

NEVER CEASE TO THANK GOD

For the Goodness and Mercies He Has Showered Upon All of His People.

(Special according to the Pilgrimage of the Pilgrim Fathers, by the Rev. Dr. W. H. Williams, of Toronto, in the Department of Agriculture, Ottawa.)

A despatch from Chicago says: Rev. Frank De Witt Talmage preached on the following text: Psalm c. 4. "Do thankful unto him."
Thanksgiving day of 1920 is our theme to-day. Plymouth rock is the pulpit. The mighty trees of the American forests are the massive pillars of the sanctuary. Our dome is the blue skies of the heavens. The sunshine of the "Indian summer," which dived from the time of Massasoit's visit to the Plymouth colony to be the pilgrims' guest on their first Thanksgiving day, shall be our illumination. The waves of the fathomless deep, with their white fingers of foam playing upon the many keys of projecting rock, shall lead in our singing. The bold, bluff hillsides overlooking the harbor of Plymouth shall be our altar. And we shall gather within these four walls as worshippers in the stern faced; iron muscled and godly voyagers of the little sailing ship Mayflower, whose sacrifices made the pilgrims' first Thanksgiving day a possibility. The first Thanksgiving day was really a harvest home festival. On that memorable morning the governor personally led his people and guests into the house of worship, where a religious service was held. There the psalms were sung. There the prayers were offered. There Elder William Brewster thanked God that he who had fled the flying birds and had clothed with fur the wild beasts of the forests had fed and clothed and protected them. Then the rest of the day was spent as a home day, as a day of feasting and frolic and fun.

THE FIRST THANKSGIVING.

Yes, even among all their sorrows and troubles the pilgrim fathers had many blessings surrounding them on that first Thanksgiving day. And it is to catalogue some of their ancient blessings, as well as some of the multitudinous blessings of our own time, that I preach this sermon.

The pilgrim fathers rejoiced in religious liberty. They rejoiced that they could not only worship Christ in their own way and according to their own belief, but also because as Congregationalists they could select their own pastors and elders and deacons and have their own kind of church government. It was in order to win this religious liberty that the little band of pilgrims first endured the persecutions in the village of Scrooby, England. It was to win this kind of religious liberty that in 1609 they emigrated to the English shores and became exiles in Amsterdam. It was in order to win this religious liberty that the little band of pilgrims in 1610 broke away from Amsterdam and, under their pastor, the famous John Robinson, went to Leyden, and it was in order to win this religious liberty that the immortal 102 passengers of the Mayflower finally crossed the seas and emigrated to a new and unknown world. Religious liberty means more than life and comfort and money to strong, consecrated men. It means their combined temporal and spiritual existence. It means so much that, though one-third of that memorable pilgrim band died the first month after they had landed upon the American shores and though all at one time were helpless on account of sickness except seven men and women, yet when the time came for the sailing of the Mayflower back to England not one of the survivors would return to their old home, even though Governor John Carver and the company were ready to let any one go who would. The spirit which led to the descendants of the pilgrim fathers a century and a half later to shed their blood at Concord, and Lexington and Bunker Hill to prove that "taxation without representation was wrong and must not exist" was that same spirit which made the pilgrim fathers on America's first Thanksgiving day rejoice in religious liberty. They thanked God for religious liberty, even though the dead sleeping upon the hills outnumbered the living. They thanked God for religious liberty, even though, to protect it, they had to go to church armed. While the main congregation prayed with their eyes shut, their sentinels on guard had to pray with their keen, vigilant eyes wide open. So next Thursday, fellow countrymen, let us thank God for religious liberty.

THE PILGRIM FATHERS

on America's first Thanksgiving day rejoiced because their harvests were all gathered in. Never did men and women and children work harder than those sturdy disciples of Christ during the first ten months of their sojourn in America. They were strict Sabbatharians. But, though the pilgrim fathers were strict observers of the Lord's day, as a day of rest, they just as rigidly believed that on the other six days of the week should be days of hard and exhausting work. They practically worked all the time except Sunday, and as a result that first summer's work was only built upon a foundation of rough New England soil. They sowed twenty-one acres with corn, six acres with wheat, rye and barley and surrounded their homes with garden plots.

But when the pilgrim fathers had done all this work, what was the result of their ingathering harvest? Enough to keep future famine from their doors? Enough to let them sit down and thereafter enjoy a season of ease and rest? Oh, no! The New

England soil, even under the brightest conditions, never yields a great harvest. The first harvest which the men gathered on Massachusetts land was very small. They knew that unless help came soon they would have to face starvation. "Many a time," wrote the author of "The Pilgrim Fathers of New England," "they went to bed to rest without knowing whence the next day's food was to come. How they were to survive until the next harvest to say. Yet those godly men at Plymouth's first Thanksgiving day gave to them enough food up to the present time and a land where they if not a superabundance. They thanked God for the past; they trusted God for the future."

LESSON OF THE PILGRIMS

My friend, there ought to be a lesson for you in the pilgrim father's gratitude to God for the supplying of their temporal wants. You may not have a big account or enough money to keep you in ease. You may not have a big job, but like the pilgrim fathers of old, you can thank God that you have a home in which to live, no matter how humble that home may be. You can thank God that you have enough clothes to keep you warm and enough good, plain food to eat. You may thank God for a few of us may thank God merely for the bare necessities, but of us can thank Him for the luxuries as well. Our national prosperity was never as great as to-day. If we were to cross the seas and recount to the inhabitants of any other land which we temporal blessings with which we are surrounded, those foreign inhabitants would not believe the Utopian stories we would tell them.

THE FREEDOM FROM SIN.

The pilgrim fathers rejoiced because they had removed their children from the sinful temptations of a foreign land. They themselves were men and women of sterling and unimpeachable integrity. They were just as willing to lay down their lives as martyrs for Jesus Christ in Leyden in 1620, as were their three fellow townsmen, Henry Barrows, John Greenwood and John Penry, who, in 1593, laid down their lives in England; but, though the pilgrim fathers might be ready to die for Christ, their undeveloped influence of their foreign surroundings, were not always of the same mind. Taking our little children's faces between our two hands and looking lovingly and earnestly into the depths of their pure eyes, can we not be thankful that both we and they are living in Christian communities where human affections are held sacred and where purity is an oddity and practically monopolized by the masses? Can we not thank God that our children are not breathing the morally depraved atmosphere of some less fortunate land whose daughters are sold like chattels, never even seeing nuptial day, and where a wife is regarded as disgracing a family when she becomes the mother of a daughter instead of a son?

MEETING LOVED ONES.

The pilgrim fathers rejoiced in the hope that they should be reunited with their loved ones who were left behind in Leyden. The whole community of pilgrims which in 1610 settled in Leyden did not cross the Atlantic in 1620, as many people suppose. No. Only a small party—120 men, women and children came first. The vast majority of that community remained behind. And so these American pilgrims on Plymouth's first Thanksgiving day were living in the hope that John Robinson and the absent members of his spiritual flock would soon be by their side. They did not then know that death would first claim their beloved pastor and that his bones would be buried in the little churchyard which his preaching had made world famous and which is to-day the Mecca of many a pilgrim. They did not realize that most of their earthly friends would never meet beside the waters of the mill world. But they did know, and they rejoiced in the knowledge, that they were at the foot of the great white rock of the foot of the great white throne of God, they would meet again. And if they did not meet that better land, then they would there meet to part no more.

My friends, cannot we rejoice in the hope that we are some day going to meet our redeemed loved ones? Can we not rejoice that when we meet them we shall part no more? Thanksgiving day with its blessed belief would be to us a meaningless festival and would be robbed of its chiefest joy. The young people may look forward to the autumnal queen of autumn from school, as a holiday match, a day when they can eat a big turkey dinner, but most of them will think of Thanksgiving as a day for vacant chairs—a day when we would be willing to give all we owned if we could only bring back some who have forever gone from our side.

But with the comfort of the blessing of the gospel how our sorrows can be turned to joy! Mother, father, child, shall we never, never meet again? Oh, no! The New

the pilgrim fathers. "By the sacred book which we read the morning of the bright autumnal day when we celebrated Plymouth's first Thanksgiving day we can prove it. By the words which we parted from our dear ones as we set sail from Holland's shores we would tell thee, troubled hearts of 1920, we shall all, yes all, meet again."

A HOME DAY.

But while studying the history of Plymouth's first Thanksgiving day we must remember that it was not a day for thanksgiving to God, but also a day made memorable by home enjoyments. The pilgrim fathers opened the day with prayer. They also felt they did not do justice if when they gathered about the festal board and laughed and joked as well as talked about the great themes of the gospel while they sat at dinner. It will not be very long before such gatherings will be an impossibility. In a few years the chief magnates that now draw the children together at Thanksgiving will be gone.

Then next Thanksgiving day after you have helped everybody all round and after you have thanked God for all your many blessings and after you have also worshipped in God's sanctuary, in spirit as your pastor, and as a privileged guest, I want to come into your dining room. And, though you may give different parts of the turkey to the different members of your family, I want you to save one part for me. I want you to save for me the "wishbone" and as I in spirit come among you, there I want you to take hold of one side of that wishbone and let me take hold of the other. Then as I pull and break the wishbone and should I get the larger side I want you to let me make this wish: "May the showery blessings which God has showered upon you during the last twelve months soften your heart in gratitude to Him. May the vacant chairs in your dining room each year tell you that your earthly home is very short. Therefore, may you here and now resolve to love your Master as you have never done before. And in the earthly years that are left to you may you be as faithful in your trust to your home, your wife, your children and to the great Lord who large as were the pilgrim fathers to the principles which they established."

THE S. S. LESSON.

INTERNATIONAL LESSON, DEC. 14.

Text of the Lesson, I Sam. iii, 1-14. Golden Text, I Sam. ix, 17.

1. And the child Samuel ministered unto the Lord before Eli.
2. And the Lord called Samuel, and he said, Here am I.
3. And Eli said, How canst thou call the Lord, seeing that I have called thee? Samuel answered and said, Because I thought that thou hadst called me.
4. And Eli said, I see that thou art a prophet. For the Lord hath called thee. Samuel answered and said, How can I be a prophet, seeing that I have called thee? Eli answered and said, Forasmuch as thou art a prophet, I will call thee, and thou shalt answer me. Samuel answered and said, Behold, I am here. And Eli said, The Lord hath called thee. Samuel answered and said, How can I be a prophet, seeing that I have called thee? Eli answered and said, Forasmuch as thou art a prophet, I will call thee, and thou shalt answer me. Samuel answered and said, Behold, I am here. And Eli said, The Lord hath called thee. Samuel answered and said, How can I be a prophet, seeing that I have called thee? Eli answered and said, Forasmuch as thou art a prophet, I will call thee, and thou shalt answer me. Samuel answered and said, Behold, I am here. And Eli said, The Lord hath called thee. Samuel answered and said, How can I be a prophet, seeing that I have called thee? 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