PLOWERS AND SAND-BAGS.

IT was Saturday afternoon, towards night. They were all down on the sands, Katle, Mille and Fred. This was Fred's first visit to the seashore, his first sight of old ocean. His cousins, Katio and Millie, had known and loved the ocean all their lives, every summer having been spent in their seaside home."

"We always come early and stay late," explain ed Millie, "so it really seems more like homhere than it does in the city."

Papa says he somtimes thinks he will sell the

town house and live here altogether," said Katie, "and now that there has been a school opened

here perhaps we may stay all winter,"

That afternoon the three had been enjoying a race along the sands, when suddenly Millie stopped in the middle of the long run and exclaimed:
"Dear mel I forgot all about the flowers."
"What flowers?" asked Fred.
"Why, you see I am on the flower committee,

and I have to get the flowers to day.

"Flowers for what?"
"Why, for the church, of course. Don't you have flowers in your church in Rochester?" "Yes; but we don't have a committee. Mamma often sends flowers, but I never heard that she was a committee," said I'red.
"O well you see we have a Society of Christian

lindeavour here, that makes the difference," repli-ed Milly a little proudly; "we have committees

for everything." "Well, I can't imagine where you find flowers in this part of the world—nothing but sand I that is all I have seen since I came. I even slept in it last night. Mamma said it must have shaken out of my hair when I went to bed, but I assure you there was plenty between the sheets-too much for comfort.

At this they all laughed merrily, then Millie returned to the subject of flowers, saying, "I must go now and see about them."

Do you send to the city for them?" asked Fred.

'No; there are several greenhouses here, but I am going down the shore about a mile to Mrs. Holl's garden. If you want to see the queerest flower garden in the world, come on."

As Millie and Fred moved off Katie said: " ! don't think I can go; the missionary committee meet at five o'clock, and it must be near that now." "And are you a committee too?" exclaimed Fred.

"Yes; I belong to the missionary, and we have important business on hand." So they separated, Millie and Fred going down to the shore. If we were to follow them, Millie would lead us to Mrs. Holt's flower garden under the windows of a little low house close to the shore, and Mrs. Holt would explain how lonely she was in the little cottage so far from neighbours, until her husband filled an old discarded boat for a flower garden, going back several miles inland for suitable soil to fill it. All the while she would be snipping flowers here and there, saying now and then, "You know the more we cut the more blossoms we have; the more we have to size!"

give, the more we have to give !"

But we will follow Katte to her missionary committee meeting. The important subject was one that engrosses the attention of individuals and committees all over the world—how to raise money! Miss Mamie Wilson was the chairman of the committee, and Katie was the youngest

member.
"Now," said Miss Wilson, "we are to have the jug-breaking next month, and I have thought that perhaps we could have a sale at the same time. I do not mean a fair: you know Mr. Coe frowns pon the church fairs, but I think he would smile upon such a sale as I mean. We could make up useful articles—things that people need at the seaside-and have a real sale, asking just reason-

able prices. Do you see?"

Then the talk ran on, the girls were ready with their suggestions, and meantime Katie was thinking and trying to get courage to offer her sugges-They were all so much older than Katie that she was just a little shy of talking; but she knew that as a member of the committee she had

a right to speak, so presently she found her voice.
"Miss Chairman," she began.
"Yes, dear," said Miss Wilson, seeing her hesi-

tation. Dr.McIntosh said when he came to see mamma to prescribe for her neuralgia, that a sand-bag was the best thing for it, and he said that he wondered people did not use them. He said everybody ought to carry half dozen home with them.

thought may be they would sell." "If Dr. McIntosh recommends them they will be sure to sell, but I do not know what a sand-bag is," said Miss Wilson.

"Oh! the doctor told mamma how to make them. You make a bag of some thick—no, not very thick, but of tightly woven—cloth, and fill it with dry sand; that is, you fill it partly full, just so it will be soft, and flatten a little. Then you can make covers of any soft goods you like. The way to use them is to put them in the oven or over the register of a furnace, and let the sand get quite hot; then you put the bag over the place where the pain is, and as the sand holds heat a long time, it is the best kind of a warm application, and

"I see !" said Miss Wilson. "Why, Katie, you have remembered the doctor's prescription won-

derfully well."
"I helped mamma make some, and so I remembered," said Katie. "I think we must make some, and I will get Dr. McIntosh to recommend them to his patients

-sort of advertise them," said Miss Wilson. The sand-bags were made-shall I tell you how many? Well, a great many, and, thanks to Dr. McIntosh, they were all sold, and more ordered. And quite a nice little sum was added to the missionary fund. So you see our little Katie proved quite a valuable member of the missionary com-

TO MY MOTHER.

mittee.—Fay Huntington, in Pansy.

(Translated from Heine, by John Dennis.)

I LEFT thee once in mad desire to find. The love for which my spirit yearned with pain; At many a door I knocked and knocked in vain, At many a door I knocked and knocked in value Craving love's alms which none to grant inclined, But laughing, treated me with cold disdain. Yet still I wandered, eager in the quest, Forever seeking and for aye unblest, Since no one gave the boon for which I pined. Then, mother! turning to my home I went. With weary steps and sorrow-numbing care, and let my rain was lost in sweet content. And lo I my pain was lost in sweet content, For what I sought came to me unaware; In the dear eyes that on thy son were bent All I had asked I found for love was there. -London Spectator.

THE PULPIT.

COWARDLY CHRISTIANS.*

BY T. DE WITT TALMAGE, D.D.

SUPPOSE I abould ask you at the close of a teligious service to rise up announcing yourself on the Lord's side, could you do it? "Oh 1 no," you say, "I have a shrinking and a sensitive nature, and it would be impossible for me to rise before a large assemblage, announcing myself on the Lord's side." Just as I feared. You cannot stand that cross. The first one that is offered year, you reject, Christ carried a mountain, Christ carried a Himalays, Christ carried a world for you, and you cannot lift an ounce for Him.

But here is a man whose cross will be to announce among his business associates to morrow morning on Exchange, that he has begun a new infe, that while he wants to be faithful in his worldly duties, he is living for another world, and he ought to advise all those who are his associates so far as he can influence them, to begin with him "Oh! no," you say. "not just that. I think religion is religion and business is business, and it would be impossible for me to recommend the Christian religion in places of worldly business,"
Just as I feared. There is a second cross offered you, and you cannot carry it. Christ lifted a mountain for you; you cannot lift an ounce for Him.

There is some one whose cross it will be to present religion in the home circle. Would you dare to kneel down and pray, if your brother and sister were looking at you? Could you ask a blessing at the tea-table? Could you take the Bible and gather your family around you, and read of Christ and heaven and your immortal soul? Could you then kneel and pray for a blessing on your house-hold? "Oh!" you say, "not exactly that. I could not quite do that, because I have a very quick temper, and if I professed religion and tried to talk religion in my household, and then after that I should lose my temper they would scoff at me and say. You are a pretty Chris-tian!" So you are cowed down and their sarcasm keeps you out of heaven and away from Christ, when under God you ought to take your whole family into the kingdom. Christ lifted a mountain, lifted a world for you; and you cannot lift an ounce for Him I see how it is; you want to be favourable to religion, you want to support Christian institutions, you like to be associated with those who love Jesus Christ; but as to taking a positive step on this subject, you cannot-you cannot, and Christ's words, like a gate of a hundred bolts, bars you away from peace on earth and glory in heaven.

There are hundreds of men and women here brave enough in other things in life who simply for the lack of manliness and womanliness stay away from God. They dare not say: "Forever and forever, Lord Jesus, I take Thee. Thou hast redeemed me by Thy blood, here is my immortal spirit. Listen, all my friends. Listen, all the world." They are lurking around about the kingworld." They are lurking around about the king-dom of God—they are lurking around about it, expecting to crawl in some time when nobody is looking, forgetful of the tremendous words of Christ: "Whosoever doth not bear his cross, and come after me cannot be my disciplé

An officer of a neighbouring church told me that he was in a store in New York—just happened in —where there were many clerks, and a gentleman came in and said to a young man standing behind the counter: "Are you the young man that arose the other night in the Brooklyn Tabernacle and asked for prayers?" Without any flush of cheek he replied: "I am I have her talways done right, and I have been quite bad; but since I arose for prayers, I think I am better than I was." It was only his way of announcing that he had started for the higher life. God will not cast out a man

who is brave enough to take a step ahead like that. I tell you these things this morning because, my dear friends, I want to show you how light the cross is that we have to carry compared with that which Christ carried for us. You have not had the flesh torn off for Christ's sake in carrying your cross. He fainted dead away under His cross. You have not carried the cross until it fetched the blood. Under His there was a pool of carnage that splashed the horses' fetlocks. You have friends to sympathize with you in carrying the cross. Christ trod the winepress of Almighty God's wrath alone, alone ! The cross that you and I ought to carry represents only a few days or a few years of trial. The cross that Christ carried for us had

compressed into it the agonies of eternity. There has some one come here to-day whom you have not observed. He did not come through the front door; He did not come down any of these aisles; yet I know He is here. He is from the East, the Far East. He comes with blistered foot, and with broken heart, and cheeks red, not with health, but with blood from the temples. I take hold of His coat and I say: "It does not seem to fit Thee." "No." He says, "it is not mine; it is borrowed; it does not belong to me now. For my vesture did they cast lots." And I say to Him: Thine eyes are red as though from loss of sleep. He says: "Yes, the Son of man had not where to lay His head." And I touch the log on His back and I say: "Why carriest Thou this?" "Ah!" He says, "That is a cross I carry for thee and for the sins of the whole world. That is a cross. Pall into line, march on with me in this procession take your smaller crosses and your lighter burdens, And we and join me in this march to Heaven." join that procession with our smaller crosses and our lighter burdens, and Christ looks back and He sees some are halting because they cannot endure the shame, or bear the burden, and with a voice which has in it majesty and omnipotence, He cries until all the earth trembles, "Whosoever doth not bear his cross and come after me cannot be my disciple.

Oh I my brethren, my sisters—for I do not speak professionally, I speak as a brother would speak to a brother or sister-my brother, can you not bear, a cross if at last you can wear a crown? Come now, let us divide off. Who is on the Lord's side? Who is ready to turn his back upon the Lamb of God that taketh away the sin of the world? Oh i Christian man, Oh i Christian woman? Have you any scars to show in this conflict? When a war is over the heroes have scars to show. One hero roils back his sleeve and shows a gunshot fracture, or he pulls down the collar and shows where he was wounded in the neck. Another man says: "I have never had the use of my limb since I was wounded at that great battle." When the last day comes, when all our battles are over, will we have any wounds for Christ? Some have wounds for sin, wounds for the devil, wounds

From "Shots at Sundry Targets," E. B. Trest, New York,

gotten fighting on the wrong side. Have we wounds that we can show—wounds gotten in the in the battle for Christ and for the truth. On that resurrection day Christ will have plenty of scars to show. Christ will stand there and show the scars on His brow, the scars on His hands, and the acars on his feet, and He will pull aside the robe of His royalty and show the scar on His side, and all heaven will break down with emotion and grati-

tude in one great sob, and then in one great hosanna. Will you and I have any scars to show?

There will be Ignatius, on that day showing the mark of the paw and teeth of the lion that struck him down in Model. him down in the Coliseum. There will be glorious John Huss showing just where on his foot the flames began on that day when his soul took wing of flame and soared up from Constance. There will be Hugh McNeil ready to point to the mark on his neck where the axe struck him. There will be McNeil to axe struck him. be McMillan and Campbell and Freeman, the American mussionaries who with their wives and children were put to death in the awful massacre at Cawnpore, showing the place where the daggers of the sepoys struck them. There will be the Waldenses showing where their limbs were broken on the day when the Piedmontese soldiery pitched them over the rocks. Will you and I have any wounds to show? Have we fought any battles for Christ?

that we have been so often led to think of as a large slave-holding corporation. Our readers who are all interested in everything relating to the Chinese, on account of our mission among them, will thank us for reproducing a large part of Mr. Gim's able article.

"Our immigrants here are just what those of any other people are—farmers, carpenters, stonemasons, bricklayers, shopkeepers, book-binders, tea-packers, gardeners, cooks—and just what an equal number from any other country might be expected to represent in the variety of their occura-

Again It has been often said the Chinese came to this country as employes and bondsmen of six different stock companies, or by capitalists. The Chinese in America. Now let me say that the mistaken notion of the American people in this matter arises from their not understanding the true nature of these companies. There are six of these companies, and each one represents the district from which it comes. When any of our people visit any other province of our country in considerable numbers, it is our custom to have a common quarter or place of assembling, which we style a gathering place or company's house, being wholly provided with food and lodging at their own cost by contribution. When our people emigrate to any foreign country, Asia or America for instance, they immediately organize and begin to erect a house for common headquarters. An agent or superintendent is selected, who registers the names of the members and manages the affairs of the company. By-laws for the government of this company are formulated, and these are rejected at pleasure by a majority vote of the members. Servants are employed to take care of the building, cook the food and attend the sick. When an emigrant steamer arrives on the Pacific coast, messengers are sent at once to learn to what company the passengers belong, which provides express wagons to bring their baggage, and kindly re-ceives and takes care of them until they find their friends or get employment.

"Their names are registered and they become members of that company. Bach man is required o pay into the common treasury six dollars for defraying the expenses of the company. They do not come as employees or bondsmen of any company, neither are their wages controlled by any company. They come as men, they come as private individuals, they come seeking their fortunes. If any does not have the means to pay for people come to the American shore just as any other people—the German or the Irishman.

They come as labourers willing to put their hands to make person what shore it also will be about the blood of leave. From what shore it also will be a leave. to whatever will yield them a livelihood. In fact, there is as much variety represented in their employments as might be expected of an equal number of emigrants from any other country.
When any one wishes to return to China, he must notify the company two weeks before the time of his departure. This gives his creditors an oppor-tunity; he cannot go off saying nothing about his debts. His name is put upon the bulletin boards, and he is expected to square all his accounts before he returns to China, whether these debts, be owing to Amelicans or Chinamen; and no one can take passage in the home-bound vessel without a certificate issued by the company. These companies instead of making bondsmen as the people suppose, make freemen of them, secure their individual interests, and prevent unprincipled men from taking advantage of those with whom they have dealings. No Chinaman is held under obligation to the company by any bond stronger than his own desire to be connected with it. For instance, when a Chinaman' in one of these companies becomes converted to Christianity, he finds the idol worship there obnoxious, offensive to him, and withdraws from the company at his own pleasure; his membership in that company ceases, just as the membership of an Odd Fellow ceases when he leaves off paying his dues and withdraws from the lodge; only the Chinaman has no dues to pay to his company except the initiation fee of six dollars which he paid when his name was registered. The Christian convert having thus withdrawn from the company, it has no more jurisdiction over him. If he wishes to return to his native land, he can do so by simply paying his fare. He is not obliged to secure a certificate from the company before he can get passage in a steamer. The members of these companies are no more slaves than are the members of any other voluntary association governed by rules established by majority, and electing their own officers at regular periods. No Chinamen are owned, imported or employed as slaves by company or by individual.

TRUE LIVING.

To receive love's kind caressing. Tender thought and fullest blessing, Is a joy most sweet to know; But the secret of true living But the secret octave strong.
Is the blessedness of giving.
From a full heart's overflow.

—Maria Uphan Drake.

Sabbath School-Work.

LESSON HELPS.

FOURTH QUARTER.

WALKING IN THE LIGHT. LESSON VIII., November 21. 1 John i. 5-10; ii.

1.6; memorise verses i. 7.9. GOLDEN TEXT -If we walk in the light as he

is in the light, we have fellow thip one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. -r John I. 7. TIME.—This Epistle was written about A.D. 90.

PLACE.—Probably at Ephesus. RULERS. - Domitian, the last of the twelve Cesars, emperor of Rome.

AUTHOR.—St. John, apostle, author of the Gospel

To WHOM.-To Christians in general, not to a

particular Church.

INTRODUCTION. - God as light, and God as love, are the key-notes of this Epistle. The verses pre-vious to the lesson are an introduction or pro-

THE CHINESE IN AMERICA.

MR. CHIN GIM, a clever young Chinaman from Canton, at present preaching the Gospel to his countrymen in Chicago, under the Presbyterian it is immaterial, mysterious, omnipresent, glorious, Board of Missions, tells the readers of the Interior undefiled, the source of life, beauty, comfort, visituate plainly than we have seen it elsewhere put bility, health, and power. God is to our Sprits what the sun is to the world, the source of life, health, loy, truth, holiness, spiritual beauty, and light. glory. No darkness: no error. decen, ignorance, sin or death. 7. Walk in the light: the same light in which God lives. We have fellowship one with another: because all alike are true, sincere, holy, pure. If we are all like God, we must be like one another. The blood of Jesus Christ: his sufferings and death and the love expressed thereby. Cleanself us from all sin: washes away all our past guilt, and cleans our hearts from the disposition to sin; by justification and sanctification. 9. We is faithful; to his promises. And just; his sense of justice is satisfied by the atonement. He does of pristice is satisfied by the atonement. He does not lose his justice in his mercy. 1. An advocate: in the Greek this is the same word translated Comforter, when speaking of the Holy Spirit (John xiv. 16, 26, xv. 26) Seelgsson nine, third quarter. Jesus is our defender before Goa's judgment har, and pleads for our forgiveness for his own sake. And in all this he is a Comforter. 2. Profittation: one who makes it possible for God to pardoncus by his atonement. 5. In him to the love of God berietled. atonement: 5. In him is the love of God perfected.
our love to God is perfect when all our actions flow from it, so that they are perfectly conformed to God's word. God's word is the expression of what perfect love naturally does.

SUBJECTS FOR SPECIAL REPORTS.—The first Epistic of John —God is light.—Walking in the light.—The blood of Jesus.—Cleanseth us front all sin.—Jesus our advocate.—Our propitiation.—The test whether we know God.—The love of God perfected in us.

QUESTIONS.

INTRODUCTORY: Who wrote this Epistle? When? Where? To whom?

SUBJECT : WALKING IN THE LIGHT OF GOD.

I. GOD IS LIGHT (v. 5).—What message did God send us? By whom? In what way? In what respects is God like light? What does light do for us? How is God like this to us? What is God said to be in chap. iv. 8. 16.01 this same epistle? What kind of an idea do these two words give you of God? What is meant by darkness here?

II. FOUR FRUITS OF WALKING IN THE LIGHT

II. FOUR FRUITS OF WALKING IN THE LIGHT (vs. 6-10)—What is it to walk in the light?

FIRST FRUIT.—How does walking in the light give us fellowship with God?—(v. 6) Show how v. 6. is true. What are some of the blessings of fellowship with God?

SECOND FRUIT.—How does walking in the

light cause us to have fellowship with one another !

it to be cleansed from all sin? How does the blood of Jesus do this? Do all persons, even Christians

need this cleansing? (v. 8.)

What is the FOURTH PRUIT? (v. 9.) What
must we do to be forgiven? Does forgiveness for
Jesus' sake tend to cleanse us from all unrighteous-

III. THE SAVIOUR WHO ENABLES US TO WALK IN THE LIGHT (v. 1, 2).—What was John's object in writing to us? Should this be our own aim? What two things is Jesus called in these verses? What is an advocate? What is a propitiation? For whom did Jesus make his atonement? What joy and what duty follow from this fact?

IV. THE TEST WHETHER WE ARE WALKING IN THE LIGHT (v. 3 6).—What is it to know God? How may we know that we know him? Show why this is true. What is the test of perfect love? What is meant by "walk" in v. 6? How ought we to walk? If we do not walk so what does it prove? PRACTICAL SUGGESTIONS.

I. God is Light and Love, the two most beauti-

ful and desirable things in existence. II. Sin is darkness, and tends to ignorance, deceit, error, sorrow, and death.

III. Christians are like one another, so far as they are like God.

1V. Fellowship brings comfort, mutual help, sympathy, love, higher lives, broader knowledge,

better work. V. The great needs of men are forgiveness and cleansing.

VI. The more we live in God's light, the more conscious we are of our imperfections.

VII. The Gospel, salvation is large enough for the whole world.

REVIEW EXERCISE. (For the whole school in concert.)—16. What message has been sent us from heaven? ANS. God is light and God is love. 17. What is our privilege? Ans. To walk in the light. 18. What blessings will follow? Ans. (1) Fellowship with God; (2) fellowship with one another (3) forgiveness of sin; (4) Cleansing from all unrighteousness. 19. What two things have we in Jesus Christ? Ans An advocate and a propitiation for our sins. 20. How may we know

whether we belong to Jesus? ANS. If we keep his commandments.—Peloubel.