

a way. The youngster seemed to be glad to get rid of the feeling of obligation, by finding something to complain of in the men who had taken pains to save him perhaps from death, certainly from a very dirty wetting.

It has been said that some people will readily forgive a wrong, but never forgive a kindness. They cannot bear to be under an obligation, and seek all ways of finding out something which will lessen or do away with it. They fail to see that only by gratitude roused and shewn can the high minded be freed from anything that might seem humiliating in receiving help. How often does one word spoken sportively, without a thought of giving offence, blot out the memory of years of kindness! Or after great things have been done which perhaps had changed the whole course of the life of the person befriended, he cannot get all his own way on some point, or he asks something that it is not possible to grant: then at once, instead of being grateful for good will proved in the past, and good will that ought to be trusted, he takes the ground of one who has been deeply wronged, and he will even put himself to much trouble and even bear loss to make his indignation plain.

We cannot wonder that people treat one another in this way. It is the common way in which we all are apt to treat God. He gives health and prosperity for many years. These things are taken for granted, as if God had nothing to do with them. He is hardly thanked at all, or only in a formal way. Some good is withheld or withdrawn for wise reasons which God does not always make plain, but which He ought to be trusted about. Then all His long course of patient kindness

is forgotten. He is blamed as the cruel cause of all the loss and sorrow which are felt. Not to rebel is thought a rare sign of Christian patience. God has given health for fifty years, it may be, and last carelessness or sin brings a sickness. God has given friends to brighten life: the time comes when God knows that parting for a while is well, for the sake of interests which are for ever. Instead of drawing attention to the long course of forbearing bounty, the sorrow tempts to hard thoughts of Him who spared not His own Son, and has a right to the trust of those for whom He gave Him.—*Gospeller.*

A poor, ignorant woman living far from churches, when dying, was encouraged by her neighbors to bear up amidst her sufferings, with the assurance that they would soon be over and then she would be in heaven. Her reply was, "I do not feel that I want to go to heaven, or that I shall be happy there. I shall feel so strange there—I know nothing of God, His worship, or His people." There is a volume of theology in her reply. The poor woman felt that she was not prepared for heaven, not fit to dwell with the pure and holy. She felt she would not feel at home there. Heaven is a prepared place for a prepared people. The pure in heart shall see God. To be fitted for that holy place requires earnest labor and the constant assistance of the Holy Spirit.

A word "to you who are afar off," not from God, but from those you love, or with whom you oftentimes worshipped. "Be thou faithful unto death and thou shalt receive a crown of life." And—

"Though sundered far, by faith we meet  
Around one common mercy seat."