

For Dominion Presbyterian.

Thrones.

BY GEO. W. ARMSTRONG

Thrones are indications of power. They are in themselves simple seats; though many of them are far from being simple seats, their material designs and workmanship partaking of the gorgeous and the grand. They are the official seats of potentates and rulers. The throne of King Solomon, the wise king of Israel: was so magnificent that it was said of it, "there was not the like made in any kingdom." Its description is given in 1 Kings 10: 18-20. "Moreover the king made a great throne of ivory, and overlaid it with the finest gold. There were six steps to the throne, and the top of the throne was round behind; and there were stays on either side by the place of the seat and two lions standing besides the stays. And twelve lions stood there on the one side and on the other upon the six steps."

Victoria, our beloved queen's throne is simplicity itself compared with that of King Solomon. The English throne being prized for its historic Association rather than for its intrinsic value. The Anglo-Israelites claim that it is built over the stone that was Jacob's pillow when he had his remarkable dream at Haram.

The seat occupied by the Emperor or King of any state when he receives homage of his subjects or ministers; or when he gives official audience to plenipotentiaries and ambassadors from foreign powers, is his throne.

Thrones are national symbols of sovereignty and regal authority; of national majesty, dignity and strength. Monarchs change, they die and pass away, but throne are stable, and continue frequently through many generations. "The King is dead, long live the King."

Loyalty is, in most cases, to the institution rather than to the person who for the time being occupies the throne; a notable exception is that of our own Queen—Empress whose person and position, because of her exemplary life and virtues, command our admiration, esteem and willing devotion.

The Scriptures teach us that "thrones or dominions, principalities or powers" have been created through Christ and unto Christ, but it would be difficult to say the same of all kings and potentates. Speaking of our own Kings, Thackeray says:—

George the first was vile
George the second vile,
And who ever heard,
Any good of George the third,
When George the fourth to heaven ascended
God be praised the George's ended.

And yet Thackeray was loyal to the throne of the George's.

Thrones are a very ancient institution. They date back to pre-patriarchal times. We read of them flourishing when they were established on truth and righteousness. We read of them tottering and falling when wickedness and tyranny and injustice were countenanced. God declares: "Heaven is my throne and earth is my footstool" and from his throne he sees all the dwellings upon earth and when human thrones neglect to make His throne their model they must be discontinued, for by Him, kings reign and princes decree justice; and justice and

judgment are the habitation of His throne. So must these same qualities characterize the kingdoms of this world.

Kings may scheme and plot, but the King of Kings shall have them in derision.

Thrones are established in perpetuity that are established in righteousness.

Christ came to establish a Kingdom and His throne is located in the highest heavens, and O! what a glorious throne it is! We have it described in the book of Revelation 4ch: 2-6: "And behold there was a throne set in heaven, and one sitting upon the throne: and he that sat was to look upon like a jasper stone and a sardis, and there was a rainbow round about the throne like an emerald to look upon. And round about the throne were four and twenty thrones, and upon the thrones I saw four and twenty elders sitting arrayed in white garments and on their heads were crowns of gold. And out of the throne proceed lightnings and voices and thunders. And there were seven camps of fire burning before the throne, which are the seven spirits of God, and before the throne as it were a glassy sea like unto crystal; and in the midst of the throne and round about the throne four living creatures full of eyes before and behind."

Before such a throne earthly thrones are dross and unworthy of consideration. God's throne is unperishable. "Thy throne O God is for ever and ever."

All subjects of the Kingdom of God are Kings and shall be highly exalted; for they shall sit with Christ upon His throne as He also doth sit with the Father on His throne.

It is a glorious privilege to be an heir of God and a joint heir with Jesus Christ—for it includes possession of things of which the eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive. God's throne to His people, is now a throne of glory, but hereafter it shall be a throne of glory.

How delightful the prospect of being among that great multitude which stand before God's throne and whose occupation is to serve and sing and be fed by the Lamb which is in the midst of the throne; to give perpetual homage and worship before the throne which is above every throne, because they are found faultless; but how deplorable the condition of those who, having despised divine overtures and rejected offers of God's mercy, try to hide themselves in the caves and rocks or the mountains and say to the rocks and the mountains: Fall on us to hide from the face of Him that sitteth on the throne. God's throne now is to all a throne of mercy, but mercy rejected will turn it into a throne of vengeance.

Knew His Voice.

While the human voice differs from all other sounds, yet among millions of voices scarcely two will be found that are quite alike. The voice is character made audible. Even an animal knows his master by his voice. In the description of the Good Shepherd Jesus said: "The sheep follow him, for they know his voice, but they know not the voice of strangers." This fact was once illustrated in an incident in India where "a bad man wanted a fine sheep which belonged to another person. He went before the judge, and

got other bad men to help him say that the sheep was his. The true owner came, too, and brought the sheep, and his friends came with him and told the judge that they knew the sheep belonged to him. How could the judge decide? He did not know the men, and how could he tell which were liars?

"But he did know how the sheep are taught in those Eastern countries, so he he said: 'Let the two men go into those two rooms—one let the one on the right side, the other on the left side—and let the one on the left call the sheep. But the poor sheep did not know the voice of a stranger, and did not stir. The true owner heard the sound, and did not wait to be told what the judge meant. He gave a kind of a 'chuck,' and the sheep bounded away to him at once. 'Let him take it away, for it is his.'"

Reader two voices are calling to you. To which one will you respond? To which one have you already responded?

We Pass But Once.

We pass this way but once
There's work divine for thee;
On every hand
The needy stand
And sigh for sympathy.

We pass this way but once
In love's sweet accents tell
Of constant joy
Without alloy
In hearts where Christ doth dwell.

We pass this way but once
Does life's sojourn seem drear?
Then fill thy days
With glad some praise;
God wills thy sojourn here.

We pass this way but once.
The truth's blest cause defend,
With heroes' might
Stand for the right;
'Twill triumph in the end.

We pass this way but once
Live nobly while you may;
Then rise above
Earth's groveling love,
Seek realms of endless day.

We pass this way but once.
Wage well thy warfare now;
Beyond the strife
Bright crowns of life
Await the victor's brow.

Help When It is Needed.

It is said of Dr. Samuel Johnson that, at a period in his life when he was struggling against great difficulties, he earnestly desired the patronage and help of Lord Chesterfield, but these were withheld. Later, when Johnson had become famous, Chesterfield wrote a most kindly and appreciative notice of his labors; but it came to late and Johnson would have none of it. He declined the patronage of the distinguished man in the following words: "The notice which you have been pleased to take of my labors, had it been early, had been kind; but it has been delayed until I am indifferent and cannot enjoy it; till I am a solitary and cannot impart it; till I am known and do not want it." Too many of the good people of this world are like Lord Chesterfield. They withhold the sympathy and help that would be such a blessing to their struggling friends, until the time has come when these have no longer the power to take away the weariness of the dark hours that have been.