

tinued, was her selection of the striking passage of Scripture she insisted I would place over her grave—*Romans, xii, 19, I think.*"

The visitor for the first time lifted his head and half tremulously his lips parted. His face was drawn and pale. The speaker too much absorbed by his own thoughts, did not notice him. "Slowly he rose and walking towards the chimney, leaned his elbows on the mantle. But the clergyman remained silent. The trader's mind went back in thought through many years. And the faint, delicious perfumes of violets seemed to steal up from the odor on the hearth, and the face of a queenly woman rose before him. The clergyman now arose. In one hand he held his own Bible, with the other he pointed to the verse, and with solemn emphasis his words fell on the ears of the anxious listener. "*Vengeance is mine; I will repay, saith the Lord.*"

Suddenly the distant rumblings of thunder fell into one tremendous crash. The lightning flashed in at the window—it had grown quite dark—but the flash threw its celestial brilliancy about the room and reveals the deathly pale face of the man who had fallen to his knees, as the rumbling thunder re-echoed the words of the reader, "*Vengeance is mine; I will repay, saith the Lord.*"

One heartrending scream rose at this moment above the murmuring winds outside, striking panic to the heart of visitor and host alike. Wildly the trader rushed in the direction of the cry. With unerring guidance the vengeful goddess seemed to direct him to the grave. The old clergyman struggled bravely to keep up with his excited "avant coureur." But when he did arrive at the grave his eyes fell on a scene, before which time recoiled defeated with its all encircling curtains of passing years. On the lonely grave lay the bride, her face upturned to the heavens which had so cruelly scathed her with its fires. She was dead. One hand lay across her breast, the other pointed in majestic silence to the epitaph. "*Vengeance is mine, I will repay, saith the Lord.*"

### Is It Reasonable?

Ask this to yourself, honestly, fairly, and squarely: How much last year did my amusement cost me—the club, theatre, sports, balls, dinner parties, even cards?

How much was I obliged to spend in medical advice and medicine for the safety of my body?

How much was I obliged to spend on legal help for the safety of my person and property?

How much did I spend on religion for the happiness, health, and safety of my soul?

How much every week or month do I give for the support of the ministry, the administration of the Sacraments, and the preaching of the Word?

Are your clergy overpaid? Ought they

to get much less than the professional man in law, medicine, or commerce? Do they actually receive half as much? Are they less educated, less able, less worthy as citizens than the judge, the barrister, the physician, surgeon, or merchant? Have they fewer or more charitable calls? Have they less to be exact in paying their monthly bills? What are their prospects in old age? What provision can they make for their widows and children?

Is it fair that absentees from church (who at least expect the Church's services to be ready for them at call) should escape their rightful share of yearly Church expenditure?

Is it fair to leave the burden of responsibility on the shoulders of a few generous people, who actually have to pay for other people's religion?

The Jews in Palestine have increased from 8,000 in 1841 and 20,000 in 1883, to over 80,000 at the present time.

The Christian should not forget that thanksgiving is not summed up in giving thanks. It includes also what is all that and more, thanks with, and through, giving.—*The Living Church.*

This Church of ours is called, as by the call of a trumpet, to go forth on the great task which she—above all other Churches—has received from God. Him self the means of fulfilling.—*Archbishop Temple.*

While the population of the United States of America in the last fifty years has increased about four times, the number of communicants in the American Church has increased about twelve times. This remarkable growth is attributable to the Church's *Missionary* labors.

We can never hope to rise to the measure of our opportunities, and of our obligations to meet them until every baptized man, woman and child shall give freely, systematically, conscientiously, to the support of the Gospel and Kingdom of our Lord Jesus Christ.—*Pastoral Letter of the American Bishops.*

If thou dearest a noble and holy life, and unceasingly prayest to God for it, if thou continue constant in this thy desire, it will be granted unto thee without fail, even if only in the day or hour of thy death; and if God should not give it thee then, thou shalt find it in Him in eternity; of this be assured.—*St. Bernard.*

We can imagine no career more lofty or honorable than that of a well-informed, capable, and courageous medical missionary. A few hundreds of such men in the next half-century would powerfully affect the history of China, India, and Africa. If men of commerce could give as good an account of their work in these lands as men of medicine, the evangelization of the world would be hastened.—*The Lancet.*

The year of the Queen's Diamond Jubilee gave birth, among valuable publications, to "Canada: An Encyclopedia of the Country," a work edited by Mr. J. Castell Hopkins, and capable of supplying interesting facts concerning the historic relations, the natural resources, the material progress and the national development of our fair Dominion of Canada. At this moment a reviving lumber trade is conscious to the Canadian, who is appreciating more and more the great value of the forests in all parts of his country. In this Province of Ontario men are less willing than heretofore to see our timber cut and floated to the United States for manufacture. Not only is this the case regarding pine, but also with regard to spruce, the material from which is made the pulp for paper and other manufactures. In this connection, from the authority above-mentioned, it is not without interest to note that our timber and lumber trade with Great Britain was given a great impetus by Napoleon I. After Canada was conquered by the British, the Mother Country disregarded our forests, being well supplied from the forests of northern Europe. "But the issuing of Napoleon's Berlin Decrees, for bidding the continental nations to trade with England, caused Britain to look to other and friendlier sources for her timber supply. Then she saw that the unheeded colony was richly forested," and the trade which then began has steadily increased, until in 1896 it mounted up to some twelve million dollars. It is not a far look into the future when our wood-pulp will be a most valuable export, unless, indeed, much of it is made into paper, and in that form placed on the world's market. Canada is rich in fine spruce, and possesses unsurpassed water-power. In this growth its northern part of Ontario, that is to say, in the Diocese of Algoma, will bear a part. It is to be hoped that, as English and other capital takes our power and our raw material, and develops these natural resources as a financial investment, the money-holders and profit-sharing investors will remember that the best interests of their employees demand that they should liberally support the ministrations of the Church in this diocese.

"If it is only some who are called to the heathen, ALL are called for the heathen."

He liveth long, who liveth well;  
All else is life but flung away.  
He liveth longest, who can tell  
Of true things truly done each day.

Then till each hour with what will last,  
Buy up the moments as they go.  
The life above, when this is past,  
Is the ripe fruit of life below.

Sow love, and taste its fruitage pure;  
Sow peace, and reap its harvest bright:  
Sow sunbeams on the rock and moor,  
And find a harvest home of light.

H. Bonar.