

sh," but that our Holy Ghost, we our, while keeping v could the true d is, a "fellow-harmony out of on, good out of hat the Heavenly res perfection in nits suffering as able purpose, but His eyes? Did bout doing good His work to save uls of men—the from sin?

The various temptations of the sick to selfishness, indolence, and repining are so great that they need every help on the way. Among secondary remedies—valuable in every state and stage of ill-health or recovery—may be named cheerfulness and a spirit of hope; cheerfulness that looks on the bright side, and takes every-day matters by the "smooth handle;" hope that plays its part between faith and love—

Hope, the paramount duty that heaven lays
For its own honour on man's suffering heart.

For hope is a duty little thought of, and but dimly recognised by some. It is none the less an anchor for the soul on life's troublesome waves, a rainbow while clouds chase the sunshine in our sky. When sorely pressed by pain of mind and body the most buoyant spirit will be crushed, and cheerfulness be all but impossible. Still the duty of hoping, even against hope, remains; the mere effort affords relief and brings its own reward, and we are contented with our day when we have been able "to act as if we were not suffering." Yes, and to speak too.

Why are our worn and irritable nerves to cast a shade upon those who love us? Why are the innocent little ones to become the victims of our ill-health and ill-humour, till the sensitive child thinks it is itself in fault? We have heard one—a lover of children—say, with devout thankfulness, "I never at the worst, gave a child a cross word; never felt unequal to a smile of welcome for the little ones." Let us also guard against giving our friends needless trouble; let us be as independent as possible, ever watchful against the spirit of sloth which may creep upon us unawares. And, above all, let us

In the soul admit of no decay,
Brook no continuance of weak-mindedness.

We might write for ever on this subject. We might speak of the loneliness of suffering when the sufferer is "not alone," because the Father is with him; of its weakness, when His strength is made perfect; of seeming defeat when victory is at hand. But all this the Christian sufferer knows in his own blessed experience. We have endeavoured most of all to look at the practical, every-day-life side of the question; where there is less of mystery than of common sense; less of the spiritual and more of the material—earnestly hoping that one day all may take their stand for health and life against disease and death.

With another quotation from Sir Andrew Clark we conclude. In describing health he

says, it is "that state in which the body is not consciously present with us; in which it is a joy to see, to think, to feel, to be; the state in which work is easy, and duty not over great a trial; the state in which we go forward on the journey of life getting and giving joy." If this we worth the *having*, it must surely be worth the *keeping*—worth the *seeking*! "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."—*The Rock*.

AN ORDER OF PAROCHIAL MISSIONERS.

THE Church of Rome has wisely conserved the influence of her enthusiastic Priests and Laymen, and given them spheres of labor in which they can labor for the welfare of the Church. The Church of England, on the other hand, for a long period repelled her enthusiasts, until they were driven to labor independently of Church canons and rubrics; and many who would have gladly labored within the Church circle were compelled to labor on the outside. Others of less energy have been suppressed or neglected while alive, but eulogized after their departure to paradise. A change, however, has come over the Church, and such are the arrangements now in force that no talent need be unemployed, nor energy neglected. The present generation of English Bishops, unlike their predecessors in the days of Whitfield and the Wesleys, in order that zealous and devoted ministers and laymen may let their fervor burn within the Church, have wisely given their sanction to agencies and means not always within the strict letter of rubrical and canonical regulation. Such liberty or permission has been found to work with great advantage; and, indeed, the present revived and flourishing state of the Anglican Church is in part the result.

The same thing does, and will hold good of the Church here. For many years an opinion prevailed that American clergymen who were not skilled as parish financiers, and who could not allure to the Church a sufficient number of "well-to-do people" to meet parish expenses, were a diocesan incumbrance. In this way a gross injustice has been done to many devoted and worthy men, and a corresponding injury to the Church. What is called "our parish system" did not exist in the primitive Church, and it is more than probable that some of the Apostles would have proved signal failures as "parish priests" in the modern acceptation of the term. The formation of parishes and dioceses has resulted from the gradual development of the Church, and from the earnest labors of mission preachers in the Church. In the Church now there is ample room for ordained ministers outside of rectorships; and it is not unlikely that many a man may be found who would excel as a parochial missionary, whilst he would be a dismal failure as a parish priest. It may be well, therefore, for our Bishop's to consider whether they should not form a brotherhood of clergymen who, free from parochial cares and duties, could

itinerate as missionaries, and preach concerning "Christ and the Church" in places where we have no churches, and to the multitudes, who, so far as our Church is concerned, are as spiritually destitute as if they lived in heathen lands among people who worship idols.

The propriety of this is recognized in England, and hence they are to be found in the Cowley Brotherhood of Mission preachers, and the clerical staff of the Church of England Parochial Mission Society, of which Mr. Aitken is Superintendent. In addition to these, the Bishop of Salisbury is now preparing to establish a small society of clergy to be known as the Missioners of St. Andrew. They are to be bound by a very simple rule, and to be entirely at the disposal of the Bishop for temporary or occasional duty within the diocese. The members will be in priests' orders, and they will live a common life while at home, but will be bound by no vows. They will make a promise of obedience to the Bishop for a year as regards the clerical work, renewable annually on St. Andrews Day, as long as they remain within the society. Provision is made for associates as well as members. Two gentlemen have promised to become members and three clergymen of experience have offered to become associates. The members for the present will have their home at the Palace. Needed funds are said to be forthcoming.

It is undoubtedly an important movement; it will have a widespread influence not only in the diocese of Salisbury, but upon the Church at large; and the result will be seen in a large addition to the numerical and spiritual forces of the Church. Why should we not establish a similar organization here? If in England, assuredly in America also there is need for mission agency, for evangelistic services. In all the recent movements in this direction the sympathy of the Church has been practically developed, and a glorious success has been achieved. The Church is ripe for such a movement; the times imperatively demand it; and it implies no disparagement of the regular ministry, and no interference with proper parochial arrangements, to have in the Church a class of men whose function will be evangelistic, and who as such will be subsidiary and auxiliary to bishops and rectors.—*Church Press*.

FIRST IMPRESSIONS.

The late Earl of Shaftesbury, was wont to tell how his first religious impressions were due to a nurse who had charge of him till he was eight years of age, and who used to tell him Bible stories and urge him to give himself up to the service of God. Not only does this anecdote contain comfort for those who in lowly positions seem to have but limited powers and few opportunities of working for God, but it is a suggestive one to those mothers who are careless as to the religious character of the nurse to whom the little ones are intrusted. To no one can the mother properly depute the blessed privilege of pointing the child to Him who said, "Suffer the little children to come unto Me," but there are times when the children must of necessity be under the sole charge of the nurse; and every mother who has the eternal interest of the little one at heart, will be careful to provide such a nurse, as will supplement the holy teachings given at her own knee.