOUTH INDIA.

BY THE REV. J. A. SHARRACK.



HE scene lies at the small village of Mettupatti in the Estate of the Rajah of Pudukotai, about fifteen miles south of Trichinopoly. Mission work was started in this neighborhood thirty-five years ago by the Rev. C. S. Kohlhoff, but no progress was made, for caste, idolatry, and superstition have a terribly strong hold. There is a class of Hindus here called Nayakars steeped in prejudice and ignorance. They have as their head a man known as the Pattattu Navakar, i.e. royal or titular Nayakar, who is ceremoniously enthroned when he succeeds his father as Headman. He also has a horse, which is known as the Pattattu horse, and he rules the caste like a petty Rajah. Any Nayakan who disobeys him is fined or excommunicated. All complaints, whether religious, secular, or social, come before him. No marriage is valid unless solemnized in his presence. It is needless to say that no one may become a Christian without being excommunicated and subjected to every kind of petty persecution. The ceremony of excommunication is performed as follows: First, all the Nayakars are assembled by special messengers under the command of the Headman. Then seven pits are dug; after this a black lamb is killed, and its blood poured into the first pit, and water into the remaining six. Next the presiding *Pandaram* dips his finger into the blood, and marks a round spot (*pollu*) on the forehead of each Nayakan present. Then he takes water from