

ever give Him heartfelt thanks. And yet we can see at once the base ingratitude of these lepers. But does God never have to say of us "where are the nine?" Let us notice (1) *Why men are unthankful.* Is not one reason because His mercies are so common? till we lose them we do not value them as we should; we forget where they come from, 1 Chron. xxix. 14. We think lightly of the sins by which Christ our Lord was pierced. The cleansed lepers did not think lightly of the gift of health, but they forgot the Giver, 1 James i. 17. Do not we often do the same? Why did Jesus ask "where are the nine?" He expected them to thank Him, Psalm, l. 14. Are we not often tempted in our inmost thoughts to say, though we should not like to frame it in words, what does it matter? God will not notice whether I thank Him or not. (2) *Why we ought to be thankful.* Why did this Samaritan give thanks to Jesus? was it not because He had done something for him? And can any of us say He has done nothing for us? He watches over us while we sleep, gives us food, health, strength, kind friends, happy homes, are not these blessings worth thanking Him for, Who gives us all. Let us then never forget in our private prayers, the duty of thankfulness. Our Church has provided in her public offices for offering unto God thanksgiving. Here the teacher may profitably employ the scholars for a few minutes in finding out and naming those portions of the services in the Prayer Book which are eucharistic in their nature. (3) *How should our thankfulness be shown?* Certainly not in the way the nine showed it, perhaps they spoke of it, but they took no pains to prove it. It is our bounden duty to let our lips show forth His praise, Ephes. v. 19, 20; Psalm xxxiv. 1; Psalm lxxiii. 8, 5; Heb. xiii. 15; Psalm li. 15; but we must not stop there, we must give glory to God not only with our lips but in our lives by working for Him.

## Family Reading.

### THE SENSIBLE GIRL.

BY THE REV. S. BAKER.

The sensible young woman is *self-reliant*. She is not merely a doll to be petted, or a bird to be supported; but, though she may be blessed with a father able and willing to care for her every want, she cultivates her capabilities. She seeks to prepare herself for possibilities, and though she may not need to, she qualifies herself to feed and clothe herself, so that, if left alone, she can stand upon her own feet, dependent upon no human being. With the multiplied ways of honest toil now open for young women, it seems quite excuseless for any one of them to be helpless. There are but few nobler sights than that of a young woman who, though she may have a good home with father and mother that are willing to indulge her to the utmost, realising the limitation of their means and their hard self-denial, says, "Father shall not be burdened by me; I will be self-reliant and clothe myself; yea, I will help him to educate the younger children." Such an one is a thousand times superior to the pale-fingered, befrizzled, bejewelled substitutes for young women, who are good for nothing but to spend a father's hard-earned money.

The sensible young woman is *brave*. Heroism is not most seen upon great occasions, but in little things. The strength of life is in the power of each little, common act. Bravery is best exhibited, not in enduring things we cannot help, but in the small matters one might help. In such a little thing as dress is a field for heroism—in willingness to be neat and not fashionable, in daring to wear last winter's cloak, or last spring's bonnet, until you can afford to have another—in being superior to the laws of style. Some young women who would be willing to die for the flag of their country, will almost die, in another sense, for the want of a little ribbon.

The sensible young woman *makes the best of everything*. What we want and what we need are not the same. What we want and do not need makes life miserable. A sensible young woman treats herself as she does her plants. She gives them all the sunshine there is. If there is but one little window in her room, she gives them the benefit of that; and if the sun comes round to them but once a day, she gives them the benefit of that. She does not lock them up in her closet and stifle what life they have because they are so small, but she makes all the more of them because of their small-

ness. So the sensible young woman lets all the light there is come into her heart, pushes back her tears and throws out her smiles; and thus her life grows in contentment and gladness.

Lastly. The sensible young woman is *reverential*. Somehow it seems more unnatural for a young woman not to be a Christian than it does for a young man to reject Christ. Such a young woman is like a flower refusing the sunbeams which draw forth its beauty. It is by faith in Christ that her true self-reliance comes, and she is made brave and calm, and her life incarnate sunshine, bursting at last into the eternal fulness of the Heavenly world. Such sensibleness wins the admiration of men and the approbation of God.—N. Y. Churchman.

### A VISION OF THE JUDGMENT DAY.

Think of what this life of ours shall then say before the Master who comes to judge us; what witness will then be borne by the sins we have committed. Which way shall they speak? Shall they say—"He fell, and yet he strove again: he fell many times, and yet he never gave up his purpose and his hope. He sinned, but through all his sin he never let go the longing desire to belong to his Saviour and Redeemer. He sinned, and yet even his own sin did not extinguish the love that was within his soul. He sinned, and in spite of his sin he opened his heart to the power of the Cross and to the work of the Holy Ghost; and we who bear evidence of his sin, bear evidence too that he belonged to the Lord from first to last, and that not even his own shortcomings and backslidings could tear him away from Him in whom he had trusted."

Or shall they tell a different tale, and shall they say; "The victory over him was easy from the first, and easier and easier as time went on. His faith did not long stand, his purpose was soon overcome. It was not a hard matter to tear his soul away from the Saviour, whom he once perhaps thought of, but whom he deserted long before his life was closed; and the sins which he committed are a record against him that, if ever for a short period he belonged to the Lord, he soon deserted the Saviour that redeemed him, and found that it was an easier life to indulge each temptation in its turn than to fight the Christian battle and hold fast to the Saviour and the Cross."

Or again, what witness shall be borne in that day by that which has been good within us—by high principle, by spiritual emotion, by love stirring the heart? Which way shall all these things speak? Shall they say—"The grace of God never stirred this man's soul in vain; he went on from strength to strength; each revelation he received only made him ready to receive another from the Lord, each upward ascent prepared him to climb still higher—he never thought of resting where he was; and if God gave him power to trample down his thoughts, if God called him to a higher and nobler life, still onwards and still upwards he pressed toward the mark, for the prize of the high calling of God in Christ Jesus." This man is marked by that sure token which the Holy Ghost puts upon the souls of his own—unresting, ever climbing upwards, never content with himself, to the end of his days he sought the Lord more and more, and every gift that God gave him was but used to obtain a still higher gift. If he were called to difficulty and self-denial, only the more ready was he for further self-denial and for more difficulty.

If sacrifices were asked of him, all the more was he ready to make greater sacrifices still. The Lord called to his soul, and he never turned a deaf ear to the call.

Or shall it be said—"The grace of God often moved this man's soul; many a time had he spiritual emotion, and often was he touched by the story of the Cross; he felt the power of the love of his Heavenly Father, and there penetrated through his soul over and over again the tenderness and the sweetness of the Father's call, and often did he turn to listen when that voice spoke; and yet it was all in vain! In vain God's gifts were given to him. In vain God's call sounded in his ears. He would not listen, and everything that was bestowed upon his soul from the spiritual treasures in Heaven seemed only to make him the more

ready to be content to lie down in self complacency, content in the foolish belief that he was already all that he need be, and that God Himself did not require of him more than he had already attained."

—The Bishop of London.

### WHAT ARE CHRISTIANS FOR?

A Christian lady, who was engaged in work for the poor and degraded, was once spoken to by one who was well acquainted with both the worker and those whom she sought to reach, and remonstrated with for going among such a class of people.

"It does seem wonderful to me that you can do such work," her friend said. "You sit beside people, and talk with them in a way that I do not think you would do if you knew all about them, just what they are, and from what places they come."

Her answer was, "Well, I suppose they are dreadful people; but if the Lord Jesus were now on earth, are they not the very sort of people that He would strive to reach? And am I any better than my Master? Would He feel Himself too good to go among them?"

A poor, illiterate person, who stood listening to this conversation, said with great earnestness and simplicity, "Why, I always thought that was what Christians were for."

The objector was silenced, and what wonder? Is not that what Christians are for? If not, then what in the name of all that is good, are they for?

—American Messenger.

### QUEEN CAROLINE.

Queen Caroline, the wife of George the Second, was the most gifted of all the queens of the royal House of Hanover. With great faults of character, she had also good points, which are worthy of notice. We have, however, no intention of writing her life, as our readers may find out all they wish to know of her in any good history of England.

Queen Caroline figures in an amiable light in Scott's beautiful tale, "The Heart of Midlothian." She was a patron of literature, and the devoted friend of Bishops Berkeley and Gibson. The famous "Analogy" of Bishop Butler was a very favorite work with her—a remarkable taste in a fashionable woman.

We have two pleasant anecdotes concerning her, which our young readers will be glad to see.

Good Bishop Wilson, of Sodor and Man, whose "Sacra Privata" has so long been a favorite book of devotion, was one of the best and most devoted men that the world has ever been blessed with. In his day, some of the Bishops did much to harm the Church, by showing an anxiety to be removed from poor dioceses to better ones, which, in England, is called "translation." Queen Caroline gave these gentlemen a hint, on a certain occasion, which was too plain to be mistaken. Being one day engaged in conversation with some of them, she saw good Bishop Wilson coming up to pay his respects, when she quietly remarked, "My lords, here comes a Bishop whose errand is, not to apply for a translation; he would not part with his spouse (his diocese) because she is poor." Of course, the Bishops made no response, but they must have felt a good deal.

Queen Caroline observed, with pain, that her daughter made one of the ladies in waiting stand a long while, during a conversation about some trifling matter—so long, indeed, that the lady was ready to faint. When the princess came to her mother, in the evening, to read aloud, according to her usual custom, and was about taking a comfortable seat, the Queen said, "No, my dear, you must not sit at present; for I intend to make you stand this evening as long as you suffered Lady —to remain to-day in the same position. She is a woman of the first quality; but had she been a nursery-maid, you should have remembered she was a human creature as well as yourself."

Perhaps some other thoughtless, selfish people, may be the better for this anecdote.—The late Dr. Norton.