

THE CHRISTIAN WORKERS MAGAZINE

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THE BUSINESS MANAGER HAS ARRANGED TO PURCHASE A LARGE NUMBER OF FIRST-CLASS PIANOS AS PREMIUMS FOR SUBSCRIPTIONS TO THE CHRISTIAN WORKERS MAGAZINE, AS PER ADVERTISEMENT ON PAGE 230.

THIS OFFER IS SO GOOD IN EVERY WAY THAT WE CONFER A FAVOR ON OUR READERS BY THUS EMPHASIZING IT HERE.

SOME ARE TAKING HOLD OF IT, BUT WE ARE READY TO MEET AS LARGE A DEMAND AS MAY BE MADE. YOUR HOME WOULD BE ENRICHED BY A GOOD PIANO, OR YOUR CHURCH, MISSION OR SUNDAY-SCHOOL MAY NEED ONE. HERE IS AN OPPORTUNITY TO SECURE IT WITHOUT THE OUTLAY OF A DOLLAR ON YOUR PART; AND BESIDES, YOU MAY BE THE MEANS OF INTRODUCING TWO HUNDRED COPIES OF THIS MAGAZINE INTO AS MANY HOMES, WITH ITS MONTHLY MESSAGE OF BIBLE TEACHING, SPIRITUAL QUICKENING, AND EVANGELISTIC NEWS, FOR WHICH THOUSANDS OF SOULS MAY RISE UP TO BLESS YOU.

 TO STIMULATE VIGOROUS ACTION AT ONCE WE HEREBY OFFER ONE OF THESE PIANOS TO THE PERSON OR ORGANIZATION SENDING US THE FIRST (O-N-E) HUNDRED SUBSCRIPTIONS. WITH CASH FOR SAME, PRIOR TO DECEMBER 1, 1910.

WRITE THE BUSINESS MANAGER

for the rights of God, and their profound faith in God was the foundation of the Pilgrims' respect for the rights with which they perceived that God had endowed other men and of their courage in maintaining and defending their own. The most significant and remarkable phrases in that immortal compact are those in which they declared that their purpose in coming to

America was "for the glory of God and the advancement of the Christian faith."

We believe that all the most profound historians and other students of that period acknowledge that the religious character of the Pilgrims had more to do with their ultimate contribution to human welfare than their political ideas.

Neglect of Thanksgiving Day.

THÉODORE L. CUYLER

IT is a lamentable fact that of late the Thanksgiving Day has been losing somewhat of its ancient authority and its religious character. Its sacred unaction is departing; it is suffering a desecration very similar to the growing desecration of God's holy Sabbath.

Some people do not observe the Thanksgiving Day at all. Multitudes make it only a holiday for boisterous frolics and jovial convivialities. It has been a grievous scandal that a day set apart for honoring God has been dishonored by contending college clubs, who have gathered vast crowds to witness football games, with attendant betting and gambling, and too often a carnival of drunkenness. All college authorities should sternly forbid such disgraceful desecrations of the day. There are many innocent and wholesome recreations that the overworked classes may indulge in that leave no "redness of eyes" or remorse of conscience.

A SERIOUS BLOW.

The serious blow that has been dealt to Thanksgiving Day by too many good people has been the neglect to "assemble themselves in houses of worship, and render thanks to Almighty God" for a year of mercies and unnumbered blessings. Except when some unusual topic is announced by some eloquent pulpiteer, the congregations are slender, and the service too often is perfunctory and lifeless.

Ministers frequently fail to give a

right direction to the service. One man devotes the day to a political harangue; another one relieves himself of some pent-up thoughts on some secular topic that he would be afraid to drag into his pulpit on the Sabbath; another one shuts up his church and takes a holiday. Unless Christ's ministers honor the day as it ought to be, it will soon fall into general dishonor and contempt.

CONGENIAL THEMES.

Why should any pastor fail to find congenial themes to kindle his own soul, and to attract, and arouse, and edify his congregation? Surely on one day in 365 he should be able to attune his heart to the melodies of praise. Let him open his Psalter and note how many hundreds of its verses have the same jubilant refrain: "Praise ye the Lord"; "It is a good thing to give thanks unto the Lord"; "Forget not all His benefits"; "Whoso offereth the sacrifice of thanksgiving, glorifieth Me." Let him recall the many incidents of the past twelve-month that demand heartfelt gratitude.

We do not praise God enough, either in the sanctuary or in our own homes. The apostle's injunction is, "In everything give thanks!" That is the true pitch for a rousing, warming, soul-lifting sermon to all sorts and conditions of people. Some have had a year of trials and bereavements; they need to be cheered up. Others are perplexed

by mysterious providences; they need to be reminded that behind the clouds still reigns and shines the infinite Love. If the year has brought to some

full barns and large bank deposits, it is a good time to exhort to large consecrations of "tithes for God's storehouse."

Epochal Crises, Past and Future.

GRANT STROH

(The author of this deeply interesting article is a Presbyterian pastor, at one time a professor in Kendall College, Oklahoma, and an exceedingly able and enthusiastic Bible student.—EDITORS.)

STUDENTS of Bible history find the career of the human race upon the present earth divided into clearly defined eras or dispensations, which successively contain the different plans that God is using to test man and to help forward the world's redemption. In them every possible and favorable condition is given man to show what he can do to regain the lost Paradise. Through the long series of repeated failures and divine interventions man at length will come back to full confidence in God and to a glad acknowledgment that His way for man is the best way.

A DISPENSATION NOT AN EPOCH.

It is not concerning these dispensations that I wish to write, but rather of the briefer, more acute, more interesting, more vital portions of sacred history, at the points where these dispensations touch and tangle and form the massive upheavals of history, corresponding to our great continental divides. These points of contact and transition of the dispensations form the great *epochal crises* of history. A correct understanding of these epochal periods is important, for two of them are still in the future and furnish a key to unlock some difficult portions of God's Word.

Ordinarily the course of history is like a western prairie, with its far stretches of plain and field becoming

more or less broken towards the horizon. These hills may assume to us the appearance of mountains, but in comparison with the rugged, precipitous, volcanic ranges of the Rockies the heights of the broken prairies are merely foothills. Likewise the leading events of the dispensations may appear to us momentous; but from the rugged heights of the supernatural events of the epochal crises they dwindle into the insignificance of the foothills.

In these epochal periods the natural course of history is diverted into new and better channels; in them occur

the most unusual and catastrophic events of history; in them culminates the struggle between the good and evil of each preceding dispensation; in them God directly intervenes to check and to overthrow the wrong by punitive judgments in order to separate and save His own people who become the holy seed of a new dispensation.

EPOCHS AFFECT NOT A NATION BUT THE RACE.

These epochs are not national, but racial. However local the events in themselves, they are race wide in their intent, and sometimes in their extent. The entrance of sin into the garden in Eden, and the judgments which followed, grievously afflicted the entire race. Whether the flood was universal or not, its effect upon the entire race was the same. The judgment upon the



GRANT STROH.