### DR. TALMAGE IN PARIS.

SEAMON OF THE BROOKLYN DIVINE PREACHED SUNDAY, JAN. 12.

The Text of the Discourse Was Found in Morand Rings Sty Sty St, and Hore for a Reant in Full-"How a Kinge Life Was

Panis, Jan. 19.—The Rev. T. De Wite Talmage; D. D., of Brooklyn, preached in this
oty today. He is making his way home,
which he expects to reach in the early part
of February. Dr. Talmage's text wha: "Jelimited a, the daughter of King Joram, sister
of Ahaziah, took Joash the son of Ahaziah,
and stole him from among the king's sons
which were slain; and they hid him, even
him and his nurse, in the bedchamber from
Athaliah, so that he was not slain. And he
was with her hid in the house of the Levil
ar years."—Il Kings, At. S. S. He said: years "- Il Kings, st, S, S, He said:

Grandmothers are more lenient with their Grandmothers are more lenient with their children's children than they were with their own. At forty years of age, if discipline be necessary, chartisement is used, but at seventy, the grandmother, looking upon the missionarior of the grandchild, is apologatic and disposed to substitute confectionery for whip. There is nothing more beautiful than this mallowing of old age toward childhood. Grandmother takes out her pocket handker whist and wipes her spectacles, and puts them on, and looks down into the face of her mischievous and rebollious descendant, and techievons and rebellions descendant, and macmovons and repetitous descendant, and eyes "I don't think he meant to do it; let aim off this time; I'll be responsible for his achavior in the future," My mother, with the second generation around her—a boisterone erew and one day: "I suppose they ought to be disciplined, but I can't do it. Grandmothers are not fit to bring up grandchildren." But here, in my text, we have a candmother of a different hue.

I have within a few days been at Jerusalem,

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where the occurrence of the text took place, and the whole seems came vividly before me while I was going over the site of the ancient emple and climbing the towers of the king's tes. Here in the text it is old Athaliah chance. Here in the text it is old Athaliah, the queenly muriteress. She ought to have been honorable. Her father was a king. Her husband was a king. Her son was a king. And yet we find her plotting for the extermi-nation of the online royal family, including her own grandchildren. The executioners' her own grandchildren. The executioners' here was sharponed. The palace is red with the blood of princes and princesses. On all adds are shricks, and honds thrown up, and Arngido, and death groun. No mercy! Kill! Kill! Hus while the tvory floors of the palace enn with carnage, and the whole land is under the shadow of a great horror, a fleet footed woman, a clergyman's wife, Johnsheha by same, stratthity approaches the imperial narsary, saines upon the grandchild that had cometow as yet escaped massacre, wraps it up bondarly but in husto, snuggles it against her, Airs down the palace states, her heart in her Charles lack who ha discovered in this Christian abduction. Got her out of the way as quick se you can, for she carries a precious burden, the present into the room of the ancient tem ple, the church of olden time, unwraps the young king and puts him down, sound asleep se he is, and inconscious of the paril that has been threatened; and there for six years he is secretal in that church apartment, Meanfaction, and thinks that all the royal family

young Jones to come forth and take the throne, and to push back into disgrace and death old Athaliah. The arrangements are tary come and take possession of the temple, ewear levally to the boy Joach and stand awords and the burnished shields! Everys thing is remly. Now Joach, half affrighted at the armed tramp of his defenders, scared at the vociferation of his admirers, is brought forth in full regulin. The seroll of authority to put in his hands, the coroner of governnt is put on his brow, and the people Anped, and waved, and hussand, and frump "What is that?" said Athaliah What is that sound over in the templet And she dies to see, and on her way you heard? You thought you had slain all the royal family, but Joach has come to light." Then the queenly murderess, frantic with rage, grathed her mantle and tore it to batters, and oried until she foamed at the mouth: "You have a business to crown my grandson. You have no right to take the government from my shoulders. Treasont "reason!" While she stood there orging that, the inflitery started for her arrest, and the took a short cut through a back door of the temple, and can through the royal stables; but the battle axes of the military fell on her in the bara fard, and for many a day, when the horses were being unlossed from the chartot, after drawing out young Joach, the flory monte would snort and rear passing the place, as they smell the place of the carriage.

The first thought I hand you from this subjust be that the extermination of righteons ness is an impossibility. When a woman is good, sho is and to be very good, and when the is bad, she is apt to be very bad, and this Athaliah was one of the latter sort. She would exterminate the last scion of the house of David, through whom Joses was to come There was plenty of work for embalmers and andertakers. She would clear the land of all (took fearing and (took loving people. She would put an end to everything that could In anywise interfere with her imperial erimmality. She folds her hands and says; whe work is done; it is completely done," Is lef In the swattling slothes of that church spartment are wrapped, the cause of God, and the cause of good government. That is the scion of the house of Parid; it is Joset, the Christian reformer; it is Joset, the friend of thou; it is Joseph, the demoraliser of faalitich idelater. Rock him funderly; nurse him gently Athaliah, you may kill all the other Children, but you cannot kill him, Eternal defenses are thrown all around him, and this Margyman's wife, Johoshoba, will snatch him op from the palace nursery, and will run down with him into the house of the Lord. and there she will hide him for six years, and at the and of that time he will come forth for your dethronoment and obliteration.

Wall, my friends, just as poor a botch does the world always make of extinguishing righteoneness Superstition rises up and myet "I will just put an end to pure religion." Comition slow forty thousand Christians, Phoclotian slow eight hundred and forty-done Chousand Christians. And the soythe of permoution has been swings through all the ages, and the flames hisself, and the gulliotine chapped, and the flastile ground; but did the force of Christianity exterminate tot Did they exterminate Alban, the first firtish sacrifice; or Kningline, the Swies reformer; or John Oldeastle, the Christian nobleman, of Abdallah, the Arabian marter; of Anne Askew, or Sanders, or Cranmer's Great work as one of sanders, or Crammer Great was at extermination they made of it. Just at the time when they thought they had stain all the royal family of Jesus, some Joach would spring up and out, and take the throne of power, and wield a very scepter of Chris-

Inhicity says: "I'll just exterminate the Bible," and the Scriptures were thrown into the street for the mote to trample on, and the street for the most to trampte on, and they were piled up in the public squares and set on fire, and mountains of indignant con-tempt were hurled on them, and learned uni-versities decreed the little out of existence. Thomas faine said; "In my 'Age of Reason' I have annihilated the Scriptures. Your

Washington is a pusillanimous Christian, but I am the foe of Bibles and of churches." O, how many assaults upon that Word! All the hostlittes that have ever been created on earth are not to be compared with the hostlittes against that one book. Said one man, in his infide! desperation, to his wife: "You must not be reading that Bible," and he matched it away from her. And though in that Bible was a lock of hair of the dead child—the only child that God had ever given them—he pitched the book with its contents into the fire, and stirred it with the tongs, and spat on it, and cursed it, and said: "Susan, never have any more of that damnable stuff here!"

How many individual and organized at tempts have been made to exterminate that

How many individual and organized av-tempts have been made to exterminate that Bible! Have they done it! Have they ex-terminated the American Bible society! Have they exterminated the British and Foreign lible society? Have they exterminated the thousands of Christian institutions, whose only object it is to multiply copies of the Scriptures, and throw them broadcast around the world? They have exterminated until instead of one or two copies of the lible in our houses we have eight or ten, and we pile them up in the corners of our Sabbath school wome, and send great howes of them everyrooms, and send great boxes of them every-where. If they got on as well as they are now going on in the work of extermination, I do not know but that our children may live to see the millennium! Yea, if there should come a time of persecution in which all the known Bibles of the earth should be destroyed, all these lamps of life that blaze in our pulpits and in our families extinguished—in the very day that infidelity and sin should be holding jubileo over the universal extinction there would be in some closet of a backwoods church a secreted copy of the lible, and this Joseh of eternal literature would come out and some up and take the throne, and the Athaliah of infidelity and persecution would fly out the back door of the palace, and drop her miserable carcass under the hoofs of the horses of the king's stables. You cannot ex-terminate Christianity! You cannot kill

The second thought I hand you from my subject is, that there are opportunities in which we may save royal life. You know that profane history is replete with stories of strangled monarchs and of young princes who have been put out of the way. the story of a young king saved. How Jehosheba, the clergyman's wife, must have frembled as she rushed into the imperial nursery and anatched up Joach. How she hushed him, lest by his cry he hinder the escape. Fly with him! Jehosheba, you hold in your arms the cause of God and good goverament, Fail, and he is slain. Succeed, and you furn the tide of the world's history in the right direction. It seems as if between that young king and his assassins there is nothing but the frail arm of a woman. But why should we spend our time in praising this bravery of expedition when God asks the same thing of you and met All around us are the imperiled children of a great King.

They are born of Almighty parentage, and will come to a throne or a crown, if permitted. But sin, the old Athaliah, goes forth to the massacro. Murderous temptations are out for the assassination. Valens, the onperor, was told that there was somebody in is realm who would usurp his throne, and that the name of the man who should be the neurper would begin with the letters T. H. E. O. P., and the effet went forth from the emperor's throne; "Kill everybody whose name begins with T. H. E. O. D." And hundreds and thousands were stain, hoping by that ssacre to put an end, to that one usurper.

class, there will be a prince of God-some Have you any objections?" "Bless you," he fore the throne; there will be some one in your class who has a corrupt physical inhertance: there will be some one in your class who has a father and mother who do not in your class who is destined to command in a parliament, some Beethoven to touch the world's barp strings, some John Howard to pour fresh air into the lazaretto, some Floronce Nightingals to bandage the battle wounds, some Miss Dix to soothe the crazed brain, some John Frederick Oberlin to educate the besetted, some David Brainard to change the Indian's war whoop to a Sabbath song, some John Wesley to marshal threefourths of Christendom, some John Knox to make queens turn pale, some Joash to demolish idolatry and strike for the kingdom

There are sleeping in your crailles by night, there are playing in four surseries by day, imperial souls waiting for dominion, and whichever side the cradle they get out will other. But I hear people say: "What's the use of bothering children with religious instruction! Let them grow up and choose for themselves. Don't interfere with their volition." Suppose some one had said to Jehoshehas "Don't interfere with that young Joach. Let him grow up and decide whether he likes or not. Don't disturb his volition." Jehosheba know right well that unless that day the roung king was rescued, he would never be reserved at all.

feel you, my friends, the reason we don't reclaim ail our children from worldliness is because we begin too late. Parents wait un-til their children lie before they teach them the value of truth. They wait until their children swear before they teach them the importance of righteous conversation. They wait until their children are all wrapped up for word. For late with your prayers. Too late with your discipline. Too late with your benediction. You put all care upon your children between twelve and eighteen. Why do you not put the chief care between four in this world before they tell them of a betand nines It is too late to repair a vessel when it has got out of the dry docks. It is too late to save Joach after the executioners have broken in. May God arm as all for this work of snatching royal sonls from death to coronation. Can you imagine any sublimer work than this soul saving! That was what flushed Paul's check with enthusiasm; that was what led Munson to risk his life amid Bornesian cannibals; that was what sent Dr. About to preach under the consuming skies of China; that was what gave suming skies of China; that was what gave courage to Phocus in the Third century. When the military officers came to put him to death for Christ's sake, he put them to hed that they might rest while he himself went out, and in his own garden dug his grave, and then came back and said, "I am ready;" but they were shocked at the idea of taking the life of their host. He said, "It is the will of God that I should die," and he stood on the margin of his own grave and

they behended him. You say it is a mania, they behended him. You say it is a mania, a foolhardiness, a fanaticism. Rather would I call it a glorious self abnegation, the thrill of eternal satisfaction, the plucking of Jossh from death, and raising him to coronation. The third thought I hand to you from my text is that the church of God is a good hiding place. When Jehosheba rushes into the nursery of the king and ploks up Jossh, what shall she do with him? Shall she take him to some room in the palacet No; for the official desperadoes will hunt through every nock and corner of that building. Shall she take him to the residence of some

wealthy citizent No; that citizen would not dare to harbor the fugitive. But she has to take him somewhere. She hears the cry of the mob in the streets; she hears the divise and the streets; she hears the divise and the streets. The first content of the streets and the streets of the streets and the streets. shrick of the dying nobility; so she rushes with Jossh unto the room of the temple, into the house of God, and then she puts him a great deal; they are not apt to go very much to church, and so she sets down Joash in the temple. There he will be hearing the in the temple. There he will be hearing the songs of the worshipers year after year; there he will breathe the odor of the golden censers; in that sacred spot he will tarry, secreted until the six years have passed, and

would God that we were all as wise as Jo-Would God that we were all as wise as be hosheba, and knew that the church of God is the best hiding place. Perhaps our parents took us there in early days; they snatched us away from the world and hid us behind the away from the world and had the benther the baptismal fonts and amid the Bibles and the pealm books. O, glorious inclosure: We have been breathing the breath of the golden-censers all the time, and we have seen the lamb on the altar and we have handled the lamb on the altar and we have handled the phials which are the prayers of all saints, and we have dwelt under the wings of the cherubim. Glorious inclosure! When my father and mother died, and the property was settled up, there was hardly anything left; but they endowed us with a property worth more than any entitle possession, because they they endowed us with a property worth more than any earthly possession, because they hid us in the temple. And when days of temptation have come upon my soul I have gone there for shelter; and when assaulted of sorrows, I have gone there for comfort, and there I mean to live. I want, like Joash, to stay there until coronation. I mean to be buried out of the house of God. O men of the world outside there, be-

traved, caricatured and cheated of the world, why do you not come in through the broad, wide open door of Christian communion? I wish I could act the part of Jehosheba today, and steal you away from your perils and hide you in the temple. How few of us appreciate the fact that the church of God is a hiding place. that the church of God is a hiding place. There are many people who put the church at so low a mark that they begrudge it everything, even the few dollars they give toward it. They make no sacrifices. They dole a little out of their surplusage. They pay their butcher's bill, and they pay their doctor's bill, and they pay their landlord, and they pay everybody but the Lord, and they come in at the last to pay the Lord in his church, and frown as they say: "There, Lord, it is; if you will have it, take it—now take it, take it; send me a receipt in full, and

don't bother me soon again!" I tell you there is not more than one man out of a thousand that appreciates what the aside one-tenth for Christian institution one-tenth of their income! Where are those who, having put aside that one-tenth, draw upon it cheerfully? Why, it is pull, and drag and hold on, and grab, and clutch; and giving is an affliction to most people when i ought to be an exhilaration and a raptur Oh, that God would remodel our souls on th subject, and that we might appreciate th house of God as the great refuge. If your children are to come up to lives of virtue and happiness, they will come up under the shadow of the church. If the church does not get them the world will.

get them the world will.

Ah, when you pass away—and it will not be long before you do—when you pass away it will be a satisfaction to see your children in Christian society. You want to have them sitting at the holy sneraments. You want them mingling in Christian associations. You would like to have them die in 100 to 100 tions. You would like to have them die in But sin is more terrifle in its denunciation. It matters not how you spell your name, you dying bed, and your little ones come up to take your last word, and you look into their its doom, unless there be some commipatent resided brought to the rescue, But blessed be field brought to the rescue, But blessed be food, there is such a thing as delivering a feval soul. Who will snatch away Joash? This afternoon, in your Sabbath school. The sacred precincts. When you are on your fact one come up to take your last word, and you look into their bewildered faces, you will want to leave bewildered faces, you will want to leave them under the church's benediction. I don't have unless there without written instructions will be inserted until forbidden, and charged accordingly. Orders for discontinuing advertisements must be delivered at the office the morning previous to publications? "Rless you." Bless you." Bless you." Bless you." Bless you." Bless you." Bless you will want to leave to the sech additional insertion, five cents for sech additional insertion, Black line locals 50c, to \$1 per line. No local to be less than \$1 to business firms who are not regular advertisers unless by special arrangement.

Advertisements without written instructions will be inserted until forbidden, and charged accordingly. Orders for discontinuing advertisements must be delivered at the office the morning previous to publications." (Rless you." Bless the sacred precincts. When you are on your class, there will be a prince of God—some Have you any objections? "Bless you," he all advertisements from non-resident persons on who may yet reign as king forever be said, "objections! I wish all my children be strangers, must be paid for in advance, or a sufficient fore the throne; there will be some one in longed to the church. I don't strend to those deposit made to secure the office against loss. matters myself I know I am very wickedbut I am very glad they are going, and I shall be there to see them. I am very glad, know how to pray; there will be some one sir; I am very glad. I want them there, in your class who is destined to command in And so, though you may have been wander-church or state, some Cromwell to dissolve less from God, and though you may have sometimes caricatured the church of Jesus, it is your great desire that your sons and daughters should be standing all their lives within this sacred inclosure.

More than that, you yourself will want the church for a hiding place when the mortgage foreclosed; when your daughter, just blooming into womanhood, suddenly clasps her hands in a slumber that knows no waking; when gaunt trouble walks through the parlor, and the sitting room, and the dining hall, and the nursery, you will want some shelter from the tempest. Ah, some of you have been run upon by misfortune and trial; why do you not come into the shelter? I said to a widowed mother after she had buried her only son-months after I said to her: "How do you get along nowadays?" "Oh," decide the destiny of empires. For each one of those children sin and holiness contend—
Athaliah on the one side, Jehosheha on the cept when the sun shines." I said: "What is cept when the sun shine you mean by that?" when she said: "I can't bear to see the sun shine; my heart is so dark that all the brightness of the natural world seems a mockery to me," O darkened soul. O, broken hearted man, broken hearted woman, why do you not come into the shelter! I swing the door wide open. I swing the palace or not, whether he wants to be king it from wall to wall. Come in! Come in You want a place where your troubles shall be interpreted, where your burdens shall be unstrapped, where your tears shall be wiped

Church of God, be a hiding place to all these people. Give them a seat where they can rest their weary souls. Flash some light from your chandeliers upon their darkness With some soothing hymn hush their griefs. O. Church of God, gate of heaven, let me go through it! All other institutions are going to fail; but the Church of God-its foundation is the "Rock of Ages," its charter is for

To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven. God grant that all this audience, the youngest, the eldest, the worst, the best, may find their safe and glorious hiding place where

Joash found it—in the temple. The police in Paris are beginning, it is annonnced, to take some steps to prevent the sale of indecent literature. The "censure," as at present exercised, is a mere sham, so far as the morals of new books are con-cerned, and the third republic can boast of having inaugurated an era of literary re-form undreamed of under the second empire.

A physician reports marvelous effects in me own case from the use of the jules of the plant elneraris maritims in cutarnot. Six years before trying it his right eye was operated upon, but without good results. His left eye was also affected with the same disease and total blindness ensued. It is reported that he was then advised to use the jules of this plant, which is held in high repute by the natives of Trinidad, and he began the instillation of one or two drops in each eye three times a day. The results manifested themselves very ston. After a few weeks he was able to see, and could tell the time from his watch. After four weeks the improvement was very marked, and at the present time he is able to count the linguest and see them with the right eye, which had been operated on without result. All this happened in the chart time of about two mentions.

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all ever my body and got under my nails. The scales
would drop off of me all the time, and my suffering
was endiese and without relief. One thousa d dollars would not tempt me to have this disease over
again: I am a poor man, but feel rich to be relieved
of what some of the do tors said was leprony, some
ring-orm, psorials, etc. I took. . and .

Sarasparilias over one year and a half, but me cure.
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twee made the money. I looked like the picture
and said you would have cured me for \$200.00 you
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to Cure Skin Di-cases") but now I am as clear as any
person ever was. Through force of habit I rub my
hands over my arms and legs to scratch once in a
while, but to no purpose I am all well. I ceratched.
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me. I thank you a theusand times.

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LOCAL AND SPECIAL NOTICES.

Sam. Hughes.

Register of Societies.

Masonic. Farthful Engrungs, No. 77, meetings held on the first Friday of each month, in Keenan's block. Mr. G. S. Patrick, secretary.
"Midland" Chapter of R.A. M. meets in the Masonic Hall, in Keenan's block, the third Thursday of every month. R. G. Cornell, S. E.
T. L. O. R. meets the second Monday of every month over Woods' store.
Lubbeay Loval Orange Boys meet the second Monday in every month. G. Elliett, secretary; W. Jones, Master.
TRUE Blue Lodge, Hacket, No. 33, meets the first and third Mondays of each month over Woods' store. Jan. Shaw, secretary.
Orange Lodge, No. 557, meets on the second Tuesday of every month over Dobson's store. Mr. Joseph Ingles, secretary.
Orange Lodge, No. 584, meetings held on the first Thursday of each month over Woods' tinshop. Mr. John Reynolds, secretary.
Royal Black Rateurrs of Iranance meets second Wednesday in each month in Orange Hall, Dobson's block. Joseph Brown, secretary; J. L. Winters, Misster.

L. O. G. F. No. 106 meets every Monday evening n

block. Joseph Brown, secretary; J. L. Winters, Haster.

I. O. O. F. No. 100 meess every Monday evening n Britton's block Mr E. Anderson, secretary.

OBPFRLOWF ENGAMPHENT, No. 22, Guiding Star, meetings held on the first and third Wednesdays of each month in Britton's block Mr J. Britton, secretary.

Assurer Onder of Formerson, No. 7142, meetings held on the first and third Tuesdays of each month in Baker's block. Mr. J. McHugh, secretary.

Gamadian Onder of Formerson, No. 125, meets on the first and third Wednesday of each month over Woods' tiushop. Mr. W. Galbraith, secretary.

over Woods' thushop. Mr. W. Gulorata, see retary.

Some of England, No. 20, mosts first and third Wed. needays of each month in Baker's block. Mr. J. L. Dunsford, secretary.

House Cincles, No. 34, meetings held on second Monday of each month in Dobson's block. Sheriff McLemans, secretary.

Unrup Woodsum meets 2nd and 4th Thursdays, in Grange Hall, over Woods' store. W. H. Gross, secretary.

Royal Angarum, No. 1105, meets on the second and fourth Tuesdays of each month in Woods' block. A. F. D McGachen, secretary.

Some of Thursmance, No. 225, meets every Thursday in Baker's block. Mr. J. L. Dunsford, secretary.

Y. M. G. A. meets every Tuesday and Sunday in Ham-

Some of Temperators, No. 236, meets every Thursday in Baker's block. Mr. J. L. Dunsford, secretary.

Y. M. C. A. meets every Theeday and Sunday in Hamilton's block. Mr. Henry Miller, secretary.

W. C. T. U. meets first Monday of every mouth in the Y. M. C. A. rooms at 3.30 p.m.

The Enotherhood of Locomotive Firemen meet in the S ne' Hall every alternate Saturday at 7.30 e'clock p.m. A Mearthur, Secretary.

The Enotherhood of Locomotive Enotherhos meet in Sons' Hall, corner of Kent and Cambridge streets, Lindsay, every alternate Saturday evening at 8 o'clock. A. Miller, Chief Engineer. J. Boomanon, First Assistant Engineer.

BROTHERHOOD OF RAILBOAD BRANKHEN, meets in Association stall, corner Kent and Cambridge streets, on the second and fourth Sundays at 2 o'clock p.m. Gro. Ryley, Secretary.

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