

sins, adoption into His family, sanctification and the hope of glory.

A minister once called upon a suffering invalid who felt very thankful for intervals of ease, but doubted God's mercy in Christ Jesus. He said to Him "Thomas, suppose you were drowning in the river there, and I plunged in at the risk of my own life and saved you. And suppose when we parted at your door, after bringing you home, I should give you a lozenge. Tell me, what would rise in your mind first, when you thought of me, the lozenge or the rescue?" "Why, sir, the rescue," said Thomas, in astonishment. "Well, Thomas," said the minister, "so let it be with God when you think of Him. You thank Him for one of His little gifts thank Him for His greatest gift, His own Son, who not merely risked, but actually gave His life for you." Ah, friends, how many there are who, like Thomas, thank God for this, that and the other thing that's only a trifle when compared with God's greatest gift to man.

Brethren, we are here this morning in conformity with a good old custom. Surely it is very becoming that as Christians, as worshippers of the God of the whole earth, to whom we know we are indebted for life and health, and all things, we should as a body render praise and thanks unto the Lord. Let us see to it that our Thanksgiving be deep-seated. Let it be out of the abundance of our hearts that our mouths do speak. "I will praise Thee O Lord my God with all my heart," says David. Let us have an intellectual comprehension of the blessings we profess to be grateful for. It is said that St. Felix of Cantalice was so profoundly impressed with a sense of the Divine favors he received from day to day, that the expression *Deo Gratias*, (thanks be to God) was seldom off his lips. The children on the street would surround him and cry "*Deo Gratias*, brother Felix, *Deo Gratias*." It would be a blessed thing

for us if *Deo Gratias* were written more deeply upon our hearts, and we were wide awake to the nature and extent of the blessings we are daily enjoying.

Let us see, too, that our Thanksgiving be spiced with humility. Let us never forget how utterly unworthy we are of the least of His favors. When we remember what God is, and all we have done to grieve and vex Him, the wonder is that He does not leave us to perish in our sins. Truly His ways are not our ways, neither are His thoughts our thoughts.

Let us see to it again that our Thanksgiving be outspoken. "O come let us sing unto the Lord; let us make a joyful noise to the Rock of our Salvation. Let us come before His presence with thanksgiving and make a joyful noise unto Him with psalms. For the Lord is a great God and a great king above all Gods." The relation between our souls and God should be the same as that which exists between the ocean and the sky. The ocean is constantly giving back the water it receives in another form. So as we are daily receiving benefits from God, we should be daily giving out praise to Him. It is a case of getting and giving, giving and getting.

Moreover, we should see to it that our Thanksgiving is practical. Don't be like the man who, when the plate went round for the collection, opened his mouth wide in praise, but kept his eyes tightly closed till the plate went by. If you have any gratitude in your bosom towards Almighty God, you will find some practical way of showing it. It is the very nature of gratitude to sacrifice self as a token. It is a lie, and nothing short of it, for a man to say he feels grateful and yet takes no step to make practical proof of it.

And now, in conclusion: Remember three things. (1) That it pleases God to discover gratitude in the bosom of a recipient of his favors. "Whoso offereth