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CHURCH THE BEST HIDING PLACE

Shows That All Around Us Are Roya

course on a neglected incident of the Bible Dr. Talmage draws some comforting lessons and shows that all around us are royal natures that we may help deliver. The text is II ardund us are royal natures that we kings xi, 2, 3: "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."

Grandmothers are more lenient with their children's children than hey were with their own. At 40 years of age if discipline be necessary chastisement is used, but at 70 the grandmother, looking upon the misbehavior of the grandchild, is apologetic and disposed to substi-tute confectionery for whip. There is nothing more beautiful than childhood Grandmother takes out her

pocket handkerchief and wipes spectacles and put them on and looks down into the face of her mis-chievous and rebellious descendant and says: "I don't think he meant to do it. Let him off this time in the future." My mother, with the second generation around her, a boisterous 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 grandmother of a different

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 towers of the king's palace. Here in the text is old Athaliah. the royal 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 plotting the extermination of the entire royal family, including her own The executioners' grandchildren. knives are sharpened. The palace is red with the blood of princes and princesses. On all sides are shrieks and hands thrown up and struggle and death group. No mercy! Kill, kill! But while the ivory floors of the palace run with carnage and the and is under shadow of a great horror a fleet footed woman, clergyman's wife, Jehosheba by name, stealthily approaches the imnursery, seizes upon the grandmassacre, wraps it up tenderly but in haste, snuggles it against her, flies down the palace stairs, her heart in her throat lest she be discovered in this compassionate 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 asleep as he is and uncon-scious of the peril that has been threatened, and there for six years he is secreted in that church apartment. Meanwhile old Athaliah smacks her lips with satisfaction and thinks that all the royal family are dead. But the six years expire, and it is 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 ome and take possession of the temple, swear loyalty to the boy Joash and stand around for his defense. See the sharpened swords and the burnished shields! Everything is ready. Now Joash, half affrighted at the armed tramp of his defenders. scared at the vociferation of his admirers, is brought forth in full regalia. The scroll of authority is put in his hands, the coronet of government is put on his brow, and the people clapped and waved and huzzaed and trumpeted. "What is that?" said Athaliah. "What is that sound over the temple?" And she flies to see, and on her way they meet her and say: "Why, haven't you heard? You thought you had slain all the royal family, but Joash has come to light." Then the royal murderess, frantic with rage, grabbed her mantle and tore it to ters and cried until she foamed at the mouth: "You have no right to crown my grandson. You have no right to take the government from my shoulders. Treason, 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 battleaxes of the military fell on her in the barnyard, and for many a day when the horses were being unloos-ened from the chariot after drawing out young Joash the fiery steeds would snort and rear passing the place as they smell the place of the

carnage. The first thought I hand you from this subject is that the extermina-tion of righteousness is an impossibility. When a woman is good, she is apt to be very good, and when she is bad she is apt to be very bad, and this Athaliah was one of the latter sort. She would exterminate



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There was plenty of work for embalmers and undertakers. She would clear the land of all God fearing and God leving people. She would put an end to everything that could in criminality. She folds her hands and says: "The work is done. It is completely done." Is it? In the swaddling clothes of that church apartment are wrapped the cause o od and the cause of good government. That is the scion of the house of David. It is Joash, the God wor shipping reformer. It is Joash, the friend of God. It is Joash, the demoralizer of Baalitish idolatry Rock him tenderly, nurse him gently. Athaliah, you may kill all the other children, but you cannot kill all around him, and this clergyman's wife, Jehosheba, will snatch him up from the palace nursery and will down with him into the Louse of the Lord, and there she will hide him for six years, and at the end of that time he will come forth for

your dethronement and obliteration Well, my friends, just as poor a botch does the world always make of extinguishing righteousness. Superstition rises up and says, "I will just put an end to pure religion. slew 40,000 Christians, Diocletian slew 844,000 Chris tians. And the scythe of persecution has been swing through all the ages, and the flames hissed, and the guillotine chopped, and the Bastile groaned, but did the foes of Christ-

ianity exterminate it? Infidelity says, "I will exterminate the Bible." and the Scriptures were thrown into the street for the to trample on and they were piled up in the public squares and set fire, and mountains of indignant conwere hurled on them, tempt learned universities decreed the Bible out of existence. Thomas Paine said: "In my 'Age of Reason' I annihilated the Scriptures. have Your Washington is a pusillanimous Christian, but I am the foe of Bibles and of churches." Oh, how many as-saults upon that word! All the hostilities that have ever been created on earth are not to be compared with the hostilities against that one book. Said one man in his infidel desperation to his wife, nou must not be reading that Bible." and he snatched 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 themhe pitched the book with its contents into the fire and stirred it with tongs and spat on it and cursed it and said, "Susan, never have any more of that damnable stuff here."

How many individual and organiz ed attempts have been made to ex-terminate that Bible? Have its enemies done it? Have they extermin-ated the American Bible Society? Have they exterminated the British and Foreign Bible Society? Have they exterminated the thousands of Christian institutions whose only object is to multiply copies of the Scriptures and spread 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 pile them 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 millenium. 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 jubilee over the universal extinction would be in some closet of a back-

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after would core out and come up and take the throne, and the Athal-iah of infidelity and persecution would fly out the back door of the alace and drop her miserable car the king's stables You cannot exterminate Christianity! You cannot kill Joash!

The second thought I hand you from my subject is that there are op-portunities in which we may save royal life. You know the profane history is replete with stories of strangled monarchs and of young prin es who have been put out of the way. But why should we spend our time in praising this bravery of ex-pedition when God asks the same thing of you and me? All around us 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 massacre. Murderous temptations are out for the assissination. Valens, the emperor, was told that there was somebody in his realm who would 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 hunfreds 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 come under its knife, under its sword, under its doom, unless there he 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

This afternoon in your Sabbath school class there will be a prince of God, someone who may yet reign as king forever before the throne; there will be some one in your class who has a corrupt physical inheritance; there will be some one in your class who has a father and mother who do not know how to pray; there will be some one in your class who is destired to command in church or state. There are sleeping in your cradles by night, there are playing in your nurseries by day, imperial souls waiting for dominion, and whichever side the cradle they get out decide the destiny of empires. each one of those children sin holiness contend - Athaliah on the one side, Jehosheba on the 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 ome one had said to Jehosheba

Don't interfere with that Joash. Let him grow up and decide whether he likes the place or not; whether he wants to be king or not. Don't disturb his volition. sheba knew right well that unless that day the young king was rescue he would never be rescued at all. I tell you, my friends, the reason we don't reclaim our children from worldliness is because we begin too late. Parerts wait until 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 wrapt up in this world of a bette Too late with your prayers. Too late with your discipline. Too late with your benediction. You put all care upon your children between 12 and 18. Why do you not put the chief care between 4 and 9? It is too late to repair a vessel when it has got out of the drydocks. too late to save Joash after the exe

cutioners have broken in. May God

arm us all for this work of snatch-

ing royal souls from death to coronation.

The third thought I hand to you is that the church of God is a good hiding place. When Jehosheba rushes 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 the oficial 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 fugitives. 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 there she puts him down. She knows that Athaliah and her wicked assassins will not bother the temple 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 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 he come to

Would God that we were all as wise as Jehosheba 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 be hind the baptismal fonts and amid the Bibles and psalmbooks. O glorious inclosure! We have been breathing the breath of the golden censers all the time, and we have seen the Lamb on the atar, and we have handled the vials in 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 hard-ly anything left. But they endowed us with a property worth more than any earthly possess on 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 want to live. I want, like there I want to live. I want, like Joash, to stay until coronation.

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 sacraments.



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WHO HAVE USED IT. ian associations. You would like to have them die in the sacred precincts. When you are on your dying bed and your little ones come to take your last word and you look into their bewildered faces, you will want to leave them under the church's benediction. I do not 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?" "Bless you!" he said.
"Objections? I wish all my children belonged to the church. I don't at tend to those matters myself - I know I am very wicked - but I ar 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 been wanderers from God and though you may have sometimes caricatured the cherch of Jesus, it is your great desire that your sons and daughters should be standing their lives within this sacred inclos-

want the church for a hiding place when the mortgage is 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 sitting room and the dining hall and the nursery, you will shelter from pest. Ah, some of you have upon by misfortune and trial! Why do you not come into the shell 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," she replied, "I get along tolerably well, except when the sun shines." I said, "What do 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." C 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 it from wall to wall. Come in Come inf

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 templet

What do we live for, if it is not to make life less difficult to each other —George Eliot,

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