

navvies and fishermen, and found the work as trying, if less deadly, than among the more distant and declared heathen. Time, however, forbids to do more than refer to those names that can be breathed but with loving reverence, but enough has been said to fill us with gratitude for the past and faith for the future. Bishop Coxe, of Western New York, said not long since, after an enumeration of noble missionary names and an eloquent tribute to their worth, "All that self-devotion the world has forgotten!" But is it really so? Forgotten? never, while its far reaching results are stamped in indelible characters upon the world. "Where are such men now?" the same good bishop asks. We answer, "They are here! among us and around us—no less fervent, no less devoted than those who have gone before." Nor shall their number or their faith decrease. The Lord shall not leave himself without witnesses. At need of Queen and country there never fails a multitude of loyal hearts ready to spring to their defence; how much more at the call of the Captain of our salvation shall a host ever arise to do Him service and to perform His will? eager to carry His banner forward where resistance is fiercest and danger deepest, and to establish with gentle weapons and tender conquest the kingdom of His love and grace.

MISSIONARY BROTHERHOODS.

By REV. JOHN M. DAVENPORT, ST. JOHN, N. B.

IT must be evident to all men that this is an age of great religious revival and activity. No matter in what direction we look, whether to the Eastern or Roman Church, to our own Church or to the various dissenting bodies around her, we find increased mental and spiritual activity. Everywhere questions of fundamental importance to religion are being discussed and new efforts made to fulfil to the utmost, according to men's lights, the final injunction of Jesus Christ to His apostles, "Go into all the world and make disciples of all nations."

Many and valuable have been the suggestions made and carried out, from time to time on all hands with regard to missionary enterprise. Immense sums of money have been raised (if we take the aggregate) and many devoted, self-denying men and women have been found to carry on Christ's work among the heathen, and among those also who have wandered in search of a livelihood far away from their Christian homes.

The constantly increasing effort of our own Church in this Province are but an index of what is going on in all parts of Christ's mystical Body throughout the world. For this blessed revival we render grateful thanks to God.

Of course it was only to be expected that in the friction of so many minds of various opinions, a good deal of superfluous heat would be eliminated. Burning questions have arisen from time to time which have driven men into opposite camps, but still, on the whole, it must, I fancy be admitted

that open discussion on such topics has helped to clear our religious atmosphere.

We are all more tolerant now than once we were of one another, and more apt to judge propositions and practices on their own merits than by the bias of unreasoning prejudice. None of us dare to say "thus and thus only shall the Church's work be done because I myself can work in no other way." On the contrary, most of us are now ready or disposed to welcome any new agencies, or to revive old ones which promise to be really efficacious for the work in hand. I have but to mention, in illustration of my meaning, the growth of sisterhoods in the Church of England during the past thirty years, and the high estimation in which they are now held in many quarters where once their name was cast out as evil.

I feel certain that the heroic self-sacrifice of the few devoted women attached to our sisterhood in the city of Montreal displayed during the recent deadly epidemic which devastated it, will never be forgotten by the present generation, not only in this place but throughout the Dominion. They did a work for Christ then among the plague-stricken which married women or women of society could not have attempted, and so proved to all men better than the most eloquent advocates of their cause that the Church has great need of their services, and also in the particular form in which they offer them. I doubt not that the canon proposed in Provincial Synod upon women's work, which advocates the official recognition of sisters and deaconesses in the Church, will receive every enthusiastic approval as a reparation in some sort for the scorn cast upon them by many of their fellow churchmen in the past.

By these preliminary remarks I hope to clear the way for a candid, unprejudiced consideration of the subject I have in hand. I trust that the mention of the name Brotherhood will not now excite murmurs of "Romanism!" "compulsory celibacy!" "works of supererogation!" and so forth, as once the name of sisterhood elicited. Most intelligent churchmen now-a-days have ceased to confound the two terms, "Catholic" and "Roman Catholic"—they can now sift the solid grains of truth from the chaff of error, and are too wise to cast away the one with the other. As they will not reject the three creeds because Roman Catholics recite them, so they refuse to deprive themselves of really Catholic practices, as once our fathers did in a panic, because Roman Catholics have either perverted or adopted them.

It must, I think, be candidly admitted at the outset that the rule of compulsory celibacy of the clergy has acted, on the whole, badly in the past, is a grievous evil in the Church which retains it in the present, and has afflicted her with many scandals. This fact, of course, makes it difficult for any one to plead in favor of even that voluntary celibacy which Brotherhood life involves, but still the difficulty must not deter those who realize the importance of such agency from espousing its