PREACHES

A Sermon Suggested by a Visit

ROOKLYN, Sept. 9.—The great organ, proved and enlarged, rolled out with w power the long meter doxology at the opening of the service in the Brooklyn Tabernacle today. The great auditorium was thronged and overflowing. The Rev. T. De Witt Talmage, D.D., has returned from his summer vacation, during which he has spoken in many parts of the country, and shaken hands, he says, with about a hundred thousand people. He closed his tour by a visit to the wilderness in upper New York state, and spending some time among the hunters. This morning he expounded passages illustrative of Solomon's acquaintance with natural history.

His text was Psalm xlii, 1: "As the Plart panteth after the water brooks, so panteth my soul after thee, O God." The great preacher said:

avid, who must sometime have seen er hunt, points us here to a hunted making for the water. The fasciunimal called in my text the hart. ame animal that in sacred and literature is called the stag, the the hind, the gazelle, the reinn central Syria in Bible times re whole pasture fields of them, mon suggests when he says; "I you by the hinds of the field." tlers jutted from the long grass lay down. No hunter who has ong in "John Brown's track" onder that in the Bible they classed among clean animals, ne dews, the showers, the lakes ed them as clean as the sky. n Jacob, the patriarch, longed for on, Esau shot and brought home a of the restored cripple of millennial s to the long and quick jump of the saying: "The lame shall leap as a . * Solomon expressed his disgust at hunter who, having shot a deer, is too

lazy to cook it, saying: "The slothful man roasteth not that which he took in hunting." But one day David, while far from the home from which he had been driven, and sitting near the door of a lonely cave where he lodged, and on the banks of a pond or river, hears a pack of hounds in swift pursuit. Because of the previous silence of the forest the clangor startles him, and he says to himself: "I wonder what those dogs are after." Then there is a crackling in the brushwood, and the loud breathing of some rushing wonder of the woods, and the antlers of a deer rend the leaves of the thicket, and by an instinct which all hunters recognize, plunges into a pond or lake or river to cool its thirst, and at the same time by lung. A man with one lung, but God | most speed through thicket and gorge, its capacity for swifter and longer swim- with him, is better off than a godless and with the breath of the dogs on its ming, to get away from the foaming harriers. David says to himself: "Aha, been for a long time sailing around Cape that is myself! Saul after me, Absalom | Fear when you ought to have been sailafter me, enemies without number after ing around Cape Good Hope. Do not me, I am chased, their bloody muzzles | turn back, but go ahead. The deer will at my heels, barking at my good name, accomplish more with its swift feet than Barking after my body, barking after my soul. Oh, the hounds, the hounds! But that washes the lathered flanks, and it in the deep, wide lake of God's mercy and consolation escape from my pursuers! Oh, for the waters of life and rescue!

As the heart panteth after the water brooks, so panteth my soul after thee, O God." I have just come from the Adirondacks and the breath of the balsam and them, they are full up to the top of the spruce and pine is still on me, The Adirondacks are now populous with hunters, and the deer are being slain by the score. Talking a few days ago with a hunter, I thought I would like to see whether my text was accurate in its allusion, and as I heard the dogs baying a little way off and supposed they were on the track of a reindeer, and I said to the hunter in rough corduroy, "Do the deer always make for the water when they are pursued?" He said, "O, yes, mister; you see, they are a hot and thirsty animal, and they know where the water is, and when they hear danger in the distance they lift their antlers and snuff the breeze and start for the Racquet, or Loon, or Saranac, and we get into our cedar shell boat or stand by the 'runaway' with rifle loaded ready to

blaze away." My friends, this is one son why I like the Bible so muchallusions are so true to nature. Its tridges are real partridges, its s, real ostriches, and its reindeer, reindeer. I do not wonder that this red glory of the text makes the huneye sparkle and his cheek glow and iration quicken. To say nothing refulness, although it is the most all game, its flesh delicious, its ed into human apparel, its ned into bow strings, its anlandles on cutlery, and the its horns used as a restorafrom the name of the hart hartshorn. But putting aside de out of gracefulness and elas-What an eye, with a liquid s as if gathered up from a hunkes of sunset! The horns, a branching into every possible and after it seems done.

into other projections of a tree of polished bone, pride, or swung down for It is velocity embodied, monated. The enchant-Eye lustrous in life The splendid anind attitude, and locosched in the grass , or a living bolt shot or turning at bay to or rearing for its last t of the trapper.

very picture cone. But only when, after miles of pursuit, with heaving sides and lolling tongue and eyes swimming in death the stag leaps from the cliff into Upper Saranac, can you realize how much David had suffered from his troubles and how much he wanted God when he expressed himself in the words of the text: "As the hart panteth after the water brooks, so panteth my soul

after thee, O God." Well now, let all those who have coming after them the lean hounds of poverty or the black hounds of persecution or the spotted hounds of vicissitude or the pale hounds of death or who are in any wise pursued, fly to the wide, deep, glorious lake of divine solace rescue. The most of the men and women whom I happen to know at different times, if not now have had trouble after them, sharp muzzled troubles, swift troubles, all devouring troubles. Many of you have made the mistake of trying to fight them. Somebody meanly attacked you, and you attacked them; they depreciated you, you depreciated them; or they overreached you in a bargain, and you tried, in Wall street parlance, to get a corner on them: or you have had a bereavement, and instead of being submissive, you are fighting that bereavement; you charge on the doctors who failed to effect a cure; or you charge on the carelessness of the railroad company through which the accident occurred; or you are a chronic invalid, and you fret and worry and scold and wonder why you cannot be well like other people, and you angrily charge on the neuralgia or the laryngitis or the ague or the sick headache. The fact is you are a deer at bay. Instead of running to the waters of divine consolation, and slaking your thirst and cooling your body and soul in the good cheer of the Gospel, and swimming away into the mighty deeps of God's love, you are fighting a whole kennel of harriers. A few days ago I saw in the Adirondacks a dog lying across the road, and he seemed unable to get up, and I said to some hunters near by: "What is ick. Isaiah compares the sprightli-of the restored cripple of millennial swered: "A deer hurt him." And I saw he had a great swollen paw and a battered head, showing where the antiers struck him. And the probability is that some of you might give a mighty clip to your pursuers, you might damage their business, you might worry them into ill health, you might hurt them as much as they have hurt you, but, after all, it is not worth while. You only have hurt a hound. Better be off for the Upper Saranac, into which the mountains of God's eternal strength look down and moor their shadows. As for your physical disorders, the worst strychning you can take is fretfulness, and the best med-icine is religion. I know people who were only a little disordered, yet have fretted themselves into complete valetudinarianism, while others put their trust in God and came up from the very shadow of death, and have lived com-

with its horns. I saw whole chains of lakes in the look there," says David, "that reindeer | Adirondacks, and from one height you has splashed into the water. It puts its can see thirty, and there are said to be hot lips and nostrils into the cool wave over eight hundred in the great wilderness. So near are they to each other swims away from the fiery canines, and that your mountain guide picks up and it is free at last. Oh, that I might find carries the boat from lake to lake, the small distance between them for that reason called a "carry." And the realm of God's word is one long chain of bright, refreshing lakes; each promise a lake, a very short carry be-tween them, and though for ages the pursued have been drinking out of green banks, and the same David describes them, and they seem so near together that in three different places he speaks of them as a continuous river. saying: "There is a river the streams whereof shall make glad the city of God;" "Thou shalt make them drink of the rivers of thy pleasures;" "Thou greatly enrichest it with the river of God which is full of water."

fortably twenty-five years with only one

man with two lungs. Some of you have

But many of you have turned your back on that supply, and confront your trouble, and you are soured with your circumstances, and you are fighting society, and you are fighting a pursuing world, and troubles instead of driving you into the cool lake of heavenly comfort, have made you stop and turn round and lower your head, and it is simply antler against tooth. I do not blame you. Probably under the same circumstances I would have doe worse. But you are all wrong. You need to do as the reindeer does in February and March-it sheds its horns. The Rabbinical writers allude to this resignation of antlers by the stag when they say of a man who ventures his money in risky enterprises, he has hung it on the stag's horns; and a proverb in the far east tells a man who has foolishly lost his fortune to go and find where the deer shed her horns. My brother, quit the antagonism of your circumstances, quit misanthropy, quit complaint, quit pitching into your pursuers, be as wise as, rext spring, will be all the reindeer of the Adirondacks. Shed

your horns. But very many of you are wronged of the world-and if in any assembly between Sandy Hook, New York, and Golden Gate, San Francisco, it were asked that all those that had been sometimes badly treated should raise both their hands, and full response should be made, there would be twice as many hands lifted as persons present-I say many of you would declare: "We have always done the best we could and tried to be useful, and why we should become the victims of malignment, or invalidism, or mishap, is inscrutable." Why do you net know that the finer a deer, and the more elegant its proportions, and the more beautiful its bearing, the more anxious the hunters and the hounds are to capture it. Had that roebuck a ragged fur and broken hoofs and an obliterated eye and a limping gait the hunters would have said: "Pshaw! don't let us waste our ammunition on a sick deer." And the bounds would have sick deer." And the hounds would have given a few sniffs of the track and then darted off in another direction for better game, But when they see a deer with

richest pasture that could be nibbled from the bank of rills so clear they seem to have dropped out of heaven, and the stamp of its foot defies the jack shooting lantern and the rifle, the horn and the hound, that deer they will have if they must needs break their neck in the rapids. So if there were no noble stuff in your make up, if you were a bifurcated nothing, if you were a forlorn failure, you would be allowed to go undisturbed; but the fact that the whole pack is in full cry after you is proof positive that you are splendid game and worth capturing. Therefore sarcasm draws on you its "finest bead." Therefore the world goes gunning for you with its best Maynard breech loader. Highest compliment is it to your talent, or your virtue, or your usefulness. You will be assailed in proportion to your great achievements. The best and the mightiest being the world ever saw, had set after him all the hounds, terrestrial and diabolic, and they lapped his blood after the Calvarean massacre. The world paid nothing to its Redeemer but a bramble and a cross. Many who have done their best to make the world better have had such a rough time of it that all their pleasure is in anticipation of the next world, and they could express their own feelings in the words of the Baroness of Nairn at the close of her long life:

Would you be young again So would not 1; One tear of memory gives, Onward I'll hie; Life's dark wave forded o'er, All but at rest on shore; Say, would you plunge once more, With home so nigh?

If you might, would you now Retrace your way? Wander through stormy wilds, Faint and astray? Night's gloomy watches fled, Morning all beaming red, Hope's smile around us shed, Heavenward, away!

Yes; for some people in this world there seems no let up. They are pursued from youth to manhood, and from manhood into old age. Very distinguished are Lord Stafford's hounds, and Earl of Yarborough's hounds, and the Dake of Rutland's hounds, and Queen Victoria pays \$8,500 per year to her master of buckhounds. But all of them put together do not equal in number, or speed, or power to hunt down, the great kennel of hounds of which sin and trouble are owner and master.

But what is a relief for all those pur-

suits of trouble, and annoyance, and pain, and begavement? My text gives it to you in a word of three letters, but each letter is a chariot if you would triamph, or a throne if you want to be crowned, or a lake if you would glake your thirst-yea, a chain of three letters -G-o-d, the one for whom David longed, and the one whom David found. You might as well meet a stag which, after its sixth mile of running at the topheels, has come in full sight of Scroon lake and tried to cool its projecting and blistered tongue with a drop of dew from a blade of grass, as to attempt to satisfy an immortal soul, when flying from trouble and sin, with anything less deep, and high, and broad, and immense, and infinite, and eternal than God. His comfort, why it embosoms all distress. His arm, it wrenches off all bendage. His hand, it wipes away all tears. His Christly atonement, it makes us all right with the past, and all right with the future, and all right with God, all right with man, and all right forever. Lamartine tells us that King Nimrod said to his three sons: "Here are three vases, and one is of clay, another of amber, and another of gold. Choose now which you will have." The eldest son, having the first choice, chose the vase of gold, on which was written the word "empire," and when opened it was found to contain human blood. The second son, making the next choice, chose the vase of amber, inscribed with the word "glory," and when opened it contained the ashes of those who were once called great. The third son took the vase of clay, and opening it, found it empty, but on the bottom of it was inscribed the name of God. King Nimrod asked his courtiers which vase they thought waighed the most. The avaricious men of his court said the vase of gold. The poets said the one of amber. But the wisest men said the empty vase, because one letter of the name of God outweighed a universe.

For him I thirst; for his grace I beg; on his promise I build my all. Without him I cannot be happy. I have tried the world, and it does well enough as far as it goes, but it is too uncertain a world, too evanescent a world. I am not a prejudiced witness. I have nothing against this world. I have been one of the most fortunate, or, to use more Christian word, one of the most blessed of men, blessed in my parents, blessed in the place of my nativity, blessed in my health, blessed in my field of work, blessed in my natural temperament, blessed in my family, blessed in my opportunities, blessed in a comfortable livelihood, blessed in the hope that my soul will go to Heaven through the pardoning mercy of God, and my body, unless it be lost at sea or cremated in some conflagration, will lie down in the gardens of Greenwood among my kindred and friends, some already gone and others to come after me. Life to many has been a disappointment, but to me it has been a pleasant surprise, and yet I declare that if I did not feel that God was now my friend and ever present help, I should be wretched and terror struck. But I want more of him. I have thought over this text and preached this sermon to myself until with all the aroused energies of my body, mind and soul, and I can cry out: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Through Jesus Christ make this God your God and you can withstand anything and every-thing, and that which affrights others will inspire you. As in time of earth quake when an old Christian woman was asked whether she was scared, anwas asked whether she was scared, answered: "No, I am glad that I have a God who can shake the world," or, as in a financial panic, when a Christain merchant was asked if he did not fear he would break, answered: "Yes, I shall break when the fifteenth Palm breaks

antlers lifted in mighty challenge to earth and sky, and the sleek hide looks as if it had been smoothed by invisible hands, and the fat sides inclose the tian men and women, pursued of and thou shalt glorify me." O Christian men and women, pursued of annoyances and exasperations, remember that this hunt, whether a still hunt or a hunt in full cry, will soon be over. If ever a whelp looks ashamed and ready to slink out of sight it is when in the Adirondacks a deer by one long, tremendons plunge into Big Tupper lake gets away from him. The disappointed canine swims in a little way, but, defeated, swims out again and cringes with humiliated yawn at the feet of his master. And how abashed and ashamed will all your earthly troubles be when you have dashed into the river from under the throne of God, and the heights and depths of heaven are between you and your pursuers. We are told in Revelation xxii, 15: "Without are dogs," by which I conclude there is a whole kennel of hounds outside the gate of heaven, or, as when a master goes in a door his dog lies on the steps waiting for him to come out, so the troubles of this life may follow us to the shining door, but they cannot get in. "Without are dogs!" I have seen dogs and owned dogs that I would not be chagrined to see in the heavenly city. Some of the grand old watch dogs who are the constabulary of the homes in solitary places, and for years have been the only protection of wife and child; some the shepherd dogs that drive back the wolves and bark away the flocks from going too near the precipice; and some of the dogs whose neck and paw Landseer, the painter, bus made immortal, would are shut-ting them out from the gate of shining pearl. Some of those old St. Bernard dogs that have lifted perishing travelers out of the Alpine snow; the dog that John Brown, the Scotch essayist, saw ready to spring at the surgeon lest, in removing the cancer, he too much hurt the poor woman whom the dog felt bound to protect; and dogs that we caressed in our childhood days, or that in later time lay down on homes were desolated. I say, if some soul entering heaven should happen to leave the gate ajar and these faithful creatures should quietly walk in, it would not at all disturb my heaven. But all those human or brutal hounds that have chased and torn and lacerated the world; yea, all that now bite or worry or tear to pieces, shall be prohibited. "Without are dogs!" No place there for harsh critics or backbiters or despoilers of the reputation of others. Down with you to the kennels of darkness and despate! The hart has reached the eternal water brooks, and the panting of the long chase is quieted in still pastures, and "There shall be nothing to hunt or destroy in all God's holy mount,"

Oh, whon some of you get there it will be like what a hunter tells of when hundred miles, as he thought, from any other human beings. He was startled one day as he heard a stepping on the ice, and he cocked the rifle ready to meet anything that came near. He found a man, barefooted and insane from long exposure, approaching him. Taking him into his cance and kindling fires to warm him, he restored him and found out where he had lived, and took him to his home and found all the village in great excitement. A hundred men were searching for this lost man, and his Main Street family and friends rushed out to meet him, and, as had been agreed, at his first appearance bells were rung and guns were discharged and banquets spread, and the rescuer loaded with presents. Well, when some of you step out of this wilderness, where you have been chilled and torn and sometimes lost amid the icebergs, into the warm greetings of all the villages of the glorified, and your friends rush out to give you welcoming a kiss, the news that there is another soul forever saved will call the eaterers of heaven to spread the banquet, and the bell men to lay hold of the rope in the feast, and the bells clang from the towers, it will be a scene so uplifting I pray God I may be there to take part in the celestial merriment. And now do you not think the prayer in Solomon's song, where he compared Christ to a reindeer coming down in the night to pasture on the plains, would make an exquisitely appropriate peroration to my sermon: "Until the day break and the shadows flee away, be thou like a roe or a young hart upon the mountains of Bether."

A Pathetle Tale from Australia.

The other day a leading Sydney solicitor received instructions from London to hunt up a young man who had quitted London ten years previously, and a draft for £300 was inclosed to pay his passage home. After a course of advertising a member of a charitable society called in and directed the solicitor to a certain hovel in lower Alexandria, Sydney. The solicitor, knowing the "lay" of the solicitor, knowing the "lay" of the country, judiciously sent his clerk down to catch the fever instead of doing it in person.

the barbarous region, dodging through back lanes and over much viscos through broken fences that hung wearily and lopsidedly amid abysses of mud, and at last he arrived at a hut which boasted a last he arrived at a hut which boasted a box and a pile of rags and straw for its sole furniture. A weary woman, who had once been handsome, and who under handsome happier auspices would be handsome again, begged that they should not be turned out of their dismal abode until her husband was better, and a hollow eyed invalid stretched on a pile of rags in the corner echoed the petition. And these two were the heirs to a fortune of £30,000. - Sydney (Australia) Bulletin,

Men Servants the Hage.

Men servants are now the rage among rich people. Families that formerly employed girls are discarding them now in favor of neat, handy, good looking men. These are kept in swallowtails all the time, and they answer the door, wait on table, clean the knives and forks, brush boots and clothes and go out with the carriage as footmen. The result of this has been that there are twice the number of women out of employment here now than ever before. The intelligence offices are overcrowded with them .-New York Star.

Lord Tennyson has passed upon his 80th year with a light heart.

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