

went, and from thence to Hudson Bay, from which he and Mrs. Cowley journeyed for 800 miles by canoe, and at length reached Red River.

In all that vast territory known by the vague term of "the North-West" there were but three missionaries, Mr. Cochran, Mr. Smithurst and Mr. Cowley, and to live there was practical exile. It was the land of the fur-trader and the Indian, with no accessible post of civilization, for even the Western and North-Western States were unoccupied except by the savages of the forest; and here the young missionary, with his heroic wife, labored for many a weary year, not so much looking for results as doing his duty in the spirit of faith and prayer.

In 1842 he began his labors among the Saulteaux (Soto) Indians, a hard, self-willed, superstitious race, and year after year but little success resulted from his labors; his reports, in his own words, were full of "lamentation and mourning and woe."

In 1849 the first bishop was sent out to Rupert's Land, Bishop Anderson, and this prelate visited Mr. Cowley's mission in 1851, nine years after the work had been commenced, and baptized the first convert, Luke Caldwell, who afterwards became a native missionary. This was slow work, indeed; but it progressed more rapidly afterwards, for in 1854, when Mr. Cowley left the station, which Bishop Anderson had called Fairfield after the missionary's native English village, he was able to count 120 native Christians.

On leaving Fairford he took charge of the Indian settlement at Red River, where he labored for thirteen years, and in 1867 resigned it into the hands of a native pastor, the Rev. Henry Cochrane, and undertook work of general supervision, as Archdeacon of Cumberland and Secretary of the Church Missionary Society. In this capacity he travelled a great deal, and was always a welcome visitor. In 1876 he visited England and delighted every one with his missionary experience and addresses. He was a B. D. by the appointment of the Archbishop of Canterbury, and a D. D. of Manitoba University. Always interested in education, he was a member of the council of St. John's College.

And now he is at rest, one more hero of true, self-denying missionary work. He lived in exile for the Master's sake, and now has gone to his reward on high, and his name will for ever stand as a worthy pioneer of missionary work in the early days of Canada.

MISSIONARY BROTHERHOODS.

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

(Concluded.)

I AM persuaded that all of us here to-day are as one in admitting the need of great sacrifices for missionary enterprise, but it is the celibacy of which many of us are afraid. The success, therefore, of my appeal depends mainly upon my removing prejudice from minds on that score.

You are afraid of a snare being laid for men, and of any slur being cast upon the holy estate of matrimony and the innocent joys of domestic life. With regard to the first fear, it may be replied that where any are called by God to celibacy, there God supplies them with the needful power to accomplish His purpose and to keep themselves pure and undefiled members of Christ's Body; and with regard to the second, no slur upon marriage is implied in the practice. Both our Lord and his apostle, St. Paul, recommended celibacy to those who are able to accept it for the Kingdom of Heaven's sake as a state in which they can devote themselves more entirely to God than is possible in the domestic life. By so doing can it be justly said that Christ and His apostle cast any scorn upon marriage? Nay, we know that Jesus purified and sanctified that holy estate as the seed-plot of His Church, and St. Paul tells us it is the type of the union betwixt Christ and His Church. Is it not rather our tendency to cast a slur on that virginal state which Christ Himself embraced and strongly recommended? Bishop Harold Browne, whom no one can accuse of being an extreme high churchman, on article thirty-two, in his well known work on the Articles, while he ably refutes the principle of the rule of compulsory celibacy for the clergy, writes thus, "that the tone of popular opinion (amongst English churchmen) concerning marriage and celibacy is low and unscriptural," and he proves both from the words of our Lord and from those of His great apostle, that the unmarried state devoutly embraced is more favorable for religious fervor and enthusiasm than the state of matrimony. I trust you will examine his proof for yourselves (pp. 756—7), as I fear it will make this paper too long if I quote it here at length. If you do so honestly, I feel convinced that none of you will argue, from what all recognise as an abuse of a good thing, against its use. If, then, it were only on account of the increased fervor and enthusiasm for Christ's work in the mission field which Missionary Brotherhoods tend to elicit and sustain, the Church ought surely to encourage and foster their formation by every means in her power.

But there are other weighty considerations. In consequence of this increased fervor and enthusiasm, which are so precious to the spiritual life of the missionaries themselves, their work will be more efficacious and fruitful, since it is quite axiomatic that (supposing nothing but truth be taught) God grants spiritual successes in direct proportion to the self-sacrifice and devotion developed in His agents by the Holy Ghost. An illustration of this will be given directly. Then we must not forget what the Bishop of Bombay, already mentioned, dwells upon shortly, viz., that the members of these Brotherhoods are free to move and go wherever their services are in the Bishop's opinion most required. "We need soldiers," he says, "who have no ties but those which bind them to the work of the Church, and who are steeped in that spirit of ready obedience which