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(Continued from first page.)

well like other people, and you angrug charge on the neuralgia or the laryngitis or the ague or the sick headache. 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. Some time ago I saw in the Adiron dacks a dog lying across the road, and he

seemed unable to get up, and I said to some hunters, "What is the matter with that dog?" They answered, "A deer hurt him," and I saw he had a swollen paw and a battered head, showing where the antlers struck him. And the probability is that some of you might give t 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 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 phys ical disorders, the worst strychnine 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 valetudinarian Ism, while others put their trust in God and came up from the very shadow of death and have lived comfortably 25 years with only one lung. A man with one lung, but God with him, is better off than a godless man with two lungs. Some of you have been for a long time sailing around Cape Fear when you ought to have been sailing around Cape Good Hope. Do not turn back, but go ahead. The deer will accomplish more with its

Lakes of God's Word. There are whole chains of lakes in the Adirondacks, and from one height you can see 30 lakes, and there are said to be over 800 in the great wilderness. Se near are they to each other that your mountain guide picks up and 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, refreshlng lakes, each promise a lake, a very short carry between them, and, though for ages the pursued have been drinking out of them, they are full up to the top of the 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,

swift feet than with its horns.

which is full of water." 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 done 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 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 his horns. My brother, quit the antagonism of your circumstances, quit misanthropy, quit complaint, quit pitching into your pursuers. Be as wise as

next spring will be the deer of the Adi-

But very many of you who are wronged

of the world-and if in any assembly be-

rondacks. Shed your horns.

tween the Atlantic and Pacific oceans it were asked that all who had been bad ly 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 become the victims of ma-lignment or invalidism or mishap, is in-scrutable." Why, do you not know that the finer a deer and the more elegant its preportions 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 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 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 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 necks 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,

full cry after you is proof positive that you are splendid game and worth cap-Therefore sarcasm draws on you its "finest bead;" therefore the world goes gunning for you with its best Winchester breechloader. Highest compliment is it to your talent or your virtue or your use fulness.' 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, four spikes 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 would, if they could, express their own feelings in the words of the Baropess of Nairn, at the close of her long life, when asked if she would like to live her life over again:

but the fact that the whole pack is in

Would you be young again? So would not I. One tear of memory given Onward I'll hie. Life's dark wave forded o'er, All but at rest on shore, Eay, 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

are Lord Stafford's hounds and the Earl of Yarborough's hounds and the Duke of Rutland's hounds, but all of them out together do not equal, in number o 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 pursued of trouble and annoyance and pain and bereavement? My text gives it to you in a word of three letters, but each letter is a chariot if you would triumph, or a throne if you want to be crowned, or a lake if you would slake your thirstyea, a chain of three lakes-G-o-d, the one for whom David longed and the one the trolley car heart, the bicycle face, whom David found. You might as well and she thinks she's getting hay fever .meet a stag which, after its sixth mile of | Chicago Tribune.

running at the topmost speed through thicket and gorge and with the breath of

the dogs on its heels, has come in full sight of Schroon lake and try 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 embos-

oms all distress. His arm-it wrenches off all bondage. 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.

Nimrod and His Sons. Lamartine talls 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 weighed 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 uni-

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 a more Christian word, one of the most blessed of men-blessed in my parents, blessed in the place of nativity, blessed in my health, blessed in my fields 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 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 I can cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

I have a God who can shake the world,' or as in a financial panic, when a Chris "Without are dogs," by which I con-clude 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 cha-

grined to see in the heavenly city. Some of the grand old watchdogs who are the constabulary of the homes in solitary places and for years have been the only pretection of wife and child, some of the shepherd dogs that drive back the wolves and bark away the flock from going too near the precipice and some of the dogs whose neck and paw Landseer, the painter, has made immortal would not find me shutting them out from the gate of shining pearl. Some of those old St. Bernord 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 burt 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 the rug in seeming sympathy when our homes were desolated-

The Secure Haven.

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 dark ness and despair! The hart has reached the eternal water brooks, and the panting of the long chase is quieted in still pas tures, and "there shall be nothing to hur or destroy in all God's hely mount." Oh, when some of you get there it will be like what a hunter tells of when he was pushing his canoe far up north in the winter and amid the ice floes and a 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 : man, barefooted and insane from long exposure, approaching him. Taking him into his canoe and kindling fires to warm him, he restored him, found out where h 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 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 some times lost amid the icebergs, into the warm greetings of all the villages of the glorified, and your friends rush out to give you welcoming kiss, the news that there is another soul forever saved will call the caterers of heaven to spread the banquet and the bellmen to lay hold of the rope in the tower, and while chalices click at the feast and the bells clang from the turrets it will be a scene so up lifting 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 a reindeer in the night would make a 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

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The Safe Refuge. Through Jesus Christ make this God your God, and you can withstand any thing and everything, and that which affrights others will inspire you—as in time of earthquake, when an old Christian woman, asked whether she was scared, answered, "No; I am glad that tian merchant, asked if he did not fear he would break, answered, "Yes; I shall break when the Fiftieth Psalm breaks in the fifteenth verse, 'Call upon me in the day of trouble; I will deliver thee, 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 rondacks a deer by one long, tremendous 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 humil lating 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 pur-

We are told in Revelation xxii, 15,

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

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10.17 A. M.—Accom. for Union Bridge, York, October 19. Octtysburg.
2.25 p. m.—Accom. for Emory Grove.
3.32 p. m.—Express for York and B. & H. Div.
4.08 p. m.—Ex. Main Line Points, also Fred-4.08 P. M.—Ex. Main Line Points, also Frederick, Emmitsburg, Shippensburg and N & W. R. R.
5.16 P. M.—Accom. for Emory Grove.
6.10 P. M.—Accom. for Union Bridge.
11.25 P. M.—Accom. for Emory Grove.

Over.
2.35 P. M.—Accom, for Union Bridge,
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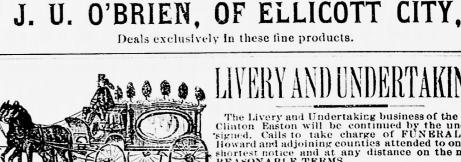
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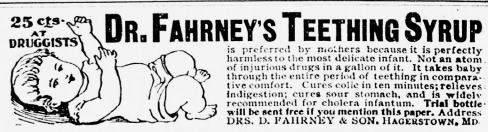
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