

when it hears 'go,' goeth, and when it hears 'come,' cometh." This state of readiness, he contends, is impossible for the married; they have taken upon themselves other duties God expects them to fulfil towards their own. Bishop Harold Browne has similar remarks in his commentary on the thirty-second article. "An unmarried clergyman," he says, "is expeditive, more readily moved from place to place, abler to go where his duty may call him (by which, I suppose, he means into dangerous situations, like infected houses) to do what his calling may require of him. He has no children to think about, no wife to carry about with him, no interests but those of the Church and the Church's Head. His strength, his wealth, his intellect, he may devote all to one end; for he has no need to have anxieties to provide for his own, or to preserve himself for their sakes. He has no temptation to heap up riches for others; none to form worldly schemes and seek worldly interests for the advancement of his family. He careth only for the things of the Lord how he may please the Lord."

In addition to these considerations, there is another which will carry more weight with some persons than any of the foregoing, and ought, of course, to be an important one to us all. Financially, *Missionary Brotherhoods* are the very cheapest machinery the Church can employ. This scheme will not withdraw a single cent from any of those good works already claiming our support; on the contrary it is one which will conduce greatly to curtail expense. We shall get, so to speak, a stronger and more useful article in larger quantities for the same price. The late Bishop Douglas tells us that the average cost of married missionaries in India is £500 or £600 (\$2,500 or \$3,000) per annum. A ruinous sum, he says, yet not too large to give a lady and her family the necessary comforts in that clime. This sum would support at least seven men there in community life, and with this further advantage, that they might live and die at their posts or make a change for health's sake at comparatively small expense, whereas it often happens in the case of the married that on account of sickness in the family great expenses are frequently incurred to send wife or children to England, and then, to crown the misfortune, the missionary himself, after mastering the language and becoming really useful, leaves India altogether on account of his family. Canada, of course, is very different from India, but still the relative expenses of family and community life would show greatly in favor of the latter. If the Bishop of Qu'Appelle, who, I rejoice to know, is giving practical expression to the cause I plead, were here he could give us some idea of the cost per head for Brotherhood life in Canada. I think, however, I am making liberal allowance when I say that four self-denying men could live comfortably on \$1,000 a year. By tilling the land for recreation or healthful exercise, they might manage to live on less. Let it be, however, \$1,000. What an immense saving this would be;

only \$250 per head per annum! This consideration, coupled with that just above mentioned as to the greater efficacy of the work, which I myself believe would render the missions, where such work was done, in a very short time self-supporting, ought to persuade all of the utility of the principle for which I plead. The missionary labors of the apostles afford us striking examples of the readiness and economy with which they could pass from one centre of operation to another. They afford us also the best proof of the fruitfulness of such detachment from the world and devotion to the cause of Christ. They travelled about mostly on foot, or at small cost for journeying by sea and land; they lived partly on the hospitality of their converts, partly on their own earnings, and taxed the mother church of Jerusalem little or nothing towards their expenses; on the contrary, if all did as St. Paul, they gathered contributions from their converts to pour into the lap of that needy church as a thank offering for the spiritual goods they had received from her sons.

The conversion of the Anglo Saxon race presents another instructive instance of peculiar interest to us Englishmen. That fruitful missionary effort cost the mother church of Rome next to nothing but men, a few manuscripts and a few requisites for the conduct of decent worship. Augustine and his forty religious brethren tramped on foot to the coast of France, dependent solely on the hospitality of the Christian lands through which they passed, and then, when they landed in Kent, were entertained by the hospitality of a heathen king till such time as they settled among the people and gained their good will. They were devout men of simple habits and few wants, wholly dedicated to God's work. They taught the people such preliminary truths as would lead to their conversion, but the most convincing sermon or instruction was that which all had a share in delivering,—I mean the calm, cheerful, restful simplicity of their godly, detached, self-denying lives, spent between devotion, teaching and simple agricultural and other pursuits. The power of this sermon was very shortly seen in the conversion of the king and all his subjects, who were admitted by thousands into the fold of Christ through the regenerating waters of baptism. This was a victory for Christ after the apostolic fashion. Is it absurd for us to expect such successes now? Or do we shrink from begging God to grant ourselves or some of our number a similar spirit of sacrifice which would secure them? Depend upon it, if the Church felt her need of this spirit, and humbled herself penitently in the dust for the sin which has for so long deprived her of it, God would restore it to us, and we should realize that "the Lord's arm is not shortened," "nor his ear heavy." He would then, I firmly believe, call forth from our midst, in answer to our prayerful desire, many a noble soul craving for fitting opportunity of self-sacrifice for the love of Jesus Christ,—men who would give themselves and all their possessions to the work of