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THANKSGIVING DAY

WHENCE CAME THANKSGIVING DAY, the sixty-ninth consecutive observance of which will be marked by Canadians on Monday. As they prepare for 1947's final long week-end holiday, many citizens might be surprised to hear that their favorite day of turkey and cranberry sauce is not typically Canadian—and certainly not Canadian in origin.

Just as most "name" or "holy" days which come during autumn, Thanksgiving has its earliest known roots in ancient myth, fact and fancy.

Druids, Romans, Greeks, Israelites—and in fact, most agricultural peoples of the ancient world—set aside one or several days about the time of the autumnal equinox to give thanks for swollen granaries and groaning festive boards.

In Rome, the period was marked by festivals, feasts and parades in which cornucopias—"horns of plenty"—cramped with fruits and flowers were carried as symbols of the land's kindness and man's thankfulness.

Coinciding with the Jewish calendar's New Year, thanksgiving for harvest blessings was an annual custom of early Hebrews during feasts of Pentecost and Tabernacles—just recently observed by Jews throughout the world.

Hundreds of years later, the custom was imported to the New World by Dutch settlers and the Pilgrim Fathers. The latter set aside one day a year to give thanks for New England's material blessings following their first harvest in 1621.

Later, George Washington and succeeding presidents of the new republic named various thanksgiving days for war victories and good crops. In 1864, during the then raging Civil War, Abraham Lincoln appointed the fourth Thursday in November as an annual day of national thanksgiving.

In Canada, Thanksgiving Day has been observed since the Marquess of Lorne, then governor-general, fixed November 6, 1879, as a day "to attend church and give thanks for the blessings with which Canada has been favored during the year."

However, thanksgiving observance in Canada has not always been given over to gratitude, family reunions and home festivals. Early chronicles tell of victorious British troops celebrating their storming of Quebec and defeat of French forces on the Plains of Abraham with a thanksgiving service in the Ursuline Chapel at Quebec.

It was during the First World War the religious aspect of Thanksgiving Day became deeply rooted and from 1918 to 1930 it generally fell on Armistice Day, November 11. Meanwhile, following representations by veterans' groups, the Dominion set aside November 11 as Remembrance Day (which in 1946 became a statutory holiday) and Thanksgiving was moved forward to an early Monday in October.

IMPROVING SERVICE

COASTAL STEAMSHIP COMPANIES are all admitting in a tangible way the growing importance of Prince Rupert and the need for giving it improved service. Latest and very gratifying example of this comes in a double-barrelled way from Union Steamships Ltd. which announces the inauguration of a new fast direct service in both directions between Prince Rupert and Vancouver and extension of the present Alaska service to Ketchikan to include also Wrangell and Petersburg, further along in southeastern Alaska.

Of outstanding importance to Prince Rupert in the new service is its effect in making this port of more ready and frequent access to the nearer points of southeastern Alaska whose people have of late been more and more expressing their keen desire of taking more full advantage of this port and railway line as a handy connecting link with the United States. With co-operation of the Canadian National Railways, the new service has the possibility of being developed into an important feeder of traffic into the local line. Before long it is to be hoped that better connections may be made by trains running out of here not only with the railway company's own Alaska vessels but with those of other lines—all with a view to developing a speedier and more efficient service between Alaska and the United States through Prince Rupert and providing a better supply line from this, Alaska's most strategic port of entry and egress.

Meanwhile it is gratifying to see the increasing importance that ship operators are attaching to this port with special mention for the moment to Union Steamships with its new ships during the past year. In 1948 the Canadian National Steamships will be in a position, with its fine new Prince George, to also vastly improve and extend its service for Prince Rupert and southeastern Alaska. And then in 1949 Canadian Pacific Steamships will have their big lines Princess Kathleen on the Alaska route, particularly designed for automobile traffic between Prince Rupert and Haines cut-off of the Alaska Highway.

CHURCH SERVICES

DIRECTORY

Services in all churches at 11 a.m. and 7:30 p.m.; Sunday School at 12:15 except as shown.

ANGELICAN CATHEDRAL
4th Ave. W. at Dunsuir St.
Holy Communion 8:30 a.m.
Sunday School 2:00 p.m.
Rector: Basil S. Proctor, B.A., B.D.
(Blue 733)

FIRST BAPTIST
5th Ave. E. at Young St.
Minister: Rev. Fred Antrobus
(Green 812)

FIRST PRESBYTERIAN
4th Avenue East
(Green 982)

FIRST UNITED
636 6th Ave. West
Minister: R. A. Wilson, M.A.
(Green 618)

FULL GOSPEL TABERNACLE
221 6th Ave. West
Pastor: Rev. Paul A. Barber
(Green 620)

SALVATION ARMY
Fraser Street
C.O.: Capt. Earl Jarrett
Directory Class 2:30 p.m.
Sunday School 3:00 p.m.
(Black 269)

ST. PAUL'S LUTHERAN
5th Ave. at McBride St.
Pastor: E. Solland
(Black 910)

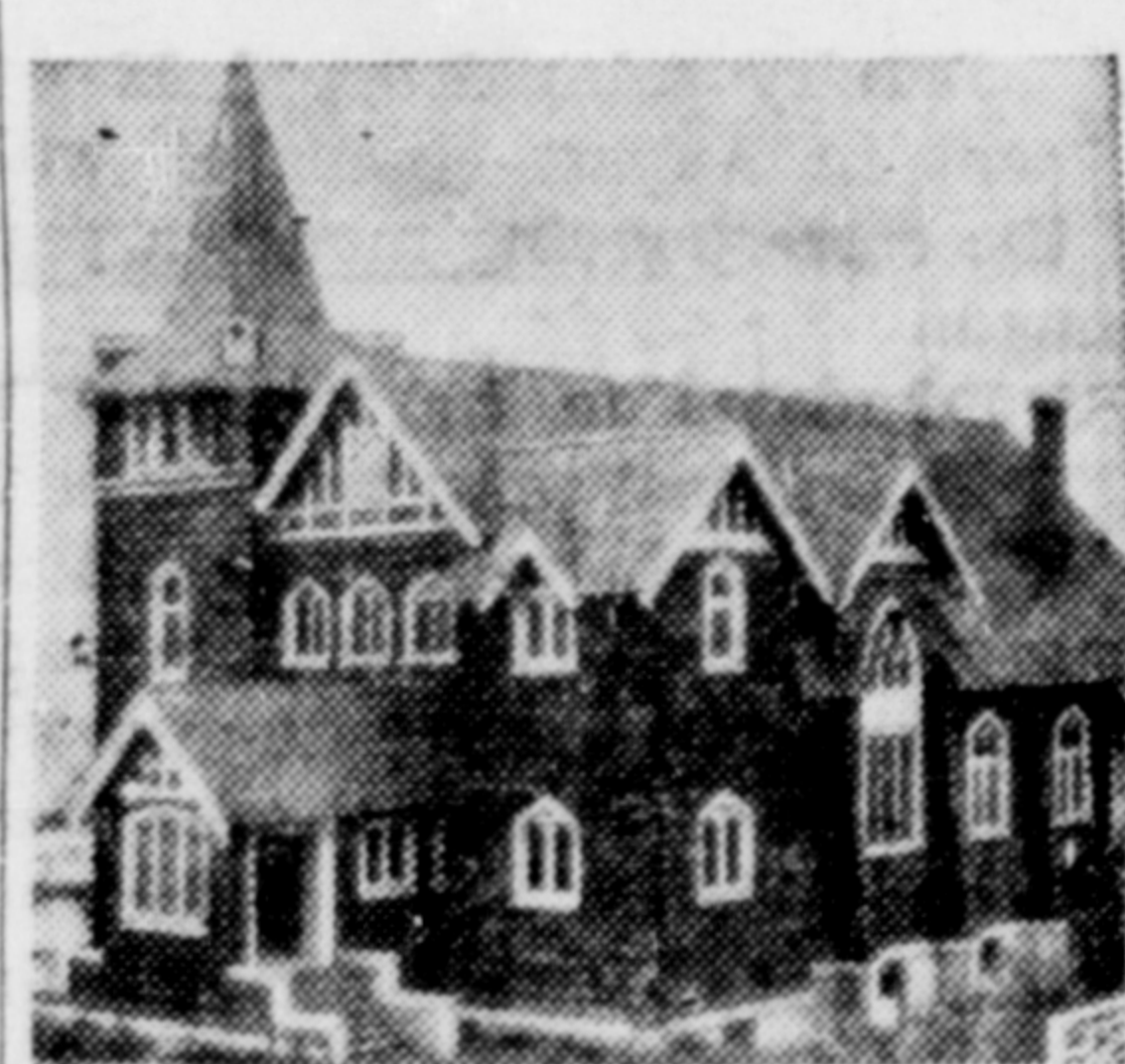
ST. PETER'S ANGLICAN
Seal Cove
Archdeacon: E. Hodson
Sunday School 11:00 a.m.
Evening Prayer 7:30 p.m.
(Blue 827)

COMMUNITY SUNDAY SCHOOL
East End Hall, 2:30 p.m.

St. Paul's Lutheran Church
Rev. E. Solland
336 East Sixth Avenue
Phone Black 910

Morning Worship at 11 a.m.
Sunday School at 12:15 p.m.
Evening Informal Service at 7:30 p.m.
Choir Rehearsal Tuesday at 7:30 p.m.

First Presbyterian Church
Fourth Avenue East



Morning Worship, 11 a.m.
Preacher: Miss Flora Dixon,
Missionary from North Africa.
Subject: "God's Tribal Mark."
Anthem by Junior Choir:
"Lord, This Day Thy Children Meet."

Sunday School, 12:15 p.m.
Evening Worship, 7:30 p.m.
Preacher: Mr. F. E. Anfield.
Subject: "Reaping the Harvest."

Anthems by Senior Choir:
"Great and Marvellous."
"Praise the Lord."
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SATURDAY SERMON

"BUT WHERE ARE THE NINE?"—Luke 17:17
(By REV. R. A. WILSON, First United Church)

I hope no one is misled by the title of this sermon. It isn't about a missing baseball team. The phrase, "But where are the nine?" comes from the story of the cleansing of the ten lepers. Chapter XVIII of St. Luke's gospel tells how ten lepers came to Jesus seeking to be healed of their terrible disease. Jesus told them to go and show themselves to the priests as the law required of lepers who were cleansed. As they walked the ten were healed. Ten were healed but only one turned back to thank the Lord. The fact that Jesus appreciated a thankful spirit is supported by His question: "But where are the nine?"

Tomorrow is Thanksgiving Sunday and the story of the lepers will be repeated. About one in ten will return to give thanks to the Lord. It seems incredible that ten men healed of leprosy would neglect to thank the one who cured them. It is equally unbelievable that our overstuffed countrymen will fail to give thanks to the God who has given us all things. Yet, unbelievable as it is, it will be a sensational day if more than one in ten of our fellow citizens say "thank you" in any special way tomorrow.

Some, of course, will say they can thank God just as heartily from a comfortable place on a spring-filled mattress. Perhaps it's true, but will they? The devotion of some nominal Christians reminds one of the story of the young Romeo who was writing his lady friend a love letter in which he said among other things the following: "I would climb the highest mountain, or swim to widest ocean just for one smile from your sweet lips." The letter ended with this postscript: "If it doesn't rain Saturday night, I'll be over to see you."

As a people we have a great deal to be thankful for. The world is without houses but we have houses. The world is unclothed but we are well clad. The world is hungry but we are well fed. The list is almost inexhaustible. Even our children, the most amazing of all blessings, seem to be better behaved than they were a year ago. We

certainly ought to give thanks. We ought to give it with humility for how can we act as if what we had was ours by right? By what special merit do we deserve to be so well off? The very least we can do to be thankful.

When our world is saved from its hunger and its war it will be saved by men like the one who returned to say "thank you." Unthankfulness is a kind of atheism. Nothing else so completely denies God. And, like other atheisms, unthankfulness leads to idolatry. It leads to that particular kind of idolatry by which a man mistakes himself for God. It is the thankful man who can help to save the world, for the thankful man knows that all power and wealth and all things are a trust from God to be used for His children.

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—Jno. 6:29

SUNDAY OCT. 12, 1947

12:15 p.m.—Sunday School

7:30 p.m.—Gospel Service.

Subject:

"LOVE—REDEMPTION'S SONG."

Speaker: Mr. A. Ewald.

WEDNESDAY

8:00 p.m.—Prayer Meeting.

FRIDAY

3:30 p.m.—Mission Band

7:00 p.m.—Junior Young Peoples.

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