

Our Young Folks.

Charley's Two Gardens.

"O mother!" exclaimed Charley Allen, as he burst into his mother's quiet sitting-room one bright spring afternoon.

"Not so fast, dear boy," answered Mrs. Allen; "I am very sorry to disappoint you, but I have just paid out my last penny to old Mrs. Walters, who always comes to me for help with her rent."

"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.

The next day was a clear, bright Saturday. Charley was soon in possession of his seeds and rake, and after breakfast he prepared for a good day's work.

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

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

"How is your other garden flourishing, Charley dear?" said his 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."

"Among the first is the noble and stately lily, the emblem of Truth and Parity. I 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."

"What did you plant in the centre of your bed last year, Charley?" "Why, that beautiful pink rose, mother, and you need to say that its sweetness overpowered all the other garden perfumes."

"Yes, Charley, that is like the spiritual rose Charley—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 Charity.'"

"Then do not forget, dear Charley, the fragrant hyacinth, which I would liken to patience and self-control. Its bulb is laid away in a dark place for many days, to wait patiently until its growth warrants its enjoyment of light and air."

"O mother," exclaimed Charley, whose conscience had been busily at work while his mother was speaking, "that plant must be awfully hard to raise."

"Dear boy," answered his mother, tenderly, "could we have one flower of any kind without God's almighty aid? And

grace to help 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, impatience, deceit must all be rooted up, and that constantly; but the surest way to 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 arms 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, patience 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.

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

"Freddy, were you not gone for the water longer than was necessary?"

"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 difference 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 two?"

Off with your hat, my boy, when you enter the house. Gentlemen never 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 parlor.

Each in its Own Place. The puppies and the pigeon met together in the kennel at the corner of the farmyard.

Neither was it likely they would have much to say to each other, or would find it easy to understand each other's talk.

"I say, I wish I was you," said one of them, as, after watching the pigeon wheel round, it alighted close beside them;

"Because I can fly, and you can't, and because I was meant to fly, and you were not," returned the pigeon, grandly.

"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 well as pigeons."

"There was a aged hen not far off, who was the oldest inhabitant of the farmyard, and universally honored and respected on account of her wisdom and experience: as she happened to hear what was going on, she had something to say about it.

"Quite right, quite right," she exclaimed, approvingly, "the earth is as good as the air; you have got your own place to occupy, and the best thing you can do is to occupy it well, without wishing to be anybody else. There is a work for each of you. See what I have been doing, and what families I brought up through my

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

The pigeon spread its wings and flew up into the sky, but had not gone far when there came a flash and a bang, and the pigeon fell dead. It was wanted for a pigeon-pie! That was rather a narrow place to fill after all the talk about not and flying. And it was not what the pigeon intended, but it was the right place, for all that.—M. K. M., in the Child's Companion.

Some Scotch Anecdotes.

In the Cornhill Magazine for March, 1860, in an article on "Student Life in Scotland," there is an anecdote 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.

It is curious to mark the glimmering of sense, and even of discriminating thought displayed by idiots. As an example, take a conversation held by John McLymont with Dr. Paul.

Dr. Ritchie, who died minister of St. Andrew's, Edinburgh, was, when a young man, tutor to Sir G. Clerk and his brothers.

Before he went abroad as a missionary Livingstone was placed for a time under the tuition of the Rev. R. Cecil, of Ongar, in Essex.

The object of brushing the teeth is to remove the destructive particles of food which by their decomposition generate decay.

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

A full bath should not be taken less than three hours after a meal. Never drink cold water before bathing. Do not take a cold bath when tired.

Keep a box of powdered starch on the washstand; and after washing, rub a pinch over the hands. It will prevent chapping.

If feeling cold before going to bed, exercise; do not roast over a fire.

Sabbath School Teacher.

LESSON XXXVIII.

THE RESURRECTION AND THE LIFE {John xi. 1-44.} PARALLEL PASSAGES.—Luke viii. 14, Mark v. 41, 42.

COMMIT TO MEMORY vs. 43, 44. SCRIPTURE READINGS. With v. 34, compare John i. 1, with vs. 35, 36, read I take xix. 41, and Heb. ix. 15; with v. 37, compare John ix. 6, with v. 38, compare 2 Cor. v. 2; with v. 39, compare v. 6; with v. 40, compare v. 25; with vs. 41, 42, compare Matt. xi. 25, 27; with v. 43, I Kings xvii. 22; and with v. 44, compare John xv. 6, 7.

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

CENTRAL TRUTH.—Jesus has swallowed up death in victory.

Lazarus is a shortened form of Eleazar. He only appears in this Gospel, and nothing is known of him certainly beyond this account of him.

He has been thought by some to 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 for his journey to Bethany, bringing the death of Lazarus soon after the departure of the messenger, according to v. 39. 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 Jews being at the house, with the customary consolations, he does not go to it, but stays 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 absence. 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. The figure is Jesus. In v. 34 we have

AN IMITATION OF HIS WILL. "Where have ye laid him?" It showed sympathy. It is for information. There is no collusion. It secures spectators. It raises expectation, as we see by v. 47, for the by-standing Jews said, "Could not . . . opened the eyes of the blind," etc. The other cases of raising the dead were in Galilee, and news did not travel there 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 xxii. 84, we cannot determine; but the "groaning" of Christ within himself, suggests an unfavorable opinion of their feeling.

We have a display of his deep sympathy. "JESUS WEPT." Shed tears (v. 35), not the loud weeping of v. 38, (see other cases of his weeping, Luke ix. 41; Matt. xxv. 39, and Heb. v. 7) This is the well-known shortest verse in the Scripture, but full of meaning, justifying natural grief, proving his true humanity, 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 Jesus have moved many a soul, unlocked 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. 36), "Behold how he loved him." We have Jesus EMPLOYING MEN TO DO ALL THAT MEN CAN DO.

"He cometh to the grave" (v. 36). 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 even 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 buried. "The sister of him that was dead" said this, no collusion. The Jews buried on the day of death. It is disregarded—like many 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 conversation reported in v. 28. We see Jesus

IN COMMUNION 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, pretentious way, after the manner of exorcists 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 acted as God's righteous servant and did his will. "I thank thee that thou hast heard me," perhaps in the groaning of vs. 38 and 39, more likely in prayers offered when on the way and before coming to the place. What an example for us! "Praying always." He aims here also at the good of the people, and the highest good for them is "that

they might believe" in the Messiah (v. 42.) We have

JESUS CALLING LAZARUS FROM THE GRAVE. in a loud, distinct voice. There is no incantation or mumbling. The pupils may compare the three cases of raising from the dead (see the parallel passages). The ruler'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 grave. He touched the bier and commanded him to arise. Lazarus 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 loud voice from Jesus to raise them from the death of sin and awaken them to God. (V. 44.) We have

JESUS INSTANTLY OBEYED. "Lazarus came forth as buried, hampered with the grave-clothes, the same in kind, it might naturally appear, as put on the body of Christ himself. The spectators can again do something that needs no miracle.

"Loose him and let him go," and "they do it. So the grave is conquered. So death is mastered. So Jesus is proved to be the resurrection and the life. So it is seen how the sickness, the death, his absence, 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 aid is thanksgiving.

II. He who does all for us that we need, does not that which we can do. He bids the men 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 ourselves, run, fight. He will not do these things. Any "restfulness" he is opposed to give; that which shuts these out is a delusion, not in Scripture. We fill the water pots, he makes the water wine (John ii. 7).

III. As Lazarus' death is a specimen of the effects of sin, so the raising him is a type of the general resurrection. The word of Christ will 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 toll Christ. Whether he appear or not, all is for the glory of God. The saints 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, strength and safety.

SUGGESTIVE TOPICS. The small town or village—how honored—the family—apparent standing—characteristics—how visited—message to Jesus—where he was—his reply—his course of action—how the sister was found—"The Jews"—Christ's question, meaning and use of—his tears, meaning of—impression they made—the question of some—(b) order of Jesus—objection of Martha—reply—Christ's thanks—why uttered—his command—the result—his next order, and the lesson to us.

The Athanasian Creed. The Rev. Dr. Reichel, the newly appointed Archdeacon of Meath, in a sermon on "The Athanasian Creed, neither Uncharitable nor Unreasonable," uses the following language: "It is said that the Athanasian Creed is uncharitable, inasmuch as it declares that all 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,—a mere absurdity. 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 infallibly 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 persuaded 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 well-meant, but as he believed, quite unnecessary warning, he were to turn round savagely upon you and declare you were exceedingly uncharitable in predicting his destruction if he advanced. Now this is an exact counterpart of what is done by the Athanasian 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 which they will be dashed in pieces if they proceed; and you turn round on it and call us uncharitable because we love you so much as to warn you against the destruction 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! 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 Edinburgh is said to about to resign to Germany his sovereign rights of accession to the throne of Saxe-Coburg-Gotha. The country will then become an Imperial Province. The Duke will receive as compensation £70,000 or £80,000 a year.