

the same trait. Surely this should never be so because those for whom God has done so much ought to be most grateful to him.

What then is true thanksgiving? In what does it find its basis? How can I know that I am truly grateful? What practical difference does it make? All of these questions find their answer in the scripture lesson of our Lord concerning this healing. This miracle is one that is the case of Thanksgiving. The Bible passage is a familiar account of our Lord's cleansing ten victims of leprosy. On his way down to Jerusalem he passed through Galilee and there on the border of Samaria he was approached by ten lepers who called out, "Jesus, Master, have mercy on us."

In response to their plea, the Lord healed them all. He commanded them to go down and present themselves to the priests as the Mosiac law required and it came to pass that as they went they were cleansed.

Now you will all remember the story. Only one of the ten returned to thank the Lord who had promised the miracle. That one was the Samaritan.

Then the Lord asked the question, "Were there not ten cleansed?" But where are the nine? And this gives us a wonderful Thanksgiving message tonight.

Luke 17:11-19

Albert Schweitzer, who worked among the primitive natives in part of Africa, tried to instill the sense of appreciation from the very first he insisted that the patients give some (tangible) evidence of their gratitude for the help his hospital gave them. The hospital was provided, he said over and over, because many other people made sacrifices for it. And it was now their duty, also, to help maintain it.

So some of the patients would give some bananas; a few would give a few eggs; others would give a chicken. But the real savages had a different ideal. When they had been cured and were ready to leave, they came to him and demanding a present.

What is true Thanksgiving? Is it just a mood? Is it just a sentiment? Is it just some reminisence? Or is it something that takes place between two individuals?

No baby is really grateful. You take that little baby in your home out of his crib and he's suffering from the colic. You walk the floor with him; you lose precious hours of sleep and then when you put him down,

he will never say "thank you so much, dad." Or mother
 Now we do not blame him because he is a baby. But do
 you know to continue to be unthankful is always to be
 as a baby?

So many of us wait until it's too late. A sick
man who was unmindful of all of God's mercies, when in
his health. Then when he was sick the preacher came
 in and he said now I'm so happy now that if I had the
 power I'd shout from the housetop both praises and
 thanksgiving to God. The preacher said "what a pity
 you did not shout when you had the power to do so."

What is true thanksgiving? A certain businessman
 was making a address to a group of the company busi-
nessmen back during the depression. He put before
 them a great big sheet of white paper. Then he made
 a black dot on the paper with a pencil. He asked a
 man on the front row what he saw and the man promptly
 replied a black spot. The speaker asked every man the
 same question. And was answered with the same reply,
 "a black spot". That was what he had expected. Then
 with calm and deliberate emphasis, the speaker said,
 "Yes, there is a little black spot but none of you
 saw the big sheet of white paper." And that's my

speech."

What do you see? Of course, there is a black
 spot. But do you see the big sheet of white paper
 which represents our opportunities and our advantages
 and our blessings and the challenge of today and the
challenge of tomorrow and the challenge of next week
 and the challenge of next year.

The business of thanksgiving is the thing that
 causes a Christian to be happy. In everything the
believer can give thanks. (1 Thess. 5:18). "For God
 who spared not his own son but delivered him up for us
 all has with him also freely given us all things."

(Romans 8:32). At this Thanksgiving season it is the
Christian who above all other people is most grateful.
 Because he has not only appreciated the good hand of
 God in providing these things that are temporal but he
 also appreciates the promise of God for life ever-
 lasting.

Since gratitude is a real distinctive mark of the
Christian, as opposite holds true with the unbeliever.
 The first chapter of Romans the apostle paints a dark
 picture of sin. He shows us that it is a mark of
 those who have not been redeemed to feel unthankful
 (21). Sometimes alas unthinking Christian people show

to feel just as grateful to the father when he showers upon us his blessings.

Do not misunderstand me. We rightly feel thankful for these temporal provisions of our bodies.

But we ought to learn that the true cause of thankfulness is found much deeper and its found in the lesson of ours in gratitude for spiritual mercies. God had sent his grace upon these people. God had sent his grace upon all believers. The debt that the ten lepers had illustrates better than any other way that I might show you. To them as lepers death would have brought a release from life. In the meanwhile they had not health nor strength. They secured the daily food and their shelter by constant struggle. What they needed most of all was spiritual miracle for healing.

Now leprosy, a word about this awful disease. It is one of the oldest known in history. For the Egyptians recognized it before 1500 B.C. This affliction knows nothing of climate or of social boundary. Today 3 million lepers are found chiefly in tropical Africa, South American, China, India. But the disease has disappeared and does appear in all other part of the world, even in our own country. The Biblical typ

I. TRUE THANKSGIVING AS TO ITS CAUSE

I would like for us first of all to discover the true cause, the prime reason as to why we should thank God for his blessing.

Now the basis upon which most people think of Thanksgiving is that of material blessings. That God has showered upon them here in the homeland and abroad. It is right and proper that we should feel grateful for all these things. That we should recognize them as coming from the good hand of our Lord.

Dr. G. Campbell Morgan tells of a poverty stricken woman who was found on a Christmas day eating a Christmas dinner which consisted of a piece of bread and a toasted herring. Her visitor said something to her of the poverty and the old woman with face of glory replied, "Poverty? Dear heart, don't you see that the Lord has laid tribute on sea and land to feed me on this blessed Christmas day?"

Of course we're thankful for this great nation of ours in which we have 500 million acres of forest, a hundred million acres of coal, iron, copper and other mineral lands. 34 million acres of rivers and lakes. 100 million acres of developed city land. 316 thousand oil wells plus we have on and on in the way of 37

million buildings, factories, schools, libraries, homes. We have 250 thousand miles plus of railroads. Pipe lines, electric power, transmissions and lines, people are employed by the millions. And we have just a small percentage of the world's population. And yet we have 80% of the automobiles, 50% of the telephones, 60% of the life insurance policies. We have one radio for every three people compared to one for every 90 in Russia. We have more comforts and more luxuries and more leisure than anywhere found in the world. In 1940, for example, back years a man could earn an automobile with 853 hours of labor. In England it took 3522 hours of work to pay for a similar car. In France 7295 hours, in Germany 5054 hours. These figures were published by John S. Knight which expresses the thought that we have a wonderful system in this capitalistic system and that it is not on trial but it is a system that is provided better standards of living than those of socialism, communism, and if it had not been so then Russia and these other nations would not be asking us to provide food, provide money and provide tools to carry on their great work. Now we recognize these things as coming from God and the visible tokens of his providence. They constitute an

important business though not all sufficient for true Thanksgiving.

For instance we are all thankful for (life) itself. But it is not true that for the Christian believer, death according to the will of God is far better than life. (Phil. 1:21).

Again the older we grow the more do we feel grateful for (health). But is not sickness often in keeping with the will of God? (2 Cor. 12:7-8).

We feel grateful for (strength). We wish to serve God with all the fullness of our bodily powers. But sometimes God lets us become weak in order that he may manifest his power through our weakness. (2 Cor. 12:9).

We give thanks 3 times a day for our food. But can we ever say with Paul that for the sake of Christ, (Phil. 4:12) we can feel grateful for the privilege of being hungry?

Some of you have seen your homes destroyed by wind, by war, or by some other ~~xxx~~ calamity. Now you know what it means to feel grateful for shelter. But remember that in the days of his flesh our Lord had not where to lay his head. (Matt. 8:20). So if God should let us follow Christ in this respect, we ought

we have been cleansed from sin. At Thanksgiving time or at any other time this is a basic reason for being thankful. This basic reason outlasts all the others. Where we ought to ever fix it is on the eternal basis.

II. TRUE THANKSGIVING AS TO ITS CHARACTER.

The character of true thanksgiving could be found in first that it consists of an attitude which calls for action. Both of these things appear in the passage which we are looking at tonight. The right attitude comes from realizing that the debt we have incurred and for a desire to feel grateful.

All ten of these men owned thanks to the Lord Jesus. For all ten had been healed physically.

But only one of them turned back and gave him thanks. In so doing that one stood over against the overwhelming majority of his companions. Among them all he dared to do right. In these later days no matter what others are doing, we as God's people ought to do what is right and be thankful.

Furthermore the man who displayed this right attitude was a Samaritan although he may have well been a religious man he was not orthodox. Unlike Judaism, the religion of the Samaritans was not given

is the sort that affects the skin. This is not a disease of the blood; a person's body may harbor the germ for years before the disorder erupts. But at length there will be swellings to appear in the extremities. Often the disease affects first the face, the legs or the feet.

From this time onward the disease runs a fearful course, often prolonged. One medical text describes the states of deterioration that the skin becomes deeply furrowed, the ear lobes, lips and nose become thickened tending to cause resemblance to a lion's face.

The skin is often dusky or muddy, dry or scaly. Ulcerations occur easily. Ulcers may heal but often they penetrate deeply and spread causing mutilation. Various parts will drop off from the body. A destruction of the eyesight is a result of it.

For the diagnosis of leprosy the Old Testament gives certain specific tests. In Lev. 13 and upon discovery the afflicted person was rigidly cut off from the community. He was required to put on marks of mourning as though he were dead. With closest rent, head uncovered and lips veiled wherever he went in order to warn others away he had to cry out, "Unclean,"

unclean." (Lev. 13:45, Num. 12:12).

In the synagogues often a separate place was designated for lepers. And any infraction of these regulations about the separation was punishable with 40 stripes.

In many respects the disease and its consequences provided apt illustration of sin and its after-effects. Leprosy principally illustrates sin's defilement which results in the separation from God and in. One of the principal things about leprosy is its uncleanness. It is something that is hated like death. Just as the immediate need of those ten lepers was for healing, from this terrible disease, the basic need of all men is cleansing from sin and freedom from the eternal consequences of it.

Now the need here our Lord recognized. And with just a few words, he offered these ten lepers healing. With a few simple words, 5 or 6 words here, he tested their faith. He says go show yourselves unto the priest. That was his command. And it had a promise with it that if they would go at once they would be healed.

But first they had to go. And it came to pass as

they went, they were cleansed. As they plodded along on their way to the priest, can you now imagine how they engaged in heated debate. They weighed all the pros and the cons of this matter and it boiled down to one simple fact. The only way to test the value of Jesus' words was to obey.

Today the sinner cannot put Christianity into a test tube and then wait and see how it works. He cannot say to himself if it works I'll accept for myself.

No forgiveness and cleansing from sin can come only to the person who himself wills to accept the Saviour. First the sinner must believe in the Lord. And then he will find peace of heart with life everlasting. And it came to pass that as they went they were cleansed. Imagine the scene.

Evidently there was complete healing in their bodies. Behold their increased assurance and their joy in themselves that they had witnessed a miracle.

In these stirring events the prime, we discover the prime reason, the prime cause for true thanksgiving and the reason does not change with the varying circumstances of life. It is a season that's eternal. We are grateful because we have been cleansed from sin. It is a reason that's eternal. We are grateful

there in New England tradition they put 5 grains of corn at each place around the table on Thanksgiving Day as a reminder that during that first dismal winter at Plymouth, food was so scarce that only 5 grains of corn was rationed to anyone individual at a time. At one time during that first crucial year, there were only 7 healthy individuals. The rest were sick and dying. Half of the original number died within a year. Yet they chose to be grateful. It was an elective. And surely that is a character of thanksgiving. And was better than to be bitter.

Another character of thanksgiving is that it is not only sight but its insight. It makes the discriminating person. Who has invisible values. I read the story of a farmer who decided to sell his place. He listed it with a realtor. Who of course wanted to know something about the selling points. He even came out and looked it over and took a few pictures and in a few days he had his advertisement ready. And he came by to check with the owner. When he read it all over the the farmer, the farmer asked him to read it again and he complied. Then the farmer said to him I've decided not to sell, I've changed my mind. He explained, I've been wanting a farm like that all my

of God. In this respect let us who are evangelicals never act like those nine Jewish lepers. Let it never be truthfully said of us orthodox folks that among men we are the least thankful.

The right attitude always moves toward the right action. Notice how one leper who had been cured prostrated himself before the Lord Jesus. In the man's mind the person, not the miracle, became the important fact and so it is very in the matter of salvation. It is fitting for us to be joyful in the material things but we see beyond the material things unto the one who has expressed his grace and his mercy toward us.

And when we look upon Christ, how can we voice our feelings of thanksgiving like Paul. We can find no word to describe him adequately or at all. He is the unspeakable gift, the inexpressable gift of God's love. The gift literally which came cannot be told throughout. (2 Cor. 9:15). Christ is the focal point of all true thanksgiving in our hearts.

The sacred writer also tells us that this man glorified God.

There are many of us who forget this point. As

the boy who was bringing home the loaf of bread and one said what have you there? A loaf. Where did you get it? From the baker. Where did the baker get it? He made it. Of what did he make it? Flour. Where did he get the flour? From the miller. Where did he get it? From the farmer. Where did the farmer get it? Then the truth dawned upon the boy's mind and he replied, from God. Well, then, from whom did you get that loaf? From God. Now here is a boy who comes in his last resort to acknowledge that here is the gift and the giver. In this materialistic age in which we live, there are men today who say my business supports me and my family. It's a falsehood. God supports you and God supports your family. Men deal with God only in the last resort. And as a last resource. And yet they go on hoping that they will sneak into God's heaven. When they have done with this world and all the time God is saying thou shall put me first. And we put the baker first. We put somebody else first instead of God.

To glorify God as that man did means to do direct attention only to Jesus Christ for the glory of God comes through the manifestation of one of his attributes. And glory means to show forth. As John

1:18. Jesus was stopped by 10 men who had been guaranteed by their community. As menaces to the public health. They had heard of him, they wanted his help. They followed his instructions, they were healed. They went to the local health officer and a clean bill of health was given but only one came back to thank Jesus. Were not the 10 cleansed? Maybe they were too busy to thank him. Maybe they intended to do it later. And just never got around to it. Maybe, maybe a lot of things. We might suppose tonight. Well I cannot perhaps go on and spend time talking about the reasons why these nine did not come back.

Another thing about the character of Thanksgiving is that it is voluntary. It's holy and optional thing. No one can force another to be grateful. There is not law in the statute books of the state, not even in the Ten Commandments, it's purely an elective as we think of it in terms of school. There are electives that we have.

The Pilgrim fathers instituted this because it was an elective and it has become a national custom. And heaven knows they have very little to be thankful for. As we think of the situation there and the not a surplus of commodities. For some of the years

salvation.

All ten had experienced physical healing. But only the one returned to give thanks. Could go out with the joy of not only being made whole but being made whole within. True thanksgiving always brings added blessings to the one who feels grateful to God. For everyone of us who have been redeemed, the feeling and the expression of gratitude increases as we understand our dependence upon the Lord. Our sense of dependence upon him brings a new humility of spirit. And we cannot not depend upon self longer.

The grateful Christian realizes and anewed that the things which are seen are temporal but the things which are not seen are eternal. (2 Cor. 4:18).

Not only is the unsaved man characterized by thanklessness but according to the scriptures in the last day he will be guilty of thanklessness. (2 Tim. 3:2).

Instead let us help now to turn the tide with a stream of Thanksgiving. Flowing from lives that have been redeemed. Let us examine our own hearts tonight and let us see whether or not we are in a position to express true thanksgiving.

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life. Sometimes appreciation takes more than sight; it takes insight. As Russell Cromwell put it; we're living on acres of diamonds. But we don't have the wit or the sense to know it. And usually we lack the insight to see it and we seldom appreciate this.

Cicero once observed: "Is not only the greatest virtue but the parent of all other virtues a thankful heart."

In gratitude will trample mother's love underfoot. It will steak flowers from the grave of the departed. It is a thief of all that is honest. But true thanksgiving is that which glorifies God by showing Jesus Christ and by honoring him.

III. TRUE THANKSGIVING AND ITS CONSEQUENCES.

The results, in other words. There are bound to be results when people take time to thank God for his benefits and his blessings. I think one of the first consequences of true thanksgiving is a life in the spirit. That we will live life in that way.

Another consequence or result is concerning our possessions. There are many people today who in our country began life as a poor individual on a farm or in some small village or town. Their ambitions was

to raise their standard of living and today they have annual income which exceeds many times the total sum of which they every thought would be satisfactory or to accumulate in a lifetime. Their standard of living is out of sight from that of the early day. But it is rare that a man who has risen to such proportion in this day in which we live has also elevated his giving. The sharing of his possessions with God with the church. Years ago it was a nickel for the offering. And maybe ten dollars for a new church building. And he has increased his possessions by thousands. By a thousand fold and yet I wonder whether or not his gifts have increased proportionately. There is no end to what God has blessed us with and God wants not an unwilling gift; not one that's given with complaint.

Another characteristic is personal service. This comes from genuine use of the possessions of self. Make no mistake about it my dear friend. You cannot buy a substitute for yourself. When it comes to prayer and service in God's kingdom. The responsibility to give your money is yours. The responsibility to live yourself is also yours. You have one talent, you will be held accountable for that one

talent.

One night during a Chapman Alexander meeting, a poor paralytic was wheeled down the aisle and placed just before the platform. In the preliminary part of the service Mr. Alexander caught sigh of him and said, "What is your favorite hymn?" He immediately answered, "Count Your Blessings." There was no wail, no complaint from the poor cripple. Just a vivid sense of the (goodness of God.)

With what the one Samaritan did our Lord was pleased. And yet he asked two questions that may seem to us pathetic. Were there not ten cleansed? Where are the nine? *117-18*
kind some or many problems yet something to do

The Lord of the universe wants to be thanked.

The human claim we appreciate being thanked for any thing and how greivous it is simply to take for granted many, many things. To say thank you may seem like an easy thing; but it is never a little thing. True thanksgiving pleases our Lord. It brings praise unto God. (Heb. 13:15;16).
The leper was (blessed) by the Lord. Arise, go thy way, thy faith hath made thee whole. (18) In this case the man who gave thanks for bodily healing received an added blessing. What was it? Spiritual