

Bishop Cuthbert Tunstall, of Durham, who wrote in 1536 to Reginald Pole. "That time in the primitive Church of Christ, when the blood of Christ and the martyrs was yet fresh, the Scriptures were best understood, faith most firm, and virtue most in the ascendant, the customs then used in the Church must needs be better than any contrary use since, either by ambitions or covetousness, any ways crosen in."—*Irish Ecclesiastical Gazette*.

The Daily Service.

"Why don't you have prayer meetings in the Church?" asked a worthy Nonconformist to a Churchman the other day. "We do have prayer meetings," meekly replied the Churchman. "We have fourteen prayer meetings very week." The good Nonconformist stood aghast! "Yes," continued the Churchman, "every morning I hear the old church bell ring, and every evening the same, and I say to myself, 'That is the Church's daily prayer meeting.' Day by day the Intercessions go up, the same beautiful prayers used now for hundreds of years. Day by day the *Te Deum* of praise is said. Day by day the song of the Incarnation, the *Magnificat*, is uttered. In the daily prayer meeting of the Church all are remembered, those who are troubled in 'mind, body, or estate.' The people change, they disappear, opinions change, the world itself seems to change. Men rise up and make a great bluster, they decay, they agitate, and make a great deal of noise, but the Church goes quietly on her way, the old bell rings, the *Te Deums* and *Magnificats* are sung, the daily intercessions continue to be offered, and so will it be to the end of time, for is she not 'the Church of the Living God, the Pillar and Ground of the Truth!'"—*Milford Haven Parish Messenger*.

If a man thinks of himself solely as charged with the supervision of a particular parish, he is in that very fact neglecting his duty to that parish, because it is his duty to inspire all those over whom he is appointed to minister with such a desire for the spread of Christianity and truth over all the world as will make them ready to take their share, whatever share it may rightly be. You cannot really do what you have to do with your own people and those amongst whom you happen to be living, unless you fill them with a longing that the last command shall be

fulfilled and accomplished, until the glory of God shall shine over all the world, and the Gospel shall spread among all the nations as the waters cover the sea. *Archbishop of Canterbury*.

Not to enjoy life but to employ life ought to be our aim and aspiration.

In this world it is not what we take up but what we give up, that makes us rich.

To be good because it is good to be good is the highest kind of religion, and to be good because the world will find you out if you are naughty is the lowest kind, if it is any kind at all.

Sometimes our mind is a hard bare rock, and the world around us is sand. The meditation may be a rod of wonder; with it we make the rock yield waters, and the desert blossom and rejoice.

Everything useful or necessary is cheap. Walking is the most wholesome exercise; water the best drink; and plain food the most nourishing and healthy diet. Even in knowledge the most useful is the easiest acquired.

Every useful invention has been carried out and perfected by the co-operation of many minds, or by the successive applications of varied genius to the same object, age after age. The mechanic must aid the philosopher, or he must stand still in his demonstrations; and the philosopher must aid the mechanic, or he will work and work without wisdom.

One part of knowledge consists in being ignorant of such things as are not worthy to be known.—*Crates*.

He who tells a lie is not sensible how great a task he undertakes, for he must be forced to invent twenty more to maintain one.—*Alexander Pope*.

Calumny crosses oceans, scales mountains, and traverses deserts, with greater ease than the Scythian Abaris; and like him rides upon a poisoned arrow.—*Colton*.

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—*George Eliot*.

Acknowledgments.

Rev. Mr. Smitheman, desires to acknowledge with thanks the receipt of a copy of *The Guardian* and desires his unknown friend to address the same to Korah P.O., Sault Ste Marie. Korah is not in Muskoka.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste Marie, Ontario, the sum of to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the.....

..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.)

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund; (2) The Widows' and Orphans Fund; (3) The Superannuation Fund; (4) Sustenance Fund, etc.

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