Our Young Holks.

Charley's Two Gardens.

"O mother!" exclaimed Charley Allen, as he burst into his mother's quiot sitting-room one bright spring atternoon, "Harry Bennet's flower seeds are all coming up, and he says I'll have to hurry to plant mine if I want any flowers this year, and you promised me a lot of new seeds and a rake; so do give me the money, and I'll go and get them this minute!"

Charley could not stop to take breath

with such impertant affairs on hand.
"Not so fast, dear boy," answered Mrs.
Allon; "I am very sorry to disappoint you, have just paid out my last penny to old Mrs. Walters, who always comes to me for help with her rent. Besides, I think these black clouds mean rain, and you could not plant seeds to day.'

As Mrs. Allen ceased speaking large rain-drops began to fall and patter on the window-pane. A dark cloud came over Charley's face in an instant.

"I wish Mrs. Walters and the rain would keep away?" he cried, dashing out of the room and shutting the door in no gentle way. His mother looked very sad, and tears came to her eyes. While she truly sympathized with her child in all his disappointments, his anger and impatience grieved her still more.

The next day was a clear, bright Saturday. Charley was soon in possession of his seeds and rake, and after breakfast ho prepared for a good day's work. He had loosened and enriched the soil with great care, and had laid out beds of different shapes, some of which were already plant-The planting of the still empty ones, and the edging all with narrow strips of turf, kept the active boy so busy that he could hardly find time or desire to eat his dinner. His little sister Bessie, his pet, as he used to call her, followed all his movements, and was delighted to help him carry the hits of turf to fill the wheelbarrow. His mother sat by her open window and looked down upon him as he whistled at his work, admiring his skill and perseverance. Such little girls as Bessie are sometimes less help than hindrance, and her well-meaning endeavors did not always please Charley.

"You bothering little thing," he ex-claimed at length, "go into the house and keep out of my way!"

Poor Bessie turned, with a quivering

lip, and seeing an angry frown on her brother's face, ran in as fast as possible to her mother to be comforted.

Charley's task was at last accomplished, just as the sun was going down, and putting his tools away, he bounded into the house, his own pleasure making him forget the pain his sharp words had given to his mother and little sister. Mrs. Allen sat by the window, looking into the glowing sky

from which the light was rapidly fading "Charley," she said, "when you have made yourself ready for supper come and sit here by me."

"How does your garden promise to look, dear?" she continued, when Charley had

scated himself by her side.

"Elegant, mother, replied Charley, with a look of pride.

"Have you made the soil soft and rich?"

"Soft, mother! Soft isn't the word, and rich as—Orcesus!"
"You will have a busy time weeding

your beds, Charley; weeds grow fastor than flowers." "O mother," answered Charley, "I love

my garden, and I am defermined that it shall be splended this year; and the weeds shall not grow faster than I will pull them up."
"How is your other garden flourishing,

Charley dear?" said hir mother, after a pause, in which she had been pondering how best to turn his mind in the direction

she wished it to take.

"My other garden, mother! What do you mean? Oh, I know; you mean the corner piece in the next lot that I wanted

for beans and corn. Father could not let me have it after all."

"No, Charley, I do not mean that, but the one of which I fear you think too little. I mean the heart-garden which God has given you, and which he has put you into the world to cultivate. You know God are the ground in answer t our prayers, and demands that we use our best efforts that the plants of rightcousness may grow there to his glory. Let us talk a little while on this, and see what plants should flourish in this garden of the Lord.
"Among the first is the noble and stately

lily, the emblem of Truth and Purity. think this lovely flower does grow in your heart-garden, my boy. Never, never let it droop from neglect, and sow this precious seed to insure a plentiful growth: Whereseed to insure a plentiful growth: fore, putting away lying, speak every man truth with his neighbor.' Then there is your favorite blue violet, which in the spiritual garden is known by the name of Humility. This is the seed from which it grows: 'In lowliness of mind, let each esteem other better than themselves.' Plant this seed, 'Bo ye thankful,' to produce Gratitude, which is like the delicious heliotrope, whose name is derived from two Greek words, and signifies turning to the sun, its benefactor, as it wore, in thankful

"What did you plant in the centre of your bed last year, Charley?"

"Why, that beautiful pink rose, mother,

and you used to say that its sweetness overpowered all the other garden per-fumes."

"Yes, Charley, that is like the spiritual rose Charity-love towards all men-which sheds its influence far and wide, and of which the Bible says, in contrast even with Faith and Hope, the greatest of these is

"Then do not forget, dear Charley, the fragrant hyacinth, which I would liken to patience and self-control. Its bulb is laid

grace to holp in time of need is promised to all who ask for it.

"But, mother, there are the weeds,"

whispered Charley.
"Yes, my child; anger, pride, envy, ingratitude, impationce, decent must all be rooted up, and that constantly; but the surest way to be permanently rid of them is to pull up with one hand, and with the other to drop in seeds of the choicest, sweetest flowers."

Charley's eyes were filled with tears as he put his arras around his mother's neck, exclaiming, "Dear mother, I will begin on this garden in good earnest, asking God to help me."

And he did, encouraged by his mother s kind and helpful talks, and strengthened and upheld by the grace he now began to seek.

And the sweet plants of love, humility, patieucu and truth made good progress, and though it was a hard fight with the weeds, yet anger and impatience even, which seemed most discouraging in their abundance at first, lost ground, crowded out by the fragrant flowers.—N.Y. Observer.

Truth and Falsehood.

"Willie, why were you gone so long for the water?" asked the teacher of a little

"We spilled it, and had to go back and fill the bucket again, was the prompt reply; but the bright noble face was a shade less bright, less noble than usual and the eyes dropped beneath the teacher's

teacher crossed the room and The stood by another who had been Willie's

companion. "Freddy, were you not gone for the water longer than was necessary?"
For an instant Freddy's eyes were

fixed on the floor, and his face wore a troubled look. But it was only for an instant—he looked frankly up to the teacher s "Yes, ma'am," he bravely answered

" we met little Harry Braden and stopped to play with him, and then we spilled the water and had to go back."

Little friends, what was the 'differnece in the answers of the two boys? Neither of them told anything that was not strictly true. Which one of them do you think the teacher trusted more fully after that? And which was the happier of the the two?

Hats Off.

Off with your hat, my boy, when you enter the liouse. Gentlemen nover Keep their hats on in the presence of ladies, and if you always take yours off when mamma and the girls are by, you will not forget yourself, or be mortified when a guest or stranger happens to be in the pailor. Habit is stronger than anything else, and you will always find that the easiest way to make sure of doing right on all oc asions, is to get in the habit of doing right. Good manners cannot be put on at a moment's warning.

Each in its Own Place.

The puppies and the pigeon met together in the kennel at the cerner of the farmyard. They were two young puppies of about three months old, and the pigeon was a trim, espectable, middle-aged individual. They had not much in common, you might have thought—their worlds being so very different, and their characters so unlike each other. The dogs were full of fun and frolie, rollicking and rolling about, so that you never knew which side would be uppermost, running after their own tails, and never still a minute: the pigeon was grave and demur on the ground, but when in its own proper clement, the air, sonring and sweeping in endless circles, and only condescending now and then to come down to the level of those who dwell on the earth.

Neither was it likely they would have much to say to each other, or would find it easy to understand each other s talk. Well, I cannot tell how it was exactly (one cannot explar everything, you know), but somehow or other the puppies and the

pigoon got into conversation.
"I say, I wish I was you," said one of them, as, after watching the pigeon wheeling round, it alighted close beside them; "what a fine thing it must be to be able to fly! I can take a good high jump, but then down I come. You don't and 1

wonder why."
"Because I can fly, and you can't, and because I was meant to fly, and you were not," returned the pigeon, grandly. "But you see we can't all take the same place in the world: if some are at the top, I suppose the others must be at the bottom, fancy how it would look to see you flying! and calm and seif-possessed as the pigeon generally was, it could not retain a contemptuous

smile at the very thought.

The puppies, on their side, did not approve the idea of being at the bottom, because their own precious notions had rather disposed them to think themselves of some consequence in the world. And their ears stood up very straight, and they tried to look very fierce to tesufy their di. approval.

Well, I don't know about that," remarked one of them reflectively, "we have got four legs to walk with, and as far as I can see walking is as good as flying. And we are looked after and fed and cared for, and have got this corner all to ourselves, just as if it was on purpose for us; so I don't see we need wish to be anybody else. I suppose as we grow older we shall find there is some use for dogs in the world as we! as pigeons."

Thore west a goed hen not far off, who

was the oldest mindutant of the farmyard, and universally honored and respected on patience and self-control. Its bulb is laid away in a dark place for many days, to slie happened to hear what was going of, which plant again the hard something to say about it. There have a cold-hath when tired.

"Quite right, quite right, sine exclaimed, approvingly, the earth is as good as the ar, you have got your own place and pressing closely.

"Quite right, quite right, sine exclaimed, and the best thing you can do it is the plant when tired.

"Quite right, quite right, when tired.

"A full bath should not be taken less than all right should not be taken less than a sum tire have before bathing. Do not take a cold-hath when tired.

Keep a box of powdered starch on the washing the art is saying the hards. It will provont be awfully hard to raise."

"Dear boy," and wered his mother, tended the best thing you can do it is the hards to reast of proving the hards are cold-hath when tired.

Keep a box of powdered starch on the washing the hards. It will provont be taken less than and pressing closely.

Keep a box of powdered starch on the cold-hath when tired.

Keep a box of powdered starch on the cold-hath when tired.

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Keep a box of powdered starch on the cold-hath when tired.

Keep a account of her wisdom and experience : as

long life. That has been my work, and I've been esteemed in it by my neighbors. Bo will you be, if you all your own place without trying to be something you were not intended to be."

The pigeon spread its wings and flow up iato tho sky, but had not gone far when there came a flash and a bang, and the pigeon fell dead: it was warted for a pigeon-pio! That was rather a narrow place to fill after all the talk abor all and flying. And it was not what the pigeon intended, but it was the right place, for all that.—M. K. M., it the Ohild's Companion.

Some Scotch Anecdotes.

In the Cornhill Magazino for March, 1860, in an article on "Student Life in Scotland," there is an anecodote of the late Professor Gillespie of St. Andrews, which is told in such a way as to miss the point and humor of the story. The correct version, as told by the professor humself, is this: Having employed the village carponter to put a frame round a dial at the manse of Cults, where he was a minister, he received from the man a bill, to the following effect: "To fencing the deil, 5s. 6d." "When I paid him, said the professor, "I could not help saying, John, this is rather more than I counted on; but I havn't a word to say. I get somewhere about two hundred a year for fencing the deil, and I m afraid I don't do it half so effectually as you've done.

It is curious to mark the glummering of sonse, and even of discriminating thought displayed by idiots. As an example, take onversation held by John McLymont with Dr. Paul. He seemed to have recovered his good humor, as he stopped him and said, "Sir, I would like to speer a question at ye on a subject that's troubling me. "Weel, Johnme, what is the question?" To which he replied, "Sir, is it leads at any time to tell a lea? The minister desired to know what Johnnie sir," said he, "I'll no say but in overy case its wrang to tell a lee; but,' added he, looking archiy and giving a knowing vink, "I think there are waur less than ithers." "How Johnnie?" and then he instantly replied with all the simplicity of a fool, "to keep doon din for instance. Ill no say but a man does wrang in teiling a lee to keep doon a din, but I'm sure he does not do half sae muckle wrang as a man who tells a lee to kick up a deevilment o' a din.

Dr. Ritchie, who died minister of St. Andrew's, Edinburgh, was, when a young man, tutor to Sir G. Clerk and his brothers. Whilst with them, the clergyman of the parish became unable, from infirmity and illness, to do his duty, and Mr. Ritchie was appointed interim assistant. He was an active young man, and during his residence in the country he became fond of fishing, and was a good shot. When the grouse shooting came round, his pupils happened to be laid up with a fever, so Mr. Ritchie had all the shooting to himself. One day he walked over the moor so far that he became quite weary and footsore. On return ing home he want into a cottage, where the good woman received him kindly, gave him water for his feet and refreshment. In the course of conversation, he sold her he was acting as assistant minister of parish, and explained how far he had travelled in pursuit of game, how werry he was, and how competely knocked up he was. "Weel, cir, I dinna doubt ye maun be sair travelled and tired wi' your walk.' And then she added, with sly reference to his profession, "Deed sir, I'm thinking ye might have travelled frae Genesis to Revelation and no been footsore."

Anecdote of Livingstone.

Before he went abroad as a missionary Livingstone was placed for a time under the intion of the Rev. R. Cecil, of Ongar, in Essex. In the neighbouring village of Stanford Rivers the minister of the inde pendent Church, being suddonly taken ill, and unable to conduct his evening service, applied to Mr. Coul, who at once sent over Livingstone. The young Scotchman soon surprised the congregation beyond measure, for having taken his text he became bewildered, and could not utter a word. Then, without attempting an apology, or making any remark whatever, he hastily descended from the pulpit, snatched up his hat, and made his way to Ongar, leaving the Stanford Rivers people to think or say what they pleased. The old parson for whom Livingstone came to officiate is still alive, and in telling the story makes it point a moral. The man who ran away from a congregation of Essex rustics was the man who was afterwards not afraid of men or of lions. Modesty and partial failure often precede greatness, and missionary committees ought to be on their guard against saying too hastily, "that man is too bashful ever to make his way in the world."-North British Daily Mail.

About One's Self.

The object of brushing the teeth is to remove the destructive particles of food which by their decomposition generate decay. To neutralize the acid resulting from this chemical change is the object of dentifrice. A stiff brush should be used after every meal, and a thread of silk floss or India rubber passed through between the teeth to remove particles of food. Rinsing the mouth in lime water neutralizes the

Living and sleeping in a room in which the sun never enters is a slow form of suicido. A sun bath is the most refreshing and life giving bath that can possibly be

Always keep the feet warm, and thus avoid colds. To this end, never sit Ia damp shoes or wear foot coverings fitting and pressing closely.

A full bath should not be taken less than

Sabbuth School Ceacher.

LESSON XXXVIII-

Sapt 11. The resurrention and the life (John XI

COMMIT TO MEMORY VS. 43, 41. PANALUEL PASSAGE S. - Lake vii. 14, Mark

SCRIPTURE READINES. With v 34, com phie John i. 1., with vo. 35, 36, read I take xix, 41, and Heb iv. 15; with v. 37, com pare John ix. 6, with v. 38, compare 2 Cor. v. 2; with v. 89, compare v. 6; with v. 40, compare v. 25; with vs. 41, 42, compare Matt. xt. 25 27; with v 48, 1 Kings xvii. 22; and with v. 44, compare John xx 5, 7,

GOLDENTIAN.-I will ransom them from the power of the grave, I will redeem them from death.—Hos. xiii. 14.

CENTRA: TRUTH .- Jesus has awallowed

up death ir victory. Lazarus is a shortened form of Eleazar. He only appears in this Gospel, and nothing is known of him cortainly beyond this account of him. It is inferred from v. 1, that his sisters were better known than he, that his sisters were better known than he, probably the youngest of the family (v. 5). They lived in a quiet village, to which, in his later ministry, Jesus sometimes retired from the strites of Jerusalem (Luke xxi. 57; xxii. 39). Mary was a devoit and lowly behaver; Martha was more inclined to activity and self-satisfication (vs. 20, 21). Of Legans' was we have withing 21). Of Lazarus view we have nothing. (He has been thought by some t be the younger ruler of Matt. xix. and Mark x., wavering and unsettled). He is seized with sore sickness; the sisters send for Jesus (v. 3), and count upon his instant coming. They deem no formal invitation needful. He was engaged meantime at Bethabara (John x. 41, 42), and continues for two days. A day was needed for the message, and a day f r his journey to Bethany, bringing the death of Lazarus soon after the departure of the messenger, according to v. By. Perhaps dissolution had occurred when Jesus said (v. 4), "This sickness," etc. He was rightly absent. It would be unlike Jesus to let him die for the purpose of raising him. On his arrival, the Jows being at the house, with the cus-tomary consolations, he does not go to it, but stops outside the town, probably not far from the grave. Mary and Martha both utter words of gentle and not unnatural regret, almost complaint, over his absonce. This and the tears of the whole party moved him greatly. He saw in them the types of a sorrowing world, unbelieving, and suffering the ravages of sin and death. But he spent no time and no words on more sentiment. There is nothing done for effect. He proceeds to show by a specimen, how he who came to put away sin can remove the misery and destroy even death. We have one leading central figure in

this scene; all the rest are secondary. That figure is Jesus. Ir v. 34 we have

AN IMITATION OF HIS WILL.

"Where have yo laid him?" It showed sympathy. It is fer idformation. There is no collusion. It secures spectators. raises expectation, as we see by v. 47, for the by-standing Jews said, "Could not . . etc. The other cases of raising the dead were in Galilee, and news did not travel then as now. But the miracles of John ix. was near in time and place. How far they said this in good faith, or in the spirit of the rulers, soldiers and robber of Luke xxu. 34, we cannot determine; but the "groaning" of Christ within himself, suggests an unfavorable opinion of their

We have a display of his deep sympathy.

"JESUS WEPT."

Shed tears (v. 85), not the loud weeping of v. 83, (see other cases of his weeping, Luke This is the well-known shortest verse in the Scripture, but full of meaning, justifying natural griefs, proving his true hu-manity, evincing his deep sympathy with their sorrow, even though he knew how it was to be ended, and putting the highest honor on pure, true friendship, such as he cherished for these sisters. These tears of gont. hove mayed many a many a fountain, and encouraged many a mourner to go to him. The Jews, by whom John usually means the party opposed to Jesus, interpreted this as proof of Christ's love to Lazarus, saying, (v. 86), "Rehold how he loved him," We have

EMPLOYING MEN TO DO ALL THAT MEN CAN Do.

"He cometh to the grave" (v. 86). Such a grave as one may see outside such towns, a small chamber cut into the face of a rock, with ledges on its inside for the dead bodies, and its door a stone laid upon or against it in the more elaborate, shaped into a door and com put on hinges. He bids them roll aside (away) the stone. They can do this much. (Martha probably thought this was only in order to gratify affection by a look at the remains, and put in a natural objection founded on the time he had been dead or tirred. "The sister of him that was dead" said this, no collusion. The Jews buried on the day of death). disregarded—like meny of our difficulties.
"God is his own interpreter," etc., and her attention is turned to the word that had been spoken, probably in the former con-versation reperted in v. 23. We see Jesus

IN COMMUSION WITH THE FATHER (V. 41)

He lifted up his eyes, the fitting look of one speaking to God, and addressed him, not in a whisper or in a juggling, pretentions way, after the manner of exercists and magicians, but with plain language which the by-standers, for whose good the words were spoken could understand, and from which they might see that he noted as which they might see that he word as God's rightcous servant and did his will. "I thank thee that thou hast heard me," perhaps in the grouning of vs. 38 and 38, more likely in prayers Mered when on the way and before coming to the place. What are example for us! "Praying always." He aims here also at the good of the papple, and the highest good for them is "that

they might beheve" in the Messiah (v. 42.)

CESUS CALLING LAVAPUS FROM THE GRAVE.

in a loud, distinct voice. There is no incontation or mutiaming. The pupils may compare the three cases of raising from the dead (see the parallel passages). The culer's daughter had just died. He took her by the hand and said. Damsel, arise." The widow's son was on his way to the He touched the bur and grave. manded him to arise. Lazards had been four days dead. He cried with a loud voice. So it had been a 'd, some only need a tender word, some a command, others a long voice from Jesus to raise them from the death of sin and awaken them to God. (V. 44.) We have

JESUS INSTANTLY OBEYFD.

" Lazarus came forth as buried, hampered with the grave-clothes, the same in kind, it meldentally appears, as put on the 1 dy of Christ himself. The spectators can again d. something that needs no miracle. "Loose him and let him go," and 'hey do it. So the grave is conquered. So death is mastered. S. Jesus is proved to be the resurrection and the life. Soit is seen how the sickness, the death, his absonce, the whole and every part of this transaction are for the glory of God, as Jesus had told the disciples and told Martha.

I. Jesus is truly man; can be angry, hungry, weary; can be a friend, can rejoice, groan, weep. But he is truly God. He can raise the dead. He knew all about Lazarus, though at a distance of a day's journey, and he patiently waits his time. As the God-man he is doing his Father's will Hence his and "o thanksgiving.

II. He who does an for us that we need, does not that which we can do. He bids the mon roll the stone away and loose Lazarus. So now we can roll away the stone of ignorance. He quickens the dead soul, we can teach the living. He saves, atones, subdues, rules. We could not do these things. But we can watch, strive, arm ourselver run, fight. He will not do these things. Any "restfulness" he is oppo...d to give; that which shuts those out is a delusion, not in Scripture. We fill the water pots, he makes the water wire (John

TII As Lazarre' death is a specimen of the effects of sin, so the raising him is a type of the general resurrection. The word of Christ . ill raise the dead.

IV All bereavements among Christians, all sickness even, should be looked at in the light of this record. We may feel, sorrow, weep. We must tell Christ. Whether he appear or 10t, all is for the glory of God. The shints shall rise again. He feels for us while he waits. He wishes us only to believe. Even Martha finds it hard to do this in the great times of life. But it is the only way of comfort, etrength and safety.

SUGGESTIVE TOPICS.

The small town or village-how honored -the amily-apparent standing-characteristics-how thited-message to Jesus -where he was—his reply—his course of action—how the sisters were found—" the Jews"-Ohrist's question, 1_ saning and use of—his tears, meaning of—impression they made—the question of some—the order of Jesus - objection of Martha - reply-Christ's thanks-why uttered-his command-the result-his next order, and the lesson to ns.

The Athanasian Creed.

The Rev. Dr. Reichel, the newly appointed Archdencon of Meath, in a sermon on "The Athanasian Creed, veither Uncharitable nor Unreasonable." uses the following language: "It is said that the Athanasian Creed is unch," table, insemuch as it declares that a. that do not believe it will be damned. Now here it is necessary to observe, in the very first place, that this extremely common objection is, after all,—strange as it may sound to some of you, -amerabsurdity. Consider the matter thus :-Supposing any of you were to see a man walking straight forwards on a road which you believed ended in a precipice, so that if he went on he would jufallibly be dashed to pieces; would it be uncharitable to cry out and warn him of his danger? And supposing the person thus warned was equally pursuaded that the warning was not required, that there was no such precipice before him. and that he consequently ran no risk at all. What would you think of him, if. instead of thanking you for your wellmeant, but as he believed, quite unnecessary warning, he were to turn round savagely upon you and declare you were exceedingly uncharitable a predicting his destruction if he advanced. Now this is an exact counterpart of what is done by the Athaniasan Creed, and its professors on the one hand, and by objectors to that creed on the other. The Athanasian Creed and its professors cry out to warn those that are going on in a certain track that it ends in a precipice, over & hich they will be dashed in pieces if they proceed; and you tarn round on it and us and call us uncharitable because we love you so much as to warn you against the destraction which we are convinced awaits you if you do not change your course! If this is to be uncharitable, may God grant I may never be less uncharitable t God preserve me from the charity that can look on with tranquil indifference, and rather see a brother perish than offend him !"

'THE DUKE OF EDISHERGH IS SAID to about to resign to Germany his sovetoign rights of succession to the throne of Saxe Coburg-Gotha. The country will then become an Imperial Province. The Dake will receive as compensation £70,000 or £80,000 a year.