

numerous suicides in China—the missionaries at one station having been called to no fewer than fifty cases of opium suicide during eleven months, and at another the one missionary having been instrumental in saving thirty lives from the fatal results of opium poisoning in one year; or in the desolate faces of the Japanese mothers, indicating the dull resignation of despair as they return from the Tennoji at Osaka, a temple of which a chapel is dedicated to the memory of dead children, where dolls, and toys, and bibs, and pinafores (even the bell-rope is made of tiny children's garments), tell their pathetic tale of aching hearts. Do not these concrete examples of the world's pitiable state of godlessness and self-ignorance, of engrossment in this world and of wistful ignorance of the world to come,—do they not move us to our knees to express, as Christ has taught us, their inarticulate and unconscious needs in fervent prayer?—*C. M. S. Monthly Letter.*

MULTUM IN PARVO.

(*Spirit of Missions.*)

There are whole counties in more than one state in the Union (the U.S.) where our services are unknown. There are rural communities where the prejudice and ignorance concerning this Church are such that men have lived thirty or more years, passed our church daily, done business with our parishioners, and perhaps they have liked our clergyman "as a man," and yet they have never entered the church or looked at our Prayer Book. How shall we get hold of such people? One of the best ways ordinarily would be to get the children into the Sunday-school, and try to reach the parents through them. But here our missionary often finds it a difficult matter to get the children. The parents have an invincible prejudice against us. The poor clergyman remains in a place if he have the courage, for years and yet he finds deaths and removals have kept pace with accessions, and at the end of twenty years' hard labor he may report fifteen communicants, as he did the first year of his ministry. People all speak well of "the minister"; he is a scholar, his piety is unquestioned, his labors have been indefatigable, and some even say they wonder how so good a man came to be an Episcopalian.

This is no overdrawn picture; alas, it is too true! and there is hardly a diocese in the land which cannot furnish at least one such case. What can be done? We cannot always imitate the methods of others, because, if sensational, they do not comport with our ideas; but, in many cases, the ministers who draw large congregations are not sensational. It is said that people who want to go somewhere to church seldom select ours. How shall we break down this barrier and cause the masses to realize our high privileges? How, in the first place, can we induce many to

even consider that we are orthodox? This is a reading age. Let us make a missionary of the Prayer Book. It can enter many a house where our clergy cannot, and its silent argument will convince where the logic of the clergyman would only confirm the individual in his old views. Let our rich laymen contribute to the Prayer Book Distribution Society or the New York Bible and Common Prayer Book Society. Let every clergyman, missionary, or rector, be given as many books as he will distribute, and let him make a report. We feel that the results would be remarkable, that our Church would leap forward, as the ship at launching time rushes into the waters when the last block that holds her on the ways has been knocked out. Let us circulate the Prayer Book in those counties where the Church is unknown. It will not be long before we shall hear the Macedonian cry, "Come over and help us." It may be the means of introducing the Church into those waste places a quarter century before we should otherwise deem it opportune to plant missions there. When people read those sublime prayers which have been said by king and peasant, as well as by the martyr going to the stake, and still are as applicable to our wants as if composed yesterday, and when they become imbued with their chaste language and terse style, and compare them with extemporaneous efforts, they will begin to comprehend that there are worse prayers than those which are read from a book, and that they can come from the heart without being composed for the occasion. Again, the Prayer Book will come to be used by these people as a commentary on the Bible, and they will become imbued with Church doctrine, which is Bible truth, and be more ready to come under the influence of the Church when she sends her clergy to gather the harvest which is sure to follow this Prayer Book planting. For years the Swedenborgian Society has distributed volumes of their leader's works to any clergyman or theological student who would pay the postage. Undoubtedly they have made some converts. "Christian Science" is young, but its literature has been scattered broadcast over our land, and its adherents form a mighty army. All this has been accomplished mainly by this method, for at first there were few to preach it. Why cannot the Church take a lesson from these? At one-tenth of the expense incurred by the founding of missions, which is necessarily slow work, as we send forth only an educated clergy, we can accomplish ten times the result. It takes several years to get our postulants for Holy Orders even into the Diaconate. Why not, meantime and all the time, avail ourselves of the teaching of these silent missionaries?

The beginning of our present strong position in the Diocese of Connecticut was in the early part of the last century, when the President of Yale College, an eminent Congregational divine, and