

Multum In Parvo.

There are whole countries in more than one state in the Union 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 has 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 can 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 on 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 to many cases, the ministers who draw large congregation 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 layman 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 these 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 classic 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 the 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 work 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?

—Spirit of Missions.

See Assessment Fund.

List of Parishes in arrears to See to April 25th.

	1897.	1898.
Albion Mines		\$24.70
Amherst	\$50.40	59.40
Annapolis		40.80
Arichat		14.30
Bridgewater	70	24.70
Baddeck	6.60	6.60
Beaver Harbor		15.80
Blandford		8.10
Chester	4.70	24.70
Clémentsport	13.70	13.70
Digby		39.60
Falkland	9.40	9.40
Falmouth		14.10
Granville		15.80
Halfway Cove		3.00
HALIFAX,		
St. George's	77.00	77.00
St. Mark's		44.00
St. Matthias'	12.70	12.70
Trinity		13.20
Harrietsfield	3.00	3.00
Hubbard's Cove	15.00	15.00
La Have	.20	12.20
Liverpool		31.40
Lockeport		9.30
Londonderry		10.60

North Sydney	21.40
Parraboro	30.20
Pelito Riviero	14.60
Pictou	23.10 23.00
Port Medway	14.60 14.60
Pugwash, Wallace	9.20 9.20
River John	9.08
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Yarmouth	.10 62.80
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Alberton	14.50 14.50
Cherry Valley	7.25 7.25
Crapaud	5.30
Georgetown	4.80
Milton	21.80
New London	12.13
Port Hill	21.80 21.80
St. Eleanor's and	
Summerside	8.20 24.20

W. J. ANCIENT,
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May 25th, 1898.

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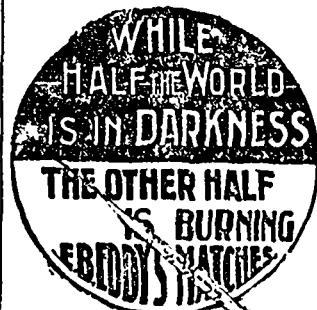
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