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OUR REASONS FOR THANKSGIVING PROCLAIMED FROM THE PULPIT

Special Services Held in Several of the City Churches Yesterday—Eloquent Sermon By Rev. J. W. Keirstead.

In several churches Thursday special Thanksgiving day services were held, and large congregations attended. A united Baptist service was held in the Main street church in the morning and there was a large attendance. Rev. D. Hutchinson, pastor of the church, presided and he was assisted by Rev. Gibson Swain and Rev. A. B. Cohen. Special music by the choir and the excellent sermon preached by Rev. J. W. Keirstead made the service an enjoyable and helpful one.

The sermon was preached by Rev. J. W. Keirstead of Tabernacle church. In opening, he observed that someone had said that the measure of a man's life is his faith, but he believed that gratitude is equally a measure of life and character. A man who can play the part of the nine lepers gives you the unapproachable height when the gifts of another have ceased to lift him up he would not hesitate to stand upon the heart of his friend to reach higher; as Brutus and Judas tried to do.

As a first cause for thanksgiving, Mr. Keirstead mentioned "the land we live in" of boundless resources and capable of nourishing hundreds of millions of people. Then we should be thankful for the traditions, sentiments and spirit of the Canadian people, which have become crystallized in our free institutions, and for the great men whose foresight and statesmanship organized this great commonwealth, which has grown and will grow beyond their most sanguine expectations. The speaker here quoted United States Secretary Root's brilliant essay of Canada, delivered before the Canadian Club of Ottawa.

But, said Mr. Keirstead, there are greater things than these. He reminded his hearers that Canada is not the first nation to possess great resources and enjoy great prosperity. Egypt, Babylon, Greece and Rome had these things, and yet they melted away as if they had been kingdoms of ice on summer seas. Wealth and the consciousness of power often developed a red-handed and hard-hearted spirit of oppression, and with development of national resources there must come an accented consciousness of stewardship.

Again, just and noble laws and an efficient judiciary are matters that should call for our gratitude; but they cannot prevent murder, or dishonesty, or social impurity. They give the man who wants to do right, and hard for the wrongdoer; but they cannot create an educational system and free educational institutions make a new vigor to these elements of vitality and perpetuity which will enable it to renew itself with each passing generation, and develop a potency of moral achievement which will not only make it blossom into every field of education, but also into the arts and sciences of the material world at the same time educating him in the highest science of all, the science of living peacefully, righteously and helpfully among his fellow men, and who have simply strengthened the arm and alighted the sword of this one and rendered him a greater force of human society.

And so beside every industrial plant, every factory and every shop, there should stand a church; and of atonement must be woven into every fabric of our governmental, social and educational systems, to preserve their integrity and prevent them from becoming occasions for discord rather than bonds of fellowship.

Mr. Keirstead expressed a conviction that the spirit of righteousness is manifest itself in international politics, tending to arbitration rather than to an appeal to arms; and in national politics assisting that those who hold seats in the government must be held accountable to keep those seats clean. Astute politicians have heard the rumbling of the storm of righteous indignation and have taken up the cry of clean politics.

This spirit is also creating something of a common law in all social life, and has not even omitted to invade the sacred precincts of religion. The old story of imputed sin, which sought us as children, and under the sanction of the most conservative of religious thinkers. A religion to give us this practical aid must touch the deepest springs of a man's being, and, having cleansed them from impurities, turn them into channels of self-giving service. Character is the big word today. The one who claims to be a Christian must not stop with telling who Christ has done for him. He must tell what Christ has done in him, or he has nothing to tell. Dr. Watson was right when he said the reign of character is the reign beyond the kingdom of God; and Dr. O. P. Gifford, when he said the real presence is not in a building or in a sacrament, but in a man. The power and influence of great spiritual leaders is in the purity of their lives, and the effect produced upon their hearers emanates from the waves of moral impulse radiating from their souls. A great ethical revival is coming. The great mass of the people and not a few elders have rejected it and are doing all possible to send it to the cross; but if they succeed this will be no disaster; for righteousness is never so potent as when upon the cross.

But the demand for righteousness does not stop with the human side of religion. It reaches up to God and makes bold to inquire about His character. The experiences of the physical senses leave us in doubt. When the storms of life burst, faith trembles and doubts of God's goodness arise, and if we attempt to demonstrate that goodness from Jesus we shall have a most difficult task. History, science, philosophy, cannot help us. A personal experience of the absolute goodness of Jesus causes us to look beyond Him to find the fountain and source of His life, but beyond Him there is only One, and that is the Father, who has realized Himself in His Son; and so we have the personal character and testimony of Jesus, the testimony of our highest reason, working with the data which Jesus has furnished, and the testimony of our innate longing for an absolutely good God, fully satisfied with the revelation Jesus has made; and so from the testimony of this trinity the whole matter is established.

And now this great fact of the absolute goodness of God is the supreme occasion of our thanksgiving today and every day. It is the one thing which makes the

others worth while. If God is not good, what advantage is there? But the God of our Father there can no longer be any doubt in our minds; and if through these material gifts and these divine principles of government He is leading us up and up the heights of character, with the purpose of realizing Himself in us and reflecting His glory through us, as He did in Jesus, then His life is purposeful and real, and we ought continually to say with the seer of olden times: "O give thanks unto the Lord; for He is good and His mercy endureth forever."

And what is more, we should express our thanks in a honest, persistent, cooperative effort to carry the high principles of brotherhood taught in the story of the Good Samaritan, and the higher ministers of this dominion. I mean the ministers of Jesus Christ (who are in the pulpit and out of it) would accept this as the ideal both for themselves and for the entire population of this great country, and would look hands to lead the masses of its people up to it, the Dominions of the world would soon become a province of the kingdom of God.

The union Thanksgiving service of Presbyterians, held in St. John Presbyterian church, was very largely attended, every seat being full. About 500 were present. The choir of the church was assisted by S. McDevitt, who sang a solo, and by Mrs. Henning and Miss Curran, who sang a duet. The Te Deum was well rendered and the large congregation joined heartily in the hymns.

The clergymen who took part occupied seats on the platform and were in uniform of the church, the Geneva gown and bands. Rev. Dr. Fotheringham, the pastor of the church, presided, and the large meeting in the church was followed. Rev. L. A. McLean read the Old Testament lesson (Deut. 8), and Rev. D. Lang read the New Testament (1 Cor. 9). He also offered up the Thanksgiving prayer.

The sermon was preached by Rev. Gordon Dickie of St. Stephen's church from the text, "What shall I render to the Lord for all His benefits towards me?" Ps. 118:1.

There is, said the preacher, a great deal said about making a return to God for His gifts which falls far short of the mark, because the real motive of thanksgiving is ignored. Some people say that we should give to the poor, and use our money in furthering charities, and when we have done this we have done enough. But obviously this is not so. Our gold and other possessions are the gift of God to begin with, and no man is so foolish as to suppose that he can discharge a debt of making a partial payment of that which he has received.

Hence others say, if your money is not sufficient to give yourself, lead a life of frugality, and you will square the balance with God, and He will be satisfied. But again we are met by the same objection, life is not money, is it not? All that we are only giving back that which he has given with this difference that which we give to the poor and holy, goes back to the giver of all life impure and tainted with the sin of the world.

There is not a scientific solution of the question, so we go back to the old Testament poet for an answer. He tells us that God does not want us to give a day to the country, but to give a day to God. He puts it, "I'll take the cup of salvation and call upon the name of the Lord."

Dorridge in one of his epigrams expresses it neatly in this way: "Live while you live, the Epicure would say. And seize the pleasures of the passing day. Live while you live, the Sacred preacher cries."

And give to God each moment as it flies. Live in my view let both unite be. I live in pleasure when I live in Thee."

Suppose that you should send a boy to the country to buy some apples for Thanksgiving. You pay his expenses and urge him to enjoy himself. You would think the boy would get home with a basket of apples and asked you to accept these in payment for the pleasure you had given him. You would say you didn't look for any such return, all you asked was that he should enjoy himself and be thankful. And is not our case similar? God has put us in this world and blessed us. He does not ask us to pay him back—not just to live with thankful hearts and remember that all good gifts in life are from His hands.

Now if there was ever a day when we should remember this fact, it is today. "Our lives have fallen in pleasant places; we have a goodly heritage." Even from a negative standpoint they have much to be thankful for. We have heard again and again of railroad disasters during the past year, but in this dominion we have, in the words of the poet, "no such thing as a free lunch." Poverty and distress have abounded elsewhere, but they have not come high us. The acute financial crisis of the past, we should make us think of what position today might have been.

Then from the positive standpoint there is a great deal more to inspire us. We have a great past behind us, but a greater future before us. One of our own statesmen has said that if the 19th century was for the United States, the 20th is Canada's. Rudyard Kipling has been telling us that we are destined to become a great nation, and if so it is surely a reason why we should be thankful. In short, our whole surroundings today are such as to call forth loud expressions of thanksgiving to the giver of all good things in life.

Again this thought of gratefulness shows us what a merciful God we have. It takes away all hardness from our Christianity and makes religion a happy thing. For my part I fail to see how a man can be religious, unless he is thankful. Religion is nothing more or less than the spirit of thankfulness, and the man who does not want to be religious is practically saying he does not want to be thankful. Our Master, when he walked the earth, was very severe upon the Pharisees and Pharisees, and it was largely because they make religion such a thankless thing. They bound heavy burdens on the men's shoulders that they would not help them to bear them. And then in contrast with this thankless burden-bearing religion that speaks of His yoke as easy, and His burden as light.

Now the reason many people do not live happier lives is because they do appreciate their religion, and they do not understand what it is to praise God with a thankful heart. Everwhere you will find men who concentrate their minds upon some single blessing and ignore all the others. Then when they lose that they cry out against the harshness of providence, and say they have nothing to be thankful for, and they lead unhappy lives as a consequence. All these people need a new glimpse of truth. They want to know what thankfulness is, and then they can serve God with greater profit, and be infinitely more contented.

It may be true then that you have not many blessings in life, but after all, whose fault is it? How do you know but that if you made full use of the blessings you have you would not get more? As a rule our blessings are not proportionate to our position in life or our attainments, but to the ability we show for appreciating what we have. Big hearts will receive big blessings, while little hearts receive little or nothing. When you enlarge the scope of receiving blessings Heaven will open, and you will get such gifts that there will be no room to receive them, and then you will be truly thankful. Sometimes you will see people in this world who love a great deal, and yet they are discontented, while on the other hand there are those who have little and are as happy as they can be. I dare say we have all met people of this type who have fairly put us to shame by reason of the sweetness of their disposition. This thing ought not to be. Life is a place where we should be happy and thankful. There is only one side to religion, and that is its sunny, thankful side. The savage nature and the unthoughtful heart do not baken Christianity or anything that will bring us to it, they are as foreign to the love of Jesus as is day from night, joy from sorrow, pleasure from pain. Let us therefore live in the spirit of thankfulness, and God will bless us and make us great. The offering was on behalf of the Protestant Orphan Asylum, and amounted to \$45.

A united Thanksgiving service for the three Methodist churches, Centenary, Queen square and Carmarthen street—was held in Centenary church Thursday morning. There was a large congregation present. Rev. H. D. Marr read the scripture passages and Rev. C. W. Squires led in prayer. Rev. Neil Laughlin delivered a practical address on National Thanksgiving, with special reference to Canada. Rev. Howard Sprague, the pastor, returned to the city Thursday evening after attending the funeral of Rev. Dr. Dobson, in Charlottetown.

IN OTHER CHURCHES. In the Charlotte street United Baptist church, west side, last evening, Rev. David Hutchinson preached an eloquent sermon, from the text, "What shall I render unto the Lord for all benefits toward me?" Rev. W. E. Fitcher, the pastor, announced that the sum of \$2,170 had been raised for the redecoration and painting of the interior of the church edifice. Thanksgiving suppers and entertainments were held last evening in Portland Methodist, Victoria street Baptist, Fairville Methodist and the Tabernacle Baptist churches. All were well attended and very enjoyable.

Eczema, Salt Rheum.

Eczema or Salt Rheum, as it is often called, is one of the most agonizing of skin diseases. It manifests itself in little round blisters, which contain an extremely irritating fluid. These break and subsequently a crust or scale is formed. The intense burning, itching and smarting, especially at night or when the part is exposed to any strong heat, are almost unbearable. The pre-eminent success which Burdock Blood Bitters has met with in permanently curing a disease of such severity is due to its wonderful blood cleansing and purifying properties.

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PEOPLE OF NOTE



Edmund Clarence Steadman the poet and literary critic was born at Hartford, Conn., on October 8th, 1883. He graduated from Yale University in 1903 and shortly afterwards decided to take up journalism as his profession. He went to New York in 1909 and was put on the staff of the Tribune. When the Civil war broke out Mr. Steadman became the war correspondent of the New York World and performed this important duty from 1861 until 1863. Returning to New York he became a member of the stock exchange in 1869 and retained his membership in this body until 1899. His home is at Lawrence Park, Bronxville, N. Y. He has written many poems and critical articles.

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Owing to the heavy advertising in Saturday's Times we are compelled to ask those who require advertisements changed Saturday to send copy in before 6 p. m., Friday. The Times cannot guarantee the insertion of any regular change in Saturday's paper, that is not handed in Friday Afternoon. We trust that advertisers will co-operate with us and prepare Saturday advertisements early, thus enabling us to work our composing room Friday night, if necessary, to properly handle all changes.