TALMAGE'S SERMON.

The Brooklyn Divine's Sunday Sermon.

Subject: "How a King's Life Was Saved." Preached in Paris, France.

TEXT: "Jehosheba, 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 Lord six years.' -- Il Kings, xi., 2, 3.

Grandmothers are more lealent with their children's children than they were with their own. At forty years of age, if discipline be necessary, chastisement is used, but at sev-enty, the grandmother, looking upon the misuenavior of the grandchild, is apologetie and disposed to substitute confectionery for whip. There is nothing more beautiful than whip. There is nothing more beautiful than this mellowing of old age toward childhood. Grandmother takes out her pocket handker-chief and wipes her spectacles and puts them on and looks down into the face of her mischievous and raballious descendant, and says: "I don't think he meant to do it; let says: "I don't taink he meant to do it; let him off this time; I'li he responsible for hit behavior in the future." My mother, with the second generation around her—a bolster-ous crew—said one day: "I suppose they ought to be disciplined, but I can't do it. Grandmothers are not fit to bring up grand-children." But here, in my text, we have a children." But here, in my text, we have a grandmother of a different hue.

I have within a few days been at Jerusa-iem, where the occurrence of the text took place, and the whole scene came vividly before me while I was going over the site of the ancient temple and climbing the tower of the King's palace. Here in the text it is old Athaliab, the queenly murderess. 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 plot son was a King. And yet we find her plot-ting for the extermination of the entire royal family, including her own grandchildren. The executioners' knives are sharpened. The palace is red with the blood of Princessen and Princesses. On all sides are shrieks, and hands thrown up, and struggle and death groan. No mercy! Kill! Kill! But while the ivory floors of the palace run with carn-age, and the whole land is under the shadow of a great horror, a fleet footed woman, a clergyman's wife. Jehosheba by name, stealthily approaches the im-perial nursery, seizes upon the grandchild perial nursery, seizes upon the grandchild that had somehow as yet escaped massacre, wraps it up tenderly but in haste, snuggles il against her, flies down the palace stairs, her heart in her throat lest she be discovered in this Christian abduction. Get her out of the way as quick as you can, for she carries a precious burden, even a young King. With this youthful prize she presses into the room of the ancient temple, the church of olden time, unwraps the young King and puts him down, sound acteon as he is and unconscions down, sound asleep as he is, and unconscious of the peril that has been threatened; and there for six years he is secreted in that church apartment. Meanwhile old Athaliah macks her lips with satisfaction, and thinks

that all the royal family are dead. But the six years expire, and it is now time for young Joash to come forth and take the throne, and to push back into disgrace and death old Athaliah. The arrangements are all made for political revolution. The military come and take possession of the temple, swear loyalty to the boy Josh and stand around for his defence. See the sharpened swords and the busished shields ! Everything is ready. Now, Joash, half affrighted at the armed tramp of his defenders, scared at the vociferation of his admirers, is brought fourth in full regalia. The scroll of authority is put in his hands, the cornet of government is put in his name, the cornet of government is put on his brow, and the people clapped, and waved, and huzzed, and trumpeted. "What is that?" said Athaliah. "What is that sound over in the temple?" And she flies to see, and on her way

they need her and say: "Why, haven't you heard? You thought you had slain all the

Foreign Bible 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 Bible in our houses we have eight or ten, and we in our houses we have eight or ten, and we pile them up in the corners of our Sabbath-school rooms, and send great boxes of them, everywhere. If they get 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 millenniam! Yea, if there should come a time of persecution in which all the known Bibles of the earth ghould be destroyed, all these lamps of light that blaze in our pulpits and i., our families extin-guished—in the very day that infidelity and is should be holding a jubiles over the unisin should be holding a jubile over the uni-versal extinction, there would be in some closet of a backwoods church a secreted cooy of the Bible, and this Joash of eternal literae soon again!

ture would come out and come 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 hoo's of the horses of the King's stables. You cannot exterminate Christi-

that profane history is replete with stories of strangled Monarchs and of young Princes who have been put out of the way. Here is the dory of a young King saved. How have been put out of the way. Here is the dory of a young King saved. How Jehosheba, the cle gyman's wife, must have trembled as she rushed into the imperial nurs. ry and snatched up Joash. How she hushed by his cry he hinder the escape. Fly with him! Jehosheba, you hold in your arms the cause of God and good government.

Fail, and he is slain. Succeed, and you turn 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 srpedition when God asks the same thing of you and me? 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 nassacre. Murderous temptations are out for the assassination. Valens, the Emperor, was told that there was somebody in his realm who would usurp his throne, and that the aams of the man who should be the usurper would begin with the letters T. H. E. O. D. and the edict went forth from the Emperor's throne: "Kill everybody whose name begins with T. H. E. O. D." And hundreds and thousands were slain, hoping by that massacre to put an end to that one usurper. But sin is more terrific in its denunciation. It matters not how you spell your name, you some under its knife, under its sword, under its doom, unless there be some omnipotent relief brought to the rescue. But, blessed be God, there is such a thing as delivering a royal soul? Who will snatch away Joash? This afternoon in your Sabbath school lass, there will be a Prince of God-some one who may yet reign as King forever be-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 your class who is destined to com-mand in church or state-some Cromto dissolve a parliament, some oven to touch the world's harp strings, so:ne some John Howard to pour fresh air into the lazaretto, some Florence Nightingale to hand-age the battle wounds, some Miss Dir to wothe the crazed brain, some John Frederick Oberlin to educate the besotted, some David Brainard to change the Indian's war whoop oa Sabbath song, some John Wesley to mar-hal three-fourths of Christendom, some John iom of heaven. There are sleeping in your cradles by night, be wiped away.

There are sleeping in your crailes by night, there are playing in your nursaries by day, imperial souls waiting for dominion, and whichever side the crails they get out will lecide the destiny of empires. For each one of those children sin and holiness contend— Athalish on the one side and Jehoshaba on the other. But I hear people say: "What's he use of bothering children with religious nstruction? Let them grow up and choose lor themselves. Don't interfere with their Suppose some one had said to a: "Don't interfere with that young rolition." Joash. Let him grow up and decide whether he likes the palace or not, whether he wants to be King or not. Don't disturb his voli-tion." Jehosheba knew right well that unless that day the young King was rescued, he would never be rescued at all. I tell you, my friends, the reason we don't reclaim all our children from worldliness is tecause 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. in this world before they tell them of a bet-They were chiefly in English language. regarded as valuable adjuncts to the promotion of truly religious feelings. in this world before they tell them of a ter world. Too late with your prayers. Too ate with your disciplins. Too late with your bensdiction. You put all care non your children between twelve and eighteen. Why do you not put the chief tare between four an i nine? It is too to repair a vessel when it has got out of the Iry docks. It is too late to save Joasa after the executioners have broken in. May God arm us all for this work of snatching royal Spanish and Russian, were therefore touls 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. Abael to preach ing people now number 125,000,000. inder the consuming skies of China; that The French speech is now used by 59,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 bed that for Christ's sake, he put them to bed 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 The mean in the same and the stood the stood in the same and the stood in the stood on the margin of his own grave and they be-headed him. You say it is a mania, a foolhardiness, a fanaticism. Rather would I sall it a glorious self-abnegation, the thrill of sternal satisfaction, the plucking of Joash from death, and raising him to coronation. from death, and faising him to coronation. The third thought I hand to you from my text is that the church of God is a good hid-ing place. W an Jeassacht rathes into the nursery of the King and picks up Joash, what shall she do with him? Shall she take him to some room in the palace? No; for what shall she do with him? Shall she take him to some room in the palace? No; for the official desperadoes will hunt through every nook and corner of that building. Shall she take him to the residence of some wealthy citizen? 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 shriek of the dying nobility; so she rushes with Joash unto the room of the temple, into the house of God, and then she puts him down. She knows that Athaliah and her wicked assassing will not bother the temple, into the second Joash in the temple. There he will be hear-ing the songs of the worshipers year after year; there he will breaths the odor of the olden censers ; in that sacred spot he will wry, secreted until the six years have tarry.

mean to be buried out of the house of God. Oh men of the world outside there, betrayed, carlcatured and cheated of the world, why do you not come in through the broad, wide open door of Christian communbroad, wide open door of Christian commun-ion? I wish I could act the part of Jeho-theba to-day, and steal you away from your perils and hide you in the temple. How lew of us appreciate the fact that the church of God is a hiding place. There are many people who put the chruch at so low a mark that they begrudge it everything, even the few dollars they give toward it. They make no sacrifices. They dols a little but of their surplusage. They pay their butcher's bill, and they pay their doctor's bill, and they pay their loctor's bill, and they pay the Lord, and they pay everybody but the Lord, and they come n at the last to pay the Lord in Hischurch, n 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 t; send me a receipt in full, and don't bother

I tell you there is not more than one man but of a thousand that appreciates what the church is. Where are the souls that put aside one-tenth for Christian institutions --one-tenth of their income? Where are those anity! You cannot exterminate Christ-anity! You cannot kill Joash! The second thought I hand you from my subject is, that there are opportunities in which we may save roya! life. You know has profane history is replete with stories of strangled Monarchs and of young Princes who has not a chart of their income? Where are those who, having put aside that one-tenth, draw drag, and hold on, and grab, and clutch; and giving is an affliction to most people when it ought to be an exhibit and a rapture. Oh, that God would remodel our souls on this subject, and that we might appreciate the house of God as the great refuge. If your children are to come up to lives of vir-tue and happines, they will come up under the shadow of the church. If the church does not get them the world will.

Ah, when you pass away—and it will not their origin to the Norman era, when be long before you do—when you pass away the minstrels were wont to indulge in it will be a satisfaction to see your children in Christian society. You want to have them sitting at the holy sacraments. You want them mingling in Caristian associations. You would like to have them die in the sacred precincts. When you are on your dying bed, and your little ones come up to take your last word, and you look into their bewildered faces, you will want to leave them under the church's benediction. I don't care how hard you are, that is so. I said to a man of the world: "Your son and daughter are going to join our church next Sunday. Have you any objections?" "Blass you," he said, "objections?" "Blass you," he take part in the performance of the belonged to the church. I don't attend to those matters myself-I know I am very wicked-but I am very glad they are going, and I shall be there to see them. I am very glad, sir; I am very glad. I want them there," And so though you may have here there." And so, though you may have been wanderers from God, and though you may have sometimes caricatured the church of menced and continues until the "wee 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 burch for a hiding place when the mortgage foreclosed; when your daughter, just booming into womanhood, suddenly clasps just 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; who has a father and mother who do not why do you not come into the shelter. I said know how to pray; there will be some one in to a widowed mother after she had buried her only son-months after I said to her: "How to you get along nowadays?" "Oh," the replied: "I get along toierably well exthe replied: "I get along tolerably well ex-spet when the sun shines." I said: "What to you mean by that?" when she said: "I an't bear to see the sun shine; my heart is so What lark that all the brightness of the natural world seems a mockery to me." O, dark-med soul, O, broken-hearted man, broken-hearted woman, why do you not come into the shelter? I swing the door wide open. I swing it from wall to wall. Come in! Come Knox to make Queens turn pale, some Joash io demolish idolatry and strike for the king-iom of heaven.

to fail; but the Church of God-its founds tion is the "Rock of Ages," its charter is for everlasting years, its keys are held by the universal proprietor, its dividend is Heaven, ts president is God! Christmas Music in England.

In this country the observance of Xmas tide is almost entirely ignored, but in Europe many old-time honored customs are still preserved with affectionate interest. In England especially, is this the case. Carol singing is still popular, and in many districts the members of the church choir are accustomed to a house-to-house visitation on Xmas Eve, for the purpose of regaling the inhabitants of the parish with their for the most part quaint old ditties hav- Luke 2 : 14. ing reference to the event commemorated at this season. In different parts of the country different traditional carols are in vogue, and in some instances those of secular and jovial character are heard. After the performance it is customary to exchange seasonable salutations, and a loving cap is not infrequently introduced and partaken of in token of "peace and good will."

The "waits" also constitute another relic of olden times. They are in the habit of commencing operations at least a fortnight before Xmas day, and make night more or less hideous by their indifferent performance of alto gether inappropriate compositions on various instruments, wind and string. Like the bard singers these can trace the minstrels were wont to inclulge in similar perambulations.

It is also customary to celebrate the Nativity by indoor festivities, in which music is an important feature. This is more particularly the case in the old collegiate cities of Oxford and Cambridge

At Magdalen College, Oxford, on Xmas Eve, large numbers from the college assemble in the hall at 10 P. M. The chapel choir, aided by amateurs, take part in the performance of the Ail then participate in the feast of good things with which the tables are spread. When the hour of midnight sounds, sma' hours," when all who care to do so, are permitted to ascend the far-famed tower and aid in ringing a merry peal to usher in the joyous season.

At Queens College, Oxford, when all are assembled in the hall for dinner on Xmas Eve, a boar's head gaily decorated with ribbons and flowers, is carried in by four stalwart cooks, during which ceremony the "Boar's Head Carol" is sung. This ancient custom owes its origin to the following legend:

Some centuries since the master (or principal) of the college was piously reading his breviary (for they were Roman Catholic times), while walking around the park attached to Magdalen College, when he was attacked by a wild boar. With admirable presence of mind, he hurled his book at the open jaws of his adversary, and with such adroitness that it stuck in the brute's throat and choked him. Such is the legend, but it may be accepted cum grano salis, although the ancient tradimusic especially adapted for use at

SUNDAY SCHOOL LESSON. SUNDAY JANUARY 28, 13 99. Joy Over the Child Jesus, LESSON TEXT.

(Luke 2 : 8-20. Memory verses, 10, 14.) LESSON PLAN. TOPIC OF THE QUARTEE : Jesus the

Saviour of Men. GOLDEN TEXT FOR THE QUARTER : Glory to God in the highest, and on minstrelsy. The carols themselves are earth peace, good will toward men .-

> LESSON TOPIC : The Saviour's Birth Honored.

1. Honored by a Heavenly Messenger, vs. 8-12 2. Honored by the Heaven-ly Host, vs. 13, 14, 3. Honored by the Favored LESSON OUTLINE: bhepherds, vs. 15-20.

GOLDEN TEXT: Glory to God in the highest, and on earth peace, good will toward men.-Luke 2:14.

DAILY HOME READINGS :

M.-Luke 2 : 8-20. The Saviour's birth honored T.-Matt. 2 : 1-11. Honored by the wise men. W .- Matt. 2 : 12-23. Protected by Jehovah. T.-Phil. 2 : 1-11. Universally honored. F.-Rev. 5 : 1-14. Honored in heaven. S .- John 1 : 1-14. The Word made flesh. S.-John 3 : 9-21. The Son sent.

LESSON ANALYSIS. I. HONORED BY'A HEAVENLY MESSENGER. I. The Angel: An angel of the Lord stood by them

The angel of the Lord called, Abra

ham, Abraham (Gen. 22 : 11). The angel of the Lord encampeth round about them (Psa. 34 : 7). An angel of the Lord appeared unto him in a dream (Matt. 1 : 20). An angel of the Lord descended from heaven (Matt. 28:2).

II. The Glory:

The glory of the Lord shone round about them (9).

The glory of the Lord abode upon Mount Sinai (Exod. 24 : 16). The glory of the Lord filled the taber-

nacle (Exol. 40 : 34). The cloud filled the house of the Lord

(1 Kings 8 : 10). He saw the glory of God, and Jesus

(Acts 7 : 55). III. The Message:

There is born to you this day a

Saviour (11). Unto us a child is born (Isa. 9: 6).

It is he that shall save his people from their sins (Matt. 1: 21).

This is indeed the Saviour of the world (John 4: 42). The Father hath sent the Son to be the

Saviour (1 John 4:14).

1. "An angel of the Lord stood by them." (I) The watching shepherds; (2) The willing angel.-(1) A mighty messenger; (2) A marvel- | birth. ous message.

messenger; (2) Tidings laden with his mother, and Joseph. a holy joy; (3) Tidings joyous to a

firmation gained .- (1) Revelations (2) Faith; (3) Works; (4) Success.

and the second of the second second and a second

2. "They came, and found." (1) Seeking; (2) Finding.-(1) Effort; (2) Reward. 3. "Even as it was spoken anto them."

(1) Explicit statement; (2) Exact conformity.

LESSON BIBLE READING.

CHRIST'S INCARNATION. His primal glory (John 1 : 1-4 ; 17 : 5). His earthly genealogy (Matt. 1:1, 17). His virgin mother (Matt. 1: 18-20). His appointed names (Isa. 7:14:9:6; Matt. 1 : 21).

His lowly birth (Micah 5 : 2; Luke 2 : 6, 7).

His sublime annunciation (Luke 2 : 8-14).

His honorable recognition (Matt. 2 : 1. 2, 9-11).

His grand achievements (John 1 : 11, 12; Phl. 2:5-11; Heb. 2:14, 15; Rev. 1 : 4-6).

LESSON SURROUNDINGS.

INTERVENING EVENTS. -- Asalready intimated, the events recorded in Matthew 1:18-24 probably followed the return of Mary to Nazareth. Then, nearly three months after, came the journey from Nazareth to Bethlehem. Joseph and Mary went thither to be enrolled, in accordance with the decree of Cæsar Augustus, which commanded all Jews to go "every one to his own city" to be enrolled. (The Roman ruler was Quirinnas,-the Cyrenius of the Authorized Version,-but it is disputed whether he was only superintendent of the census or the offcial governor of Syria.) In the stable belonging to the caravanserai at Bethlehem, Jesus was born.

PLACES .- The neighborhood of Bethlehem; the stable where the child was laid. Bethlehem is about six miles south of Jerusalem, on the road to Hebron; it was at this time a place of small importance (comp. Micah 5 : 2). The traditional site of the Nativity is a cave south-east of the town. Over this a church was built by the Empress Helena in the fourth century, and a Latin convent is now there. This may be the real site, but it cannot be proven. The appearance to the shepherds has been located about a mile east of the convent, and Helena built a church here also, which is now in runs.

TIME.-The chronology accepted in these pages places the birth of Christ at December 25, year of Rome 749; that is, B. C. 5. It cannot well be placed later, since Herod died in April, A. U. C. 750. But it may have been in an earlier year, or earlier in A. U. C. 749, though the former is less probable than the latter. The usual reckoning accepts December 25 as the date, but fixes the year as A. U. C. 754; that is, A. U. C. 754,-A. D. 1, the birth being placed near the close of the year, the beginning being fixed at the miraculous conception. The visit of the shepherds occurred on the night of the

PERSONS .- The shepherds (number 2. "I bring you good tidings of great unknown); one angel; then "a multijoy.' (1) Tidings worthy of an angelic | tude of the heavenly host;" the child,

INCIDENTS .- The shepherds watching: the appearance of the angel; the fear of 3. "A Saviour, which is Christ the the shepherds; the comforting message of the angel; the song of the heavenly host; the visit of the shepherds to Bethlehem; the surprise at their story; the effect upon Mary; the return of the shepherds.

royal family, but Joash has come to light." Then the queenly murderess, frantic with rage, grabbed her mantle and tore it to tat-ters, and cried until she foamed at the "You have no right to crown my ... You have no right to take the grandson. Treason " While she stood there crying that, the military started for her arrest, and she took a short cut through a back door of the temple, and ran through the royal stables; but the battle axes of the military fell on her in the barn yard, and for many a day, when the horses were being unloosed from the chariot, after drawing out young Joash, the flery steeds would snort and rear passing the place, as they smelt the place of the carnage. The first thought I hand you from this sub-

ject is that the extermination of righteous-ness is an impossibility. When a woman is good, sas is apt to be very good, and when she is bad, she is apt to be very bad, and this Athalian was one of the latter sort. She would exterminate the last soion of the house of David, through whom Jesus was to come There was plenty of work for em-balmers and undertakers. She would clear the land of all God fearing and God loving the land of all God learing and God loving people. She would put an end to everything that could in anywise interfere with her imperial criminality. She folds her hands and says: "The work is done; it is completely done." Is it? In the swaddling clockes of that courch apartment are wrapped the cause of God, and the cause of good government. That is the scion of the house of David; it is Joash, the Chris That is the scion tian reformer: it is Joash, the friend of God; it is Joash, the demolisher of Baalitish idolatry. Rock him tenderly; nurse him gently. Athaliah, you may kill all the other children, but you cannot kill him. Etsrnal defenses are thrown all around him, and this clergyman's wife, Jehosheba, will snatch him up from the palace nursery, and will run up and down with him into the house of the Lord, and there she will hide him for six years, and at the end of that time he will some forth for your dethronement and ob-Hiteration.

Well, my friends, just as poor a botch does the world always make of extinguishing righteouspess. Superstition rises up and says: "I will just put an ead to pure religion." Domitian slew forty thousand Christians, Diocletian slew eight hundred and forty-four Diocletian siew eight hundred and forty-four thousand Christians. And the scythe of persecution has been swung through all the ages, and the flames hissed, and the guillotine chopped, and the Bastile groaned, but did the foes of Christianity exterminate it? Did they exterminate Alban, the first British sacrifice; or Zuinglius, the Swiss reformer; or John Oldcastle, the Christian nobleman; or John Oldcastle, the Christian nobleman; or Abdallah, the Arabian martyr; or Anne Askew, or Sanders, or Cranmar? Great work of extermination they made of it. Just at the time when they thought they had slain all the royal family of Jesus, some Joash would spring up and out, and take the throns of power, and wield a very scepter of Chris-

of power, and wield a very scepter of Chris-tian dominion. Infidelity says: "I'll just exterminate the Bible," and the Scriptures were thrown into the street for the mob to trample 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 Bible out of existence: Thomas Paine said: "In my 'Age of Rea-son' I have annihilated the Scriptures. Your Washington is a pusillanimous Christian, bul I am the foe of Bibles and of churches." O, how many assults upon that word! All the hostilities that have ever been created on earth are not to be compared with the hos-tilities against that one book. Said one man, in his infidel 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 sver given them—he pitched the book with its contents into the fire, and curred is, and said; "Susao, never have any more of that damn-able stuff here!" Tow many individual and organized at-tempts have been made to exterminate that Bibles! Have they dona it? Have they ex-terminated the American Bible Society ratics decreed the Bible out of existence: homas Painesaid: "In my 'Ags of Rea m' I have annihilated the Scriptwree. Your ashington is a pusillanimous Christian, but am this foe of Bibles and of churches." Or we many assaults upon that word! All the best bibles are not to be compared with the hos-lities against that one book. Said one in in his infidel desperation, to his wife You must not be reading that Bibls." and he hat Bible was a lock of hair of the dea hild—the only child that God had sver iven them—he pitched the book with its ontents into the fire, and curred is, and said Susan, never have any more of that damn-hie stiff here!" How many individual and organized at-simpts have been made to exterminate that itsel. Have they done, it? Have they co-many is have been made to exterminate that itsel. Have they done, it? Have they co-comfort, and there I mean to live. I want, itse Jassh, to stay there until coronation. I

assed, and he comes to enthronement. Would God that we were as wise as Je-

Sure as Thy truth shall last, To Zion shall be given The brightest glories earth can yield, And brighter blies of heaven.

God, grant that all this andience, the roungest, the eldest, the worst, the best, may ind their safe and glorious hiding place where Joash found it—in the temple.

The Spread of Our Speech

At the opening of the present century there were in round figures 20,500,000 They were chiefly in England. We were promotion of truly religious feelings. only a few millions in America. The

French speaking people at that time numbered about 31,500,000, and the Germans exceeded 30,000,000. The Russian tongue was spoken by nearly 31,000,000, and kes of the Buddhists, the Five Kings of Spanish and Russian, were, therefore, very nearly equal in the number of their users, and were all far beyond the English in that regard. The English speaking people now number 125,000,000. 000,000 people, the Cerman by about 70,000,000, the Spanish by somewhat more than 40,000,000, the Russian by fore Christ. as any one of the others, and its relative growth is sure to continue. Neither the French nor the German has much room in which to expand, while the English has taken as its own the North American continent and nearly the whole of Australasia. North America alone will soon have 100,-000,000 English speaking people. There are 40,000,000 in Great Britain and Ireland. Australia will, a generation hence. have as many English people as England now has. South Africa is to be the seat learned of the sacred writing. Zoroasof an Anglo-Saxon Republic with millions of people. The English language is having a marvelous growth in India. and it will ultimately replace the myriad dialects of the native population. There is a serious talk in Japan of a national

adoption of the English language. In Egypt the English occupation is resulting in the substitution of the English language for the French, and throughout the to the world in the fourteenth cen-Orient there is a growing eagerness to tury. Tribune.

Fish Charms.

Fish charms have been met with among nany nations. The fish called the bullhead is used by some of the Russian easants as a charm against fever. Many cinds of fish have two hard bones just within the sides of the head, and one pecies, the maigre, has these bones larger proportion than most others. These wo bones, called colic stones, are rerarded to possess medicinal virtues. They vere mounted in gold and hung round he neck.

At Lancaster, Penn., four men were convicted of the offense of killing fish in fought that fight, and who has the other fights to fight. All's historical bas 1

van, Barnby, Garrett, Stainer, are perhaps the most popular amongst contemporary composers, but their predeces sors have also contributed works that will ever retain their hold on the musical public. Extracts from "The Messiah," Bach's

Xmas Oratorio, are also still in vogue. For organ voluntaries Guilmant's Christmas Offertoires, and other similiar works by modern organ composers, afford a large field for selection. The musical associations that cling to the Xmas of Childhood are especial y characteristic of English life, and may be

The Seven Bibles.

The seven b bles of the world are the Koran of the Mohametans, the Tri Pitithe Chinese, the Three Vedas of the Hindoos, the Zendavesta, and the Scriptures of the Christians.

The Koran is the most recent of the five, dating from about the seventh century after Christ. It is a compound of quotations from both the Old and New Testaments and from the Talmund. The Tri Pitikes contain sublime morals and pure aspirations. Their author lived and died in the sixth century be-

The sacred writings of the Chinese are called the Five Kings, the word "kings" meaning web of clo h. From this it is presumed that they were originally written on five rolls of cloth. They contain wise sayings from the sages on the duties of life, but they cannot be traced further back than the eleventh century before our era.

The Vedas are the most ancient books in the language of the Hindoos, but they do not, according to late comment-ators, and date the twelfth century before the Christian era.

The Zendavesta of the Persians, next to our Bible, is reckoned among our scholars as being the greatest and most ter, whose sayings it contains, lived and worked in the twelfth century before Christ; Moses lived and wro e the Pentateuch 1,500 years before the birth of Christ; therefore, that portion of our Bible is at least 300 years older than the most ancient of other sacred writings.

The Eddas, a semi-sacred work II, By Words: of the Scandinavians, was first given

IF only there could be one fight for the mastery of self, or for triumph over the enemies of personal purity, of god-liness, and of truth, there would be a satisfaction in nerving for that fight, and in battling it through. But the trouble is that instead of one great fight there is a succession of small fights ; and that each one of the fights in its turn prepares the way for another fight that is a little harder than this one. Trouble, or not, that is the way in which life's conflict must be waged ; and the final reward is to him that "endureth unto the end." And the comfort in this series of conflicts is, that every tri-umph in its turn gives added character and added strength to him who has

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needy world.

Lord." (1) The Saviour's personal excellence: (2) The Saviour's peerless work.

II. HONORED BY THE HEAVENLY HOST. The Heavenly Host:

There was with the angel a multitude of the heavenly host (13). Behold the angels of God ascending and

descending upon it (Gen. 28: 12). Bless the Lord, all ye his hosts (Pss. 103:31).

Ten thousand times ten thousand stood betore him (Dan. 7:10).

A voice of many angels round about the throne (Rev. 5: 11). II. Praise to God:

Praising God, and saying, Glory to

God in the highest (13, 14). Praise ye him, all his angels (Psa. 148)

Who hath blessed us. . . in the heavenly places (Eph. 1:3).

Unto him be the glory for ever and

ever (Eph. 3: 31). Unto him....be the blessing, and the honor, and the glory (Reb. 5: 13). III. Peace Among Men:

On earth peace among men (14), All her paths are peace (Prov. 3: 17). His name shall be called, Prince of

Peace (Isa. 9: 6). I came not to send peace, but a sword (Matt. 10: 34).

Peace I leave with you; my peace I give unto you (John 14: 27).

1. "A multitude of the heavenly host praising God." (1) The heavenly company;(2) The unnumbered host;

(3) The high employment. 2. "Glory to God in the highest." (1) The highest service; (2) To the highest being; (3) In the highest realms; (4) By the highest worship-

3. "On earth peace among men." Peace (1) From whom; (2) By whom; (3) To whom.

III. HONORED BY THE FAVORED SHEP-HERDS.

I. By Works: The shepherds said, Let us now

go..., and see (15). As for me and my house, we will serve

the Lord (Josh 24: 15). Let us follow on to know the Lord

(Hos. 6: 3). They followed Jesus (John 1: 17) Faith, if it have not works, is dead in

itself (Jas. 2:17). They made known concerning the

sayings (17). As ye gc, preach .Matt. 10; 7). We have found the Messiah (John 1:

41).

Come, see a man, which told me all things (John 4: 29).

How shall they hear without a preacher (Rom. 10: 14).

III. By Worship: The shepherds returned, glorifying

and praising God (20). Whoso offereth...thanksgiving glori-fieth me (Psa. 50: 23).

They glorified the God of Israel (Matt. 15:31). He..., followed him glorifying God

(Luke 18: 43). Glorify God therefore in your body (1 Cor. 6: 20).

1. "Let us now go even unto Bethle-hem, and see." (1) Testimony re-(1) Testimony received; (2) Action taken; (3) Con- | true dignity.

The Girls Who Work.

One of the writers in the Chicago Tribune, has a truthful and at the same time exceedingly sympathetic word to say, to the girls who work in offices, factories and stores, and who have so little time to call their own. She says :

Oh, girls! I know there are difficul-ties. There will be times when the little hall bed-room, three stories back, will be as cold as Greenland, or stuffy and mosquito haunted. When the handkerchiefs you endeavored to rinse out in the washbowl in order to reduce your laundress bill will be of a streaky vellow, smelling like a compound of smoke and cheap soap.

You will have to learn to pass a confectioner's shop as though the plague lurked there, and to shun the festive soda fountain, if you want to send the dear folks at home a Christmas box. It will be hard to wear old-fashioned and dingy clothes in the face of the resplendent glories of the dry goods windows you daily pass. Some days you will long for mother's wholesome cooking when your head aches and your throat is sore, and boarding house corned beef and cabbage seems more than ordinarily detestable.

You will want to stop, oh! yes, lots of times. But if you do you know your board bill will be overdue, and you will have to sneak around with that fearful and wonderful amiability which is the stamp and seal of the delinquent boarder. And some day, just when you have the price of a new hat laid by, and promise yourself the early delight of a shopping tour, some remote neighbor from home will suddenly swoop down on you, with a pleasant assurance that she has come for a city visit. You are glad to see some one from home, but cannot help wondering why somebody you really cared for could not have come in her stead, and watch her eat up your new hat with a feeling scarcely hospita-

These are a few of the minor trials that the outer world never guesses. There will come other and heavier ones, but none, I think, that cannot be conquered by the brave heart.

There is a stimulus for ambition in the knowledge that by "breasting the blows of circumstance" there will surely come a time to "grasp the skirts of happy chance."

And if, after a worthy struggle for independence, the happier fate of glad-dening some true man's heart and home overtakes her, need her former work seem fruitless?

Nay, not so. For how can a woman better understand her husband's business endeavors than by personal know-ledge of business affairs herself? And how can she better serve her children than by getting acquainted with that world through which she must guide and shield them? Then godspeed her in any work she may do honorably, earnestly and with