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POETRY.

An Ode.

We are the music makers,
And we are the dreamers of dreams;

With wonderful deathless ditties
We build up the world's great cities;

We live in the eyes' living
In the buried past of the earth,

A breath of our inspiration
Is the life of each generation;

They had no vision amazing
Of the goodly hours they are raising;

And, therefore, to-day is thrilling
With a past day's fate fulfilling;

But we, with our dreaming and singing,
Creeds and sorrows woe!

For we are far with the dawning,
And the suns that are not yet high;

Great hail! we cry to the comers
From the dazzling, unknown shores;

LITERATURE.

FANNY'S FORTUNE.

BY ISA CHASE-KNOX.

CHAPTER XI.

IS FANNY TO BE BLESSED?

M EANTIME Fanny Lovejoy's new-found relations had been giving her a great deal of anxiety.

Hearing nothing of them for several weeks, Fanny had gone to see them, and had found things in this plight.

with me, as they are doing nothing. It would be a nice change for either Ada or Geraldine;

Mr. Lovejoy was delighted. Which of them would Fanny prefer to have? Neither of the girls spoke.

Mrs. Lovejoy was suffering a pang now in her maternal experience; death had taken her children, and she had parted with them painfully enough.

"O father don't send me," Ada found courage to say; I want to stay with you.

"Yes, mother," said the girl, frankly; "but it's best, as papa says, for Ada to go."

"You shall settle it among yourselves," said Fanny taking her leave of them; "only one of you will come," and she nodded to her young cousins;

But one day Ada was favoured with a call from Albert, and she happened to be alone to receive him.

"What have you come for?" she said, rising; "is somebody ill?"

"No," he said, "why should you think somebody must be ill?"

"I'm not welcome to your ladyship, I see," he said mockingly. "I'm come a begging, you suppose, don't you? Come Ada," he added in another tone.

"What do you want the money for, Albert?" she said, looking quietly at him all her passiveness gone.

"I've told you I lost it," replied Albert, sulkily. (It was true, he had lost it—at play.)

"How is Emily?" said Fanny, kindly,

when she had shaken hands with Albert, who was her least frequent visitor—indeed, she had never seen him since the Sunday he dined there.

"Dear me!" said Fanny; "they must be ill."

"If Emily could be set up a little," said Ada, with the wisdom of fifteen,

"I'm sorry I've not got so much in the house. It's in the second half of the quarter," she added apologetically.

"It's very hard," said Albert, in an injured tone.

"Mother will be in a fine way if I get disgraced," said her brother, looking at her; and her face became angry in a moment.

"No, I assure you he won't wait; you don't know what business is," said Albert. "The governor is hard as nails."

"Could you wait till to-morrow?" asked Fanny, at the last of her defences, and thinking within herself that she would borrow the money somewhere.

"It'll be all up with me if I wait till to-morrow," he said, thinking that the present opportunity must not be allowed to slip.

Then Fanny rose and went to her desk, and wrote a little note to Philip Tenterden, in which she asked him to give the bearer ten pounds, adding that the said bearer would explain to him the necessities of the case.

"The explanation is, that I lost the money, and it was not mine to lose, and must be made good at once," said Albert, sulkily.

"But how did you lose it?" asked Philip.

"That's none of your business," said Albert, losing his temper completely. "It's not your money I'm asking a loan of."

"I do."

"And you won't let me have it?"

"A new instrument," says the Paris Figaro, "suggested by the life of M-Thiers, has been invented by an ingenious sarrant."

MISSIONARY INTELLIGENCE.

We extract the following from the Spirit of Missions—February, 1874.

JAPAN.—VISIT TO CHINA.

OSAKA, JAPAN, Nov. 14, 1873.

I have just returned from my autumn visit to China. In Hankow there are no candidates for Baptism.

In Shanghai, eighteen persons were confirmed—three at the Church of our Saviour, under Rev. Mr. Wong, and fifteen at Christ Church, under Rev. Mr. Thomson.

Another interesting service was the consecration of the chapel at Kong Wai. No one who had not seen the wretched place we occupied as a chapel before, can fully understand the joy felt in getting into such a neat little chapel.

Yours very sincerely

Letter from Rev. C. T. Blanchett.

YEDO, JAPAN, Nov. 10, 1873.

DEAR DOCTOR.—I am happy to inform you that Mr. Cooper and myself arrived here safely on the 11th inst. We had a very pleasant passage—fair weather—and comfortable accommodations, for all of which we are thankful.

I remain yours sincerely.

Letter from the Rev. W. D. Cooper.

YEDO, Nov. 19, 1873.

REV. AND DEAR SIR.—Mr. Blanchett and I arrived at Yokohama on the 11th. Mr. Newman here intercepted our march and took us to live with him at Yedo.

My first impressions of Japan are very favourable, the people are extremely polite, and, although they have been greatly imposed upon by ungodly men from Christian lands, they are inclined to receive us kindly.

Faithfully your brother in Christ.

Extract from a Letter of one of the American Missionaries in Japan.

Osaka is situated in a plain of a triangular shape, enclosed by mountains on two sides and the inland Sea on the other. The mountains are, at the nearest point, about six miles off; the sea about three.

The houses, if small and low, are neat and comfortable within. The Japanese modes of thought and order of words seem just the opposite of the English: e. g. "I wish that you would attend," in Japanese idiom would be, "I you attend would that wish."

Yesterday, while I was out taking my walk in the country, I saw that I was overtaking two Japanese, and was questioning whether I had better have a talk with them about Christianity, but one of them had rather a scowling face, and I felt a little hesitancy.

Andrew Jackson was once making a stump speech in a country village out West. Just as he was concluding, Amos Kendall, who sat beside him, whispered: "Tip 'em a little Latin, General, they won't be satisfied without it."

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and it was very politely put. I told him I was out for exercise, which he seemed ready to understand although the Japanese don't believe much in exercise.

When I spoke of sin he asked me what that was. I, in reply, was going through the Decalogue, when he said all right, he understood. He did not at first quite understand the death of Christ atoning for our sins, but after a little explanation he seemed to understand it and gave me the Japanese word, corresponding exactly to the idea of substitution, that is, of Christ suffering in our stead.

On arriving at Osaka, human nature showed itself in the bustle at the wharf, but the sights and sounds, the costume and language, were ample proof of its being a foreign land.

On Sunday, Services in English and also in Japanese were, as usual, held in the little Chapel. It seemed almost remarkable, as I thought, that in travelling halfway around the world under circumstances and among people of great diversity, no Sunday had occurred when the Church Service, either in part or in whole, has not been used.

The Japanese with whom I have come in contact, whatever may be their faults, seem amiable, polite and humane. Some of the native physicians have a desire for the light of science and diligently pursue study so far as they are able.

Believe me ever truly yours.

OSAKA, JAPAN, Nov. 14, 1873.

Some of the native physicians have a desire for the light of science and diligently pursue study so far as they are able. I have some applicants for relief from physical suffering; and some most pitiable victims of loathsome disease seem grateful for their restoration to health.

The Mission School is in a prosperous condition; the Missionary families are, to the people, examples of Christian virtue and, while patiently laboring and waiting, we trust that, in His own good time God may so order, that these groping, wavering millions, as they advance in the knowledge of material things, may also receive the Light which shall be to them guidance here as well as fullness of joy hereafter.

Christians at home may imagine, though perhaps not fully realize the depths of spiritual darkness, ignorance, and prejudice to be overcome. God grant that the future may be able to hear glorious testimony as to the beneficence and greatness of their work under Christ thus begun.

The "hero of New Orleans" instantly thought of a few phrases he knew, and, in a voice of thunder, wound up his speech by exclaiming: "E pluribus unum Sino qua non, Ne plus ultra, Multum in Parvo." The effect was tremendous, and the shouts could be heard for miles.

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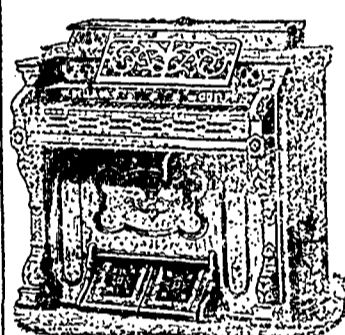
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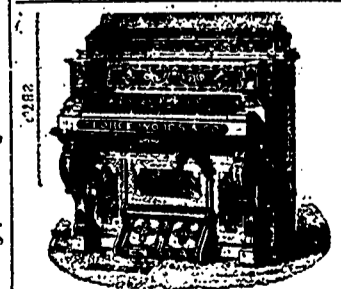
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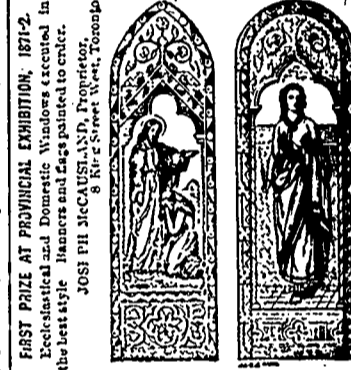
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