

the forwarding of his work, but leave that to any chance ponce that may happen to be left after all our wants and fancies are gratified. It doesn't seem like very faithful or loving service," Mr. Allyn answered gravely. "I have been thinking in that direction occasionally lately, but have been too indolent, careless, or selfish, to come to a decision and make any change."

There was a long talk over that dinner-table—indeed, it did not furnish opportunity for much other employment; and that afternoon the husband and wife together examined into their expenses and set apart a certain portion as sacred unto their Lord—doing it somewhat after Thanksgiving's plan of "good measure." To do this they found required the giving up of some needless indulgences—a few accustomed luxuries. But a cause never grows less dear on account of the sacrifice we make for it, and as these two scanned the various fields of labour in deciding what to bestow here and what there they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success—the beginning of that blessing pronounced upon those who "sow beside all waters."

Mrs. Allyn told Thanksgiving of their new arrangement, and concluded laughingly, though the tears stood in her eyes:

"So you see we have adopted the 'systematic' plan too; and you needn't starve us for supper, Thanksgiving Ann, you dear, faithful old soul!"

Silas heard of the change in that mysterious way in which he contrived to hear of everything that happened anywhere within a circuit of ten miles of him, and coming to the old coloured woman that evening, as, with a face of content, she occupied once more her favourite seat in the doorway, he launched forth on the subject at once:

"An' now I s'pose you're satisfied."

"I'se 'mazin' glad," said Thanksgiving, looking up brightly; "but satisfied—dat 's a long, deep word, an' de Bible says it 'll be when we 'wake in His likeness."

"Wa-ll now, I don't perress none of these kind of things," said Silas, standing on one foot and swinging the other, "but I don't mind tellin' ye that I think your way's right, and I don't b'lieve no bouy ever lost nothin' by what they give to God; 'cause he's pretty certain to pay it back with compound interest to them, you see."

"Mebbe so; but don't ye think, Silas Ridgelow, dat it's a drefful mean way to offer a little gift to yer best an' dearest Friend—a calk'latin' dat He'll pay back more?"

"Wa-ll, ye see, folks don't always feel right," observed Silas, dropping dexterously on the other foot.

"No, dey don't. When ebery body feels right, an' does right, dat'll be de millennium. Does yer know dar's a prophecy 'bout de time when even de bells of de houses shall hab 'Holiness to de Lord' on 'em? Don't know what dat means, 'less 'tis dat de rich folks' carr'ages behind de houses shall be goin' on His arrands, an' carryin' part of de time, 'de least of dese, His brederin.' Guess de lovin' 'll have got so strong den dar'll be no thinkin' 'bout prayin'," said the old woman musingly. "Well, I'se glad of de faint streak of dat day dat's come to dis house!" And she went in with her old song upon her lips—

"Thankgivin' an' de voice of melody."

No affliction would trouble a child of God, if he knew God's reasons for sending it.

As to being prepared for defeat, I certainly am not. An' man who is prepared for defeat would be half defeated before he commenced. I hope for success, shall do all in my power to secure it, and trust to God for the rest.—Admiral Farragut.

Dean Stanley, on bringing to a close for the season the Westminster Abbey evening services, preached on "The One Thing Needful," and referring incidentally to the prodigious evil of drunkenness, declared that the "one thing needful" in the present distress "is to remove the alcoholic temptations by every means which lie in our power."

—The Rev. Stopford Ram, of Christ Church, Battersea, one of the foremost promoters of the Church of England Temperance Society, having been compelled to resign his living through illness, his parishioners have presented to his wife and daughters some very handsome and costly farewell gifts.

—A parliamentary paper just issued shows that between September 29, 1876, and September 29, 1879, 47,401 persons were convicted in England and Wales for drunkenness on Sundays, and of these 33,289 were residents in the districts in which they were arrested. The total number in England was 46,317; in Wales, 1,084.

—Mr. Robert Graham, of Manchester, who has been for many years identified with the organization of the Church of England Temperance Society in the northern province of York, is about to proceed upon a temperance mission in Canada and the United States. During his visit he will observe and report upon the operation of the laws affecting the liquor traffic, and on the efficiency and organization of the various temperance agencies and institutions in those countries.

—A remarkable gathering took place in London the other day. Mr. H. H. Tipper, a well-known temperance worker in Whitechapel, celebrated the completion of his fortieth year of total abstinence by entertaining about a hundred veteran abstainers, all of whom had been teetotalers for that period or upwards. Several interesting speeches were delivered, and it appeared that there were present several life-abstainers of great age, one 85 years old, another 75, and another 63. The gathering took place at Sion Chapel, Whitechapel-road.

LEARN TO UNTIE STRINGS.

One story of the eccentric Stephen Girard says he once tested the quality of a boy who applied for a situation by giving him a match loaded at both ends, and ordering him to light it. The boy struck the match, and after it had burned half its length, threw it away. Girard dismissed him because he did not save the other end for future use. The boy's failure to notice that the match was a double-end one was natural enough, considering how matches are generally made; but haste and heedlessness (a habit of careless observation) are responsible for a great part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, O., a day or two since, to a lad who was opening a parcel, "Young man, untie those strings—don't cut them."

It was the first remark he had made to a new employee. It was the first lesson the lad had to learn, and it involved the principles of success or failure in a business career. Pointing to a well-dressed man behind the counter he said: "There is a man who always whips out his scissors and cuts the strings of the packages in three or four places. He is a good salesman, but will never be anything more. I presume he lives from hand to mouth, and I presume is more or less in debt. The trouble with him is that he was never taught to save.

"I told the boy just now to untie the string, not so much for the value of the string, as to teach him that everything is to be saved, and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."

CHRISTIANITY is the true citizenship of the world, and universal peace, and the free exchange of all lands and tributes of their several peculiar goods and gifts, are possible only as all are grouped around, and united by, the cross of a common Redeemer and the hope of a common heaven.—William R. Williams.

"DEM SUPPOSES."—Those who are so anxious about the future as to be unhappy in the present, may learn a lesson from a poor colored woman. Her name was Nancy, and she earned a moderate living by washing. She was, however, always happy. One day one of those anxious Christians who are constantly "taking thought" about the morrow said to her: "Ah, Nancy, it is well enough to be happy now, but I should think your thoughts of the future would sober you. Suppose, for instance, that you should be sick and unable to work; or suppose your present employers should move away, and no one else should give you anything else to do, or suppose—" "Stop!" cried Nancy. "I neber supposes. De Lord is my Shepherd, and I knows I shall not want. And, honey," she added to her gloomy friend, "it's all dem supposes as is makin' you so mis'ble. You orter give dem all up, an' jes' trus' in de Lord."—Presbyterian.

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