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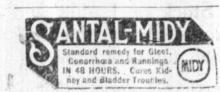
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WAS HARVEST HOME AR

THAT WAS CHARACTER OF FIRST THANKSGIVING DAY OF 1621.

SO SAYS REV. DE WITT TALMAGE

The Divine Describes the Similiarties and Contrasts Between the Present Day Celebration and That of the Pilgrim Fathers of the Seventeenth Century-A Vivid Sketch to Text of "Be Thankful Unto Him."

Entered According to Act of Parliament of Can-aga, in the year 1902 by William Baily, of To, ronto, at the Dep't of Agriculture. Ottawa.

Chicago, Nov. 23.-The similarities and the contrasts of the approaching nniversary with that celebrated by the pilgrim fathers of the seventeenth century are vividly sketched in this ermon by Rev. Frank De Witt Talmage on the text Psalm c, 4, thankful unto him.'

Thanksgiving day of 1620 is the theme to-day. Plymouth rock is the pulpit. The mighty trees of the American forests are the massive pillars of the sanctuary. The waves of the fathomless deep, with their white fingers of foam, playing upon the many keys of projecting rock, shall lead in the singing. The bold, bluff hillsides overlooking the harbor of Plymouth shall be the auditorium. And we shall gather within these four walls as worshippers the stern faced, iron muscled and godly voyagers of the little sailing ship Mayflower, whose sacrifices made the pilgrims first Thanksgiving day a possibility. Surely, if Governor Bradford and Elder Brewster and Captain Miles Standish and Edward Winslow and Isaac Allerton and John Alden and that little band of twoscore and ten men and women and children had anything to be thankful for 281 years ago we now living ought to welcome the Thanksgiving day of 1902 with open arms. After the exnames have made the Plymouth col-

ony immortal, we should never cease to thank God for the goodnesses and the mercies he has showered upon us and this land during the past twelve The first Thanksgiving day was really a harvest home festival. On that memorable morning the new governor-for John Carver, the first governor, had lately died-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 fed 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. and troubles the pilgrim fathers had many, many blessings surrounding them on that first Thanksgiving day. could ultimately earn a competency And it is to catalogue some of their if not a superabundance. They thankancient 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 from 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. They thanked

shut, their sentinels on guard had to pray with their keen, vigilant eyes The pilgrim fathers on America's first Thanksgiving day rejoiced because their harvests were all gather-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 in the rigid observance of the Lord's day as a day of rest, Homer J. Webster tells us that as a result of teachings in the latter part of their first century in America a "Captain Kemble of Boston, who kissed his wife on his doorstep on Sunday on his return from a three years' absence, was fined for 'lewd and un-seemly behavior,' ' and that a Dunstable soldier was fined 40 shillings 'for wetting a piece of an old hat to put into his shoes to protect his foot on the Lord's day." But, though the pilgrim fathers were strict observers of the Lord's day as a day of rest, they just as rigidly believed that the

other six days of the week should be

God for religious liberty, even though

the dead sleeping upon Burial Hill outnumbered the living. They thank-

ed God for religious liberty, even

though, to protect it, they had to go to church armed. While the main congregation prayed with their eyes

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They practically worked all the time except Sunday, and as a result of that first summer's work we find that those twenty-one men not only built seven houses and four public buildings, including the fort, but they also cleared much of that rough New England soil. They sowed twentyone acres with corn, six acres with wheat, rye and barley and surrounded their homes with garden plots. But after the pilgrim fathers had done all this work what was the reample of our noble ancestors, whose sult of their ingathered 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 white men gathered on Massachusetts land was very small. The New England pilgrims knew they did not have, as Joseph had in Egypt, their storehouses full enough to defy seven years of want. They know 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 live until the next harvest came round it was an impossibility to say." Yet those godly men on Pymouth's first Thanksgiving day given to them enough food up to the present time and a land where they

ed him for the past, they trusted God for the future My friend, there ought to be a lesson for you in the pilgrim's futhers' gratitude to God for the supplying of their necessary temporal wants You may not have a big bank account nor enough money to keep you in ease if you ceased to work; but. like the pilgrim fathers of old, on this Thanksgiving day of 1902 you can thank God that you have ome in which to live, no matter how numble that home may be. You can thank God that you have enough clothes to keep you warm and enough good, plain, wholesome food to eat. Should your table be simply spread you can thank God with the same humble, beautiful Christian spirit with which Elder William Brewster of Plymouth colony gave thanks. Although the bread supply and the coffee and tea supply and nearly all other supplies for months had failed, and he and his family for weeks at a time were compelled to live upon fish alone, yet William Brewster used to gather his children

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about his table and utter a devout

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oysters for breakfast, dinner and tea month in and month out, William Brewster used to thank God "that they were permitted to enjoy the abundance of the sea and the treasures hid in the sand."

The pilgrim fathers rejoiced be-cause they had removed their child-ren 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 children, on ac-count probably of the influence of their foreign surroundings, were not always of the same mind. Their sons and daughters sometimes drifted away from the principles of their fathers. They not only fell into the sinful habits of this European city, but they married the sons and daughters of the foreigners. They enlisted in the foreign navies and went forth as free lances to the foreign wars, and it was in order to save their own flesh and blood from the sinful contact of the "uncircumcised Philistines," as well as for religious liberty, that the pilgrim fathers turned their backs upon the land of their adoption and the homes of their friends. 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 not an oddity and practically monopolized, as of old, by a few vestal virgins consecrated to life-long service in a heathen temple? Can we not thank God that our children are not breathing the morally depraved atmosphere of some less fortunate and whose daughters are sold like hattels, never even seeing nuptial day, and where a wife is regarded as disgracing a family when she becomes the mother of a daughter in-

stead of a son? We place a priceless value upon the physical lives of our children. Shall we not also place a priceless value upon their spiritual welfare? How nuch we value them few of us realize until we are brought face to face with the sore trial of parting from years ago. I never do so now after the following experience: I had been visiting my mother in the east and was returning with my wife and little daughter to my Pittsburg home. Being very tired from overwork, I lay down in the cars to sleep. Meanwhile smile at a stern faced man reading across the aisle. She held out her hands for him to take her. After awhile his face lighted up with an after hour. As we neared the Smoky City this stern faced man came to me and said: "Young man, I do not know who you are, but here is my card. I am one of the wealthiest men in Milwaukee. I have everything that money can buy, but I have a home without any children. Young man, you can thank God that you have a family. And if you are willing to give me this baby and let me adopt her I will give you a certified cheque for \$50,000, and she shall be my daughter and inherit all that I

have." Of course I refused the offer. I told that man there was not nough money in all the treasury of the United States to buy my flesh and blood, and, though you may laugh when'I talk about my \$50,000 baby, yet I am not putting any higher valuation upon the physical lives of any one of my children than every father sitting before me to-day would upon his. If we parents thus place so high our physical valuation of our children, shall we not also place just as high the spiritual valuation? Like the pilgrim fathers of old, shall we not rejoice this coming Thanksgiving day because our children are not only living in Christian homes, but also in Christian neighborhoods and under the shadow of the spires of Christian churches? Shall we not rejoice because on account of being born in a Christian land they may the more easily learn to love Christ? Shall we not rejoice that on account of their spiritual advantages after their life's work is done they will associate with us in the great harvest home, where an eternal Thanksgiving day shall be spent in the green pastures and by the still waters of heaven? The pilgrim fathers rejoiced in the hope that they should soon 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 part—120 men, women and children came first. The vast majority of that community, remained behind. And so these American palgrims on Plymouth's first Thanksgiving day were living in the hope that John Robin-son 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 has 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 new world. But they did know, and they rejoiced in the knowledge, that, whether at the foot of Plymouth rock or at the foot of the great white throne of God, they would meet again. And if they did not meet again until they were re-united in that better land, then they would there meet to part no more.

My friends, cannot we rejoice in the

meet our redeemed loved ones? Can

we not rejoice that when we meet

them we shall part no more? Thanks-

giving day without this blessed be-

lief would be to us a meaningless

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u or American festivais as holiday from school, a day for football match, a day when they can eat a big turkey dinner, but most of us will think of Thanksgiving dinner as a day for when we would be willing to give all we owned if we could only bring back some who have to ever gone from

But with the condort of the bless ed gospel how our sorrows can be turned to joy! Mother, father, brother, sister, husband, wife and child, shall we never, never meet you again? "Yes, yes!" answer the pil-grim 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 hope with which we parted from our dear ones as we set sail from Holland's shores we would tell thee, troubled hearts of 1902, we shall all, yea, all, neet again.'

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 worshiped 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 them. I used to consider myself a of the turkey to the different mempoor man financially until a few bers 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 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 my little baby daughter began to the larger side I want you to let me make this wish: "May the many blessings which God has showered upon you during the last twelve awhile his face lighted up with an months soften your heart in grati-answering smile. He took the baby tude to him. May the vacant chairs on his lap and played with her hour in you dining room teach you that short. Therefore, may you here and ow 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 world at large as were the pilgrim fathers to principles which they established. And may the sweet and holy faith of Plymouth's first Thanksgiving day rest and abide with you forever. May God bless us this morning as we use the tear stained and blood reddened rock of Plymouth for a pul-

NOT FOUND YET

The Case of Indigestion that Dodd's Dyspepsia Tablets Cannot Cure-Haliburton Man Tells How His Sufferings Were Relieved.

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hard. "I was hardly able to get around when I commenced using Dodd's Dyspepsia Tablets. After using half a box I felt much better and was soon well and felt like a new man." Dodd's Dyspepsia Tablets rest and recuperate the stomach. They have yet to find the case of Indigestion they cannot cure.

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