

The Gospel Witness

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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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THE EDITOR'S TRIBUTE TO HIS LATE MAJESTY

(Telegraphic message from Dr. Shields, as read at the Memorial Service held in Jarvis St. Church,
January 28th, at eleven o'clock.)

Jacksonville, Florida.

January 28th, 1936.

"I deeply regret my absence on the occasion that brings Jarvis Street members and friends together to-day.

"No position in life can make up for defects in personal character; but His late gracious Majesty, King George V., exemplified to the British Empire an ideal, symmetrical manhood. His reserved, self-controlled, discerning, wisely but righteously politic, and utterly unselfish devotion to public weal, commanded the respect and admiration of the Empire and of the world. All this grew out of a sound moral character, and was the fruit of a genuine faith in God.

"The family is the unit of society, and any nation is only a family enlarged. No nation is great without a healthy family life. His late gracious Majesty, with Queen Mary, set an example of wholesome family life for the entire world. Nothing was more typical of his life's potent example than his Christmas message to this great family of the Empire, in which he referred to 'my wife, my children, and my grandchildren, with me to-day'. The late King's family life alone makes every home his debtor.

"Beyond doubt, during the years of His late Majesty's reign, his life was the most potent personal influence for good to the Empire, and to the nations of the world. Had he not been the world's greatest king, he would have been its greatest statesman: being king, he was both. By a sagacious exercise of the mighty influence and harmony of constitutional restrictions, King George supremely exemplified British genius for government, consisting in the limitation of legal enactments to restraint of evil, and from an interference with the full development of good, thus providing the largest liberty in obedience to, rather than in violation of, law. To King George, his constitutional obligations were not restrictive bars, but garden walls, within the protection of which there flourished all the virtues of true manliness, parenthood, statesmanship, kingliness, in a beautiful exemplification of the scriptural picture of a symmetrical life: 'The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.'

"In common with the people of the entire British Empire throughout the world, we each feel a personal bereavement in the silencing of that voice which has reached us repeatedly in our own homes, with a tender, deeply-moving message. Let us be profoundly thankful that the Jubilee celebration of his reign afforded the Empire an opportunity to express its deep affection for the greatest public servant, and the wisest and most gracious sovereign of the century, before his translation to a higher service, and to greater glory and honours in the Capital of the universe, than the Empire's homage conferred—a translation described by the seer: 'And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it.'—(Signed) T. T. Shields.

The Jarvis Street Pulpit

A PRETENDER TO THE THRONE OF DAVID

A Sermon by Rev. E. E. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 26th, 1936
(Stenographically Reported)

"And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the altar.

"And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.

"And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

"So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house."—I Kings 1:50-53.

The subject announced for this evening was, "A Pretender to the Throne of David". Because that subject may suggest something other than that which is to be the address this evening—due to the prevalence of certain teaching of to-day—it seems worth while to indulge in what some preachers call a "prelude". I shall express an opinion, but an opinion which I believe to be founded upon the Word of God.

We all thank God for Britain. We are thankful that we are a part of the British Empire. We believe in it profoundly, and rejoice in that which the Empire means to the world. I rejoice particularly—as do many here this evening—in that we have something in common with the present King, and the kings which have preceded him. Once upon a time—perhaps not the first, nor the last time—an Irishman came into court. The magistrate asked him, "What is your name?" "Patrick, sor." "Where were you born?" "In Oirland, sor." "Yes, but what part?" And said Patrick, "Sure, your honour, the whole of me!" I claim England in the same way. Like very many here this evening, I was all born there. In common with all of you, I feel a certain—I shall not say pride, but a profound thankfulness for that which God has wrought through the British Empire.

But that has been said in order that other statements to follow may not be misunderstood. I never have believed, nor do I now believe, that the throne of Britain is the Throne of David; and in a few words I shall give you some reasons why I cannot accept such an idea—an idea which has gained more or less currency in our day. This idea is based, in part, upon the notion that the British people are Israelites; and in agreement with the idea that the British throne is the Throne of David, it includes the view that the purposes of God for the world are to be fulfilled through the British throne and the British Empire. I have had the very real pleasure of hearing one of the chief propagandists of this view; and was impressed by his pleasing address, his readiness of speech and facility of expression, and the reverent attitude and atmosphere which obtained throughout the meeting. Possibly I should be in agreement with some of the views of these friends as to what the Scriptures teach about the function of the Throne of David; but that with which I cannot agree is the notion that the throne of Britain is that Throne. In expressing my view I do but ask that liberty which I freely accord to others. Though we differ, therefore, I trust that we shall do so *agreeably*, as we look into a few Scriptures

together. One reason I have for differing from the view mentioned, is that *it appears to be a contradiction* of the twenty-fifth verse of the eleventh chapter of Romans, which reads, "*blindness in part is happened to Israel, until the fulness of the Gentiles be come in*". According to the view of which we speak, Britain is of this Israel; and so far from "blindness in part" having happened to Britain, she is the nation which has had more spiritual light than any other nation in the world. The reasons for Britain's prosperity are not far to seek: she has been foremost in translating the Scriptures and in disseminating the Word throughout the world, including all kinds of missionary endeavour. God has blessed that land because she has been the means of blessing other lands with the Gospel of His grace.

But I think many Bible students will agree that, because of Israel's rejection of the gospel, this is the day in which God has visited her with blindness, and has turned to the Gentiles, and is taking out of them a people for His name.

Incidentally, the term "Jew" does not refer to Judah exclusively, but includes all Israel (Read Zechariah, chapter eight, verses thirteen, fourteen, and twenty-three). The words "Jew" and "Israel" are used interchangeably in the third chapter of John, and in the book of Romans. "Jew" is put over against "Gentile" in Romans, second chapter and ninth verse, and in the third chapter, first and second verses. The term, "Jew", while it may primarily have applied to Judah, has been extended to include all Israel.

Another reason why I cannot accept this view is found in Hosea, chapter three: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." But according to the view which we are discussing, the Throne of David has never been vacant. It may be well to remark here that the expression, "The children of Israel", does not refer to Israel, the northern kingdom, exclusively, but was used with reference to the sons of Jacob in Egypt and was in constant use throughout their history to describe the whole nation of Israel. So when, by inspiration of the Holy Spirit, Hosea says, "The children of Israel shall abide many days without a king, and without a prince," he refers to the entire nation as at first constituted.

But some one will say, "If the children of Israel were to remain for 'many days without a king', what do you understand by God's promise to David, as recorded in the first book of Kings, the ninth chapter and the fifth verse, 'There shall not fail thee a man upon the Throne of Israel'?" And the answer is that, in the first place, the *absolute* fulfilment of the promise was conditioned upon the "If" of obedience; and, in the second place, *David needs no one to sit upon the Throne of Israel when that throne has been overturned—and overturned it has been and now is.* And this brings me to the third reason for rejecting the view under discussion; and the Scripture is found in Ezekiel, chapter twenty-one, verses twenty-five to twenty-seven: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he come whose right it is; and I will give it him." Remember that at the time these words were uttered, the Throne of Israel, the northern kingdom, had been overturned and the entire nation had been removed from the land, for quite one hundred years, during which period the Throne of David continued. Eight kings occupied the Throne of David, reigning over Judah at Jerusalem, after the northern kingdom, Israel, had been destroyed and its people removed. And now Ezekiel, by the word of the Lord, pronounces judgment upon *Zedekiah, Judah's last king.* Notice that Ezekiel calls him "prince of Israel". Observe that it is thrice said of something related to the prince, the diadem and the crown, that God will "overturn it" and that it shall be no more, *until he come whose right it is; and I will give it him.* What was overturned at that time? The kingdom, the throne and the entire nation of Judah were overturned. And was the Throne of David set up again after the captivity? No. And has it been set up anywhere since that time? No. And to whom does it belong? *Who is he "whose right it is"?* WHO is HE of whom the angel, Gabriel, said, as recorded in Luke, the first chapter and thirty-second and thirty-third verses, "The Lord God shall give unto Him the Throne of His father, David; and he shall reign over the house of Jacob for ever; and of His kingdom there shall be no end"? And WHEN shall this be so fulfilled that we shall know it is a fulfilment? Let us await, with patience, God's good time.

Now, to our main subject. Those who are familiar with the chapter from which our text is taken, will remember that at this time King David was old and stricken in years; and his hand was beginning to lose its wonted grasp of his sceptre. And it was these declining powers of David which seemed to Adonijah to present him with the opportunity which his heart coveted.

Adonijah, the full brother of Absalom, having failed to learn the lesson which should have come to him by Absalom's rebellion and untimely end, exalted himself, prepared himself chariots and horsemen and fifty men to run before him, and proclaimed himself king over Israel. Nathan the prophet came to Bathsheba, the mother of Solomon, and told her all that had been done, and sent her into the king's presence, saying, "While thou yet talkest there with the king, I also will come in after thee, and confirm thy words." Bathsheba sought the king's presence, and told him of the usurpation of

his throne by Adonijah, his son. While she was there, Nathan the prophet was announced. He confirmed Bathsheba's word.

Then follow the words I read this evening. David took a direct course. He called Bathsheba and renewed to her his oath that Solomon should sit upon his throne. Nathan and the other leaders of the kingdom were brought before him, and were given directions for the enthronement of Solomon. There followed such rejoicing when Solomon, the rightful king, came to his own that Adonijah and all the guests that were with him heard it as they had made an end of eating. Certain men brought to Adonijah's camp the report of the enthroning of Solomon. "And Adonijah feared because of Solomon, and arose, and went and caught hold on the horns of the altar. And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword."

That is the history with which this text deals. But I do not desire to speak merely of history; but rather, of the mystery of the gospel. Let us trace the analogy between this little bit of Israel's history and the story of man's fall; his condemnation; and his salvation through Jesus Christ. We shall see in our text a picture of rival kings; a period of the usurper's danger; and certain steps which the usurper took to his own safety.

I.

A PICTURE OF RIVAL KINGS. *In Adonijah's exaltation we have a picture of man's usurpation of the throne of God.* Adonijah was a bonny boy. He had blue eyes, curly hair, and an angelic expression of countenance. He was a clever little chap on whom his father and mother doted. When the neighbours came in to call upon Mr. and Mrs. David, the subject of discussion was Adonijah's beauty and his latest witticisms. The neighbours listened, and applauded the witty sayings—but had their own private opinions. How do I know? It is said here that Adonijah was a very "goodly man; and his mother bare him after Absalom". And of Absalom it was said, "In all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him." Adonijah was like him; and that is why this remarkable thing is said of David—which reminds us of twentieth century American—if not Canadian—homes: "His father had not displeased him at any time in saying, Why hast thou done so?"

Adonijah did as he pleased in his father's household. David had carefully refrained from displeasing the boy! David had learned to step about as carefully as some fathers and mothers have to do to-day if they want to have peace in their households, and do not want their children to chastise them! Adonijah was a twentieth century boy,—and if you would know what a twentieth century boy of this type will come to, read the story of twentieth century Adonijah. Adonijah grew up to believe that the house and kingdom of David had come into existence, and continued to flourish for his glory. I am not sure but that Solomon had Adonijah in mind when he said, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell."

You fathers and mothers, I suggest to you that you

ought, even in the twentieth century, to be commanders in your own home. Do not let your children overrule you. David had cause to wish he had dealt otherwise with Adonijah. He was a king, and could rule a nation—but to rule Adonijah was quite another matter. The time came, therefore, when Adonijah "exalted himself"; and it seems to me that this presents to us a rather apt picture of man's usurpation of the throne of God.

There is that in man's relationship to God which is opposed to Him. Man has exalted himself. From the time that man yielded to the temptation, "Ye shall be as gods, knowing good and evil", to the present time, man has exalted himself against his Maker and his God. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." It is not merely that man has broken an abstract law. Sin, if it had its way, would hurl the Almighty from His throne, would gather the stars and place them in its diadem, and, robing itself in God's glory, would hold its sceptred sway over the creation which His Word has formed. Sin strikes at the Throne and the government and the very heart of God!

Someone here has had a little coronation scene within his own heart. You have enthroned yourself—your will—and have proclaimed yourself King. You have brought forth the royal diadem and crowned yourself lord of all. You have said, "I will not have this man to rule over me." You are in rebellion against high Heaven. That is sin. You are in opposition to your Maker.

On the other hand, *in the enthronement of Solomon, we have a picture of God's exaltation of Christ.* We cannot think of Solomon without thinking of Christ. He is clearly and definitely a picture of the Man of Nazareth. His very name means "peaceable". And it is said of Christ, "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

Then, you will observe, that *in contrast with Adonijah, Solomon is exalted by his father.* David had sworn with an oath that Solomon should be king. But Solomon did not seek the throne. It does not appear that he made any appeal to Nathan, the prophet, or that he took any other course to circumvent the usurpation of Adonijah. The throne was apparently being wrested from him, but he did nothing to secure it. How like the Christ Who "being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore God also hath highly exalted him,* and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Christ came to the throne and to power by right of His inherent righteousness and because He was the One Who was the delight of the Father's heart, Whom the Father delighted to honour.

And then, observe David's method in dealing with the rebellion of Adonijah, in contrast with Israel's attitude towards Absalom. *He appeared to laugh* at this foolish boy. Absalom had been someone with whom to reckon. When he stole the hearts of the men of Israel, and ob-

tained a great following, the armies of David were mobilized, the king himself left the city, and the two factions joined battle until Absalom was slain. But to Adonijah, David said in effect, "Poor spoiled boy! Absalom was a man of force, but who are you? I will place Solomon upon the throne according to my oath: you may sue to him, and find salvation by his grace."

The Spirit of God asks of kings everywhere—as of all mankind: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. *He that sitteth in the heavens shall laugh:* the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. *Yet'*, says the Spirit—in spite of the rage and malice of men, in spite of the confederacy of the world against God—"yet have I set my king upon my holy hill of Zion."

There was a purpose of grace for Adonijah. It was David's way of providing a way of escape for his son if he desired it. For Absalom there was no mercy. It is true that David said, "Deal gently for my sake with the young man, even with Absalom." But the hearts of the men of Israel were determined upon his death in order that the sceptre of David might remain in power.

Have you considered the fact that *two worlds sinned, but only one has any hope of redemption?* "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." For man He has salvation. But did you ever read of any blood which has atoned for the fallen angels' sins or shall cleanse them from its stains? Do any heralds publish peace to these spirits in chains or preach to them a power which shall finally dispel the mists of darkness? As far as we know they have not been "spared", and they are "reserved unto judgment". Seemingly, they are shut out from hope, shut out from God forever. Oh, the dreadful judgment of our God!

There may have been some analogy in the glory of the coronation, too. It is said here that "the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them".

God has ever celebrated fittingly His outstanding events in the marches of the years. Prophets, poets and kings foretold the coming of the Dayspring from on High, and angels announced His near approach. And in that night when Hope was born, Heaven had such a celebration of the coming to earth of Him whose goings forth had been from of old, from everlasting, and the city was so full of music and rejoicing, that its choirs went out to give a concert and swept down the shimmering way of glory to sing their hallelujahs in the ears of the watching shepherds. Angels ministered to Christ in the temptation in the wilderness. They came to Him in His agony in the garden. They were there to announce His resurrection to the women who were early at the tomb. When Jesus led His disciples out to Bethany, and lifted up His hands and blessed them, "a cloud received him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into

heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Whence came those shining ones? I think they had been detached from the angelic convoy which had been sent to escort the returning Conqueror to the skies.

The sixty-eighth Psalm pictures Christ's ascension: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord might dwell among them." And the Apostle Paul, by inspiration, quotes that passage as referring to the Lord's ascension. Perhaps just beyond that cloud the serried hosts of other realms fell in around Him, attending Him in triumph to the heights of glory. Did they answer each other in song, as host after host swept upward in the light? Possibly the spirits that surround His throne sang, while ascending, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Was that cloud spread to veil the sight from human eyes that could not bear the whiteness of God's blazing holiness? Hear the eternal arches ring with the rapturous hallelujahs of unfallen spirits, admiring and adoring the Man of Nazareth, while billows on billows of His glory bear myriad hosts to the gates of bliss. See the Jesus of the manger, with body transfigured and face outshining the sun receiving the homage of angels and archangels and—perhaps—the spirits of just men made perfect! See the one-time "Man of Sorrows" commanding all the armies of the skies! Hear the challenge from Zion's watch-tower, as marshalled hosts approach its battlements, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" Listen! Oh, listen! to the answering music of His gracious lips, "I, that speak in righteousness, mighty to save."

Did HIS heralds challenge the City, calling it to welcome its KING? What do those words of the twenty-fourth Psalm mean?—"Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." And I imagine that when the inhabitants of the heavenly Zion recognized their returning King, they surged to join the triumphal procession; and then, while myriads of blest spirits swept through the gates, the stones in the walls of our Zion cried out in HIS praise, Heaven's grand organs poured forth their praiseful harmonies, angels struck their harps of gold, and there was a voice of a great multitude around the rainbow-circled Throne, as the voice of many waters, and as the voice of mighty thunderings, singing, "Alleluiah: for the Lord God omnipotent reigneth." And the eternal city rang again when our Jesus took His place upon His Father's Throne, "from henceforth expecting till his enemies be made his footstool".

His exaltation spells our salvation. His acceptance by the Father with the wound-prints upon Him, there to present Himself before God on our behalf, means our justification. He "was delivered for our offences, and was raised again for our justification." God "hath

made this same Jesus both Lord and Christ." We have a Man on the throne of the universe—the God-man. All power is given unto Him in heaven and on earth. He is reigning there, and shall reign until He has put all enemies under His feet.

II.

BUT THE EXALTATION OF OUR SOLOMON—OUR "PRINCE OF PEACE"—TO THE THRONE, SPELLS THE USURPER'S DANGER. His exaltation writes the doom of all who are in rebellion against Him. Unserved one, you are dealing, not with God only, but with a Man: not with a Man only, but with God—the God-man; with the One Who took upon Himself your sin, Who died that you might never die, who bore your curse on Calvary, Who paid the price of your iniquity. He is gone into the glory, and is calling you to repent. You dare not challenge Him Who sits upon the Throne. The wise course is to follow the example of Adonijah; find salvation by suing to the rightful King. But do not challenge Him. The stars in their courses fight against the man who is not on God's side. The whole creation is opposed to you. You cannot win if you are opposed to God. If you had an arm like God, if you could thunder with a voice like Him, there might be some wisdom in your continuing in rebellion against Him. But He holds your breath in His hand. He is your Maker, your Redeemer; and He has all power in heaven and on earth. He is calling you to repentance, calling upon you to believe in Himself. There can be but one reigning king in any kingdom. Who shall finally triumph—Adonijah or Solomon—the sinner or "The Prince of Peace"? All the might of God is engaged to subject all other powers to Jesus, our Solomon. Better submit, Adonijah, before Solomon whets his glittering sword and his hand takes hold on judgment.

III.

BUT OBSERVE THE STEPS BY WHICH THIS USURPER WAS SAVED FROM THE WRATH OF SOLOMON. First, *someone preached the gospel to him*: "Verily our lord king David hath made Solomon king." That is the sum of the gospel, that the Father hath exalted Jesus Christ "to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." You cannot believe that of which you have not heard. When you hear the gospel, you are in God's plan for lost men. He might have written His gospel across the skies. He might have spoken to individuals without the agency of men, but His plan was to use men. He caused men to write in a Book, and then throughout the ages He has called men here and there, and sent them throughout the world to declare His word, calling men to repentance. *When you hear the gospel preached, you are in the way of salvation.*

Adonijah might have said, "I do not know whether to believe that or not. I have not seen Solomon on the throne. They tell me he has been enthroned, but I have been enjoying my reign over Israel." Had he thus reasoned, he would have died in a very short time. There could not have been permitted two claimants to a throne. *Adonijah was wise enough to believe.* Someone says, "When I see, I will believe." If you wait until you see, to be saved, it will be too late. Christ said to Thomas, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." Blessed are they who, hearing the Word of God preached in the power of the Spirit, believe unto salvation.

Adonijah did more: he feared Solomon: "For, lo, he hath caught hold on the horns of the altar." Someone says, "I do not believe in a salvation that makes men afraid. The way to come to Christ is by love. If we do not come because love draws us, we had better not come at all." That is a delusion of the devil. The Spirit of God tells us of God's love, of His forbearance, of His infinite grace: the Spirit of God tells us of the wrath of God as well.

I remember being in Washington on missionary business, when some man in Chicago, not realizing the seriousness of the matter, took the easier way. It was a transaction involving ten thousand dollars for the Missionary work. Zero hour was about to strike in Philadelphia, and things had to be attended to, and forwarded there. Instead of wiring details to me, he put the material in an envelope and sent it by mail. At the end of a hard day, I found this mass of stuff at twelve midnight. What was I to do? I counted the hours in which I could save that ten thousand dollars. I got a typewriter into my room and pounded the keys during the entire night—all because that man did not realize the urgency of the matter. But we secured the ten thousand dollars.

That is a long way around to explain how it came that I was awake when the fire-bell rang at five o'clock in the morning, and I saw people get out of their houses in their "nighties". Some people might have said, "That is a very undignified way to get out of a house." I can imagine a man's saying in reply, "If you were in a house as hot as that one, you would not care how you got out." "But do you not know that when one leaves his house, he ought to be actuated by a proper motive? Do you think you ought to leave just because there is a fire?" "Look here, brother, I will come around and set your house on fire, and try you out." The absurdity of it! Save your life, man, and talk about motives afterwards!

And God has said, "The soul that sinneth, it shall die." God cannot recall that statement. He has said, "He that believeth on him is not condemned: but he that believeth not is condemned already"; "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." God almighty cannot recall that. That goes into operation automatically. You sink into darkness, into perdition, into everlasting hell, unless you comply with God's condition of salvation—and God Himself cannot save you outside of His appointed way. The man who does not fear God is a fool. I wish I could emphasize that. *Adonijah* was wise enough to be afraid.

He took certain definite steps for his safety. *He ran to the altar, caught hold on the horns of the altar, and prayed.* That is Calvary, the altar that speaks of His sacrifice. Because he prayed, *word came to Solomon.* But *Adonijah acknowledged the sovereignty of Solomon.* He said in effect, "I give up. I surrender. Let King Solomon swear unto me to-day that he will not slay his servant with the sword." He acknowledged the king's sovereignty, and asked for the king's oath. *The oath was not given.* And, if you will read the next chapter, you will learn that *Adonijah*, for a sin committed subsequently to this incident, was later slain, and that by the order of Solomon. No wonder he wanted Solomon to swear in assurance of salvation from Solomon's wrath.

But in this respect, there is a direct contrast between the case of *Adonijah* in relation to Solomon, and the relation of the sinner to Christ; for *we may ask for our Solomon's oath in assurance of eternal salvation, and obtain it.* But the thought back of our desire for the King's oath as to our forgiveness is similar to that which moved *Adonijah* to ask for Solomon's oath. For we reason: "Suppose I am saved to-day—forgiven of sin to-day—but have no promise for to-morrow? What if I sin to-morrow? Will He forgive? And if he will not forgive to-morrow, then I am saved but for a day!—unless, indeed, I can so walk as never to sin again! But if I can but have His oath that he will not slay me, I shall rest in that Word and know I have an everlasting salvation." Certainly, a salvation by which I am saved to-day, lost to-morrow, saved the next day, and so on, would supply but poor comfort, and would not be efficacious for any sinners of our acquaintance. I want something sure. When God dealt with me, He held me over hell. I saw it yawn. I wanted an everlasting salvation, from an everlasting hell, to an everlasting heaven—an everlasting salvation given by an everlasting God. I hungered and thirsted after righteousness. I wanted somebody to take away my sin; its penalty, its power, and finally its presence. I wanted to be saved. I came to Christ, and He saved me. He will do it for you. I do not blame anyone for reaching after a salvation that is sure.

The Word says that God, "willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." Here we have two immutable (unchangeable) things: the Counsel of God and the Oath of God—"in which it is impossible for God to lie." "When God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely blessing I will bless thee." We who are in Christ are children of Abraham by faith. The oath made to Abraham is back of every promise of the gospel. The promise that "he that believeth on the Son hath everlasting life", has behind it the oath of God. The very throne of God must move before that promise can fail. He will save you everlastingly.

And here is a glorious thing. *Word came to Solomon when Adonijah prayed.* There was somebody to take the word to Solomon. It suggests to me the glorious fact that no one the world over can sincerely look to God, can really pray, without being heard:

"There are angels hovering round
To carry the tidings home."

And Solomon said, "Go to thine house." But Christ says to us, "Come to my house." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." We have His promise that He will come again.

Is there not someone here to-night who wants to be saved? Do you not want a salvation that is as free as the air, that means your eternal security? Trust Him, and find everlasting life.

"THE KING IS DEAD: LONG LIVE THE KING"

An impressive service was held in Jarvis Street Baptist Church Tuesday morning, January 28th, at eleven o'clock, in honour of His late Majesty, King George V. The main floor of the auditorium of the church was packed, and the gallery well filled, testifying to the love and loyalty of the people for their late King.

The service was under the Chairmanship of Rev. W. Gordon Brown. While the people were gathering the organist played softly, and promptly at the hour the great congregation rose and sang the National Anthem, which was followed by a two minutes' silence. Rev. Alex. Thomson, of Mount Pleasant Road Baptist Church, pronounced the invocation; Rev. W. E. Atkinson, of Waverley Road Baptist Church, read the Scripture; and Rev. W. S. Whitcombe led in prayer. With great tenderness the choir sang, "Crossing the Bar", and during the service the congregation sang favourite hymns of His late Majesty, "O God, our help in ages past"; and, "Praise, my soul, the King of heaven".

Mr. George Greenway, Vice-Chairman of the Deacons' Board, expressed regret that the Pastor, Dr. Shields, was necessarily absent from the service; and read a message that had been received from him by telegraph from Jacksonville, Florida, where he is staying a few weeks in the hope of regaining his full measure of health after his recent illness. This message appears in full on the front page. The address of the morning was delivered by Rev. E. E. Shields, and appears below.

Following the address, the congregation rose and sang, "Unto the hills around will I lift up my longing eyes", and remained standing for the benediction pronounced by Rev. P. B. Loney, of Runnymede Church, and for the playing of, "Dead March in Saul", which was rendered with great feeling by Mr. Penney. The people left the auditorium with bowed heads, with reverent hearts, and with moist eyes; and with a great volume of prayer ascending as from one heart—a prayer of praise for the King whose life has ended, and of guidance and wisdom from on high for His Majesty King Edward VIII. as he assumes the heavy responsibilities of his office.

"THE THRONE IS ESTABLISHED BY RIGHTEOUSNESS"

Proverbs 16:12

An address by Rev. E. E. Shields delivered at the Memorial Service in Jarvis St. Church, Tuesday Morning, January 28, 1936

The whole earth is so vocal, and the very air so vibrant, that for us the present seems to be a time for silence rather than for speech—a time for meditation and prayer in contemplation of the event which has plunged the world in grief. And yet a few words may be in order, somewhat to direct the channels of our thought.

The Empire and the world are profoundly moved. Perhaps neither the passing of Queen Victoria nor that of King Edward VII., so deeply touched the hearts of men as has the home-going of King George V. The spontaneity with which the millions of the British Empire—and of the world—sprang to express their appreciation and sympathy is of very great significance. Men waited all through the long chilly night in London for the privilege of walking past the catafalque in Westminster Hall; and the underground railways, to accommodate the

crowds, have been running all night for the first time in their history.

Why are people so moved? What would an analysis of the hearts of all men reveal? May I suggest some possible, and even probable, reasons for the world's deep interest and grief.

First, perhaps the incidence of the demise of a king brings home to men more poignantly the thought of their own mortality. Kings also must die. Nor high office, nor wealth, nor kingly estate, nor iron constitution, nor medical skill, can roll back the tide of death; nor indefinitely postpone the hour of dissolution. There is a time to die, as there is a time to be born. This is the end of all men, as far as this world is concerned. Here at the grave indeed "the rich and the poor meet together". Blessed are the twice-born who, like Isaiah, in the year when the king dies, can look and see "the Lord sitting upon a throne, high and lifted up".

Second, the fact that His late Majesty, King George V., was a manly king—a really human personality—has drawn the affection of men. It may not be as easy as it looks at a distance to be ordinarily human while the incumbent of a throne which represents a quarter of the human race. How he bowed the hearts of the people of the Empire as he spoke over the air at the celebration of the Jubilee of his reign last summer! It was not merely the fact that it was the voice of the King which brought the tears to our eyes: it was rather that, being king, he was so evidently human; that he had such a deep devotion to duty, and seemingly felt such a very real affection for the peoples of the Empire.

The papers are full of stories of the late King's humanness. Perhaps a part of their special interest lies in a kind of subconscious idea that the person who is king over four hundred millions of people must be super-human, and in a surprise that the king really was a man. Stanley Baldwin, the British Prime Minister, gave an intimate touch when he told us of the late King's fellowship with him in expressions of deep delight in contemplation of celebrating Christmas with their respective families. Thus there seems to have been a real brotherliness between the King and his Prime Minister—and we like to have it so.

But the late King was not only a manly king: he was a kingly man. His devotion to duty was an obsession. He wore the Empire upon his heart. He lived to serve. The throne suffered no loss of prestige or brilliancy during his occupancy. His wistful question during his last illness, "How is the Empire", while a pregnant commentary upon the condition of the world at this time, was a clear index to his kingly character, and of his devotion to his people's good. The light which beat upon his throne for twenty-five years revealed him as a King.

And again: the passing of the King draws the interest and sympathy of the world because it sweeps an entire family with a sense of irreparable loss. No palace walls can shut sorrow from the soul. Nor can rich appointments assuage the grief for one beloved. Queen Mary—a Queen indeed in figure, in bearing, and in character—suffers the snatching away of her life-partner; and yet her office scarcely permits her the luxury of sorrow. The new King's throne does not accord him even time or liberty to bow his head in grief, but immediately thrusts upon him the duties of his high office. And the world grieves for this family the more because they have no leisure to grieve for themselves.

But the world is interested and sympathetic in the

demise of His late Majesty, King George V., and the accession to the throne of His Majesty, King Edward VIII., not only because of the human personalities involved, but because there is concerned a Throne, unique in history, broad-based upon the people's will, symbolizing the liberty and power of the British Commonwealth of Nations, and representing the genius of the British peoples for government. The Empire has not been forged: it has grown. It has extended its boundaries, not so much by conquest, as by service. Its seemingly loosely-associated countries are really closely bound together in common principles of liberty and righteousness. The loosely-bound Empire is really the world's most closely-knit political entity. Its people serve, not because they must, but because they will.

Looking abroad, the Empire seems to be, humanly speaking, the last refuge of human liberty. In the land that has the largest army in the world, whose ruling princes are called, "People's Commissars", and whose Czar and Dictator is called "Comrade" the individual's life and liberty are not secure for one moment. In our Commonwealth of Nations, we like to have a throne, with its pomp, and circumstance, and pageantry, as a centre and bond of Empire. But the throne is a symbol of our liberty; the constitutional monarchy a guarantee of our democracy. The people rule more immediately and directly under our system than is the case with any other form of government in the world.

Let us pray for the new monarch, His Majesty, King Edward VIII., that he may be led to a personal knowledge of the Lord Jesus Christ as Saviour and Lord; that he may be given wisdom from on high; and that he may walk in the footsteps of his father, as he has declared it his intention to do.

If, as the British Prime Minister, Stanley Baldwin, says, the twenty-five years of the late King's reign were the most difficult in the history of the British throne, what shall be said of the present, and of the immediate future? The world is armed to the teeth. Its condition is fraught with greater menace than was that confronting us in nineteen hundred and fourteen. And the new King may wield an important influence. He has all the human touch of his father. Apparently—and, judging by his life thus far—he will seek the people's good as far as lies within the sphere of his influence. With reference to his new duties, he said to the Archbishop of Canterbury, "I am afraid; but I shall do my level best." Let us support him by our prayers. Let us, with heart and voice, pray and sing,

"GOD SAVE THE KING."

SEMINARY NOTES AND NEWS

Illness

For some weeks we have missed Mr. Bruce Hisey, who has been at home in Stouffville, sick with scarlet fever. In addition to that serious-enough ailment he suffered pneumonia and pleurisy. We are glad to report him now well on the way to recovery.

Our sympathy is extended to Student D. S. Dinnick, whose father is very ill with bronchitis and heart trouble at Athens, Ontario, where he had gone to supply for another son whose health demanded a complete change.

Supply Preaching

The Seminary is a constant source of supply preachers. Last Sunday Rev. W. S. Whitcombe, our teacher of Theology and English, supplied for Rev. R. D. Guthrie in Briscoe Street Church, London, since the pastor is holding special meetings in Westboro Baptist Church.

Student Walter C. Tompkins supplied at a mission in Hamilton.

Student F. M. Buhler preached Sunday morning at Willowdale Baptist Church, where Mr. Hisey, now ill, is student-pastor. The preceding Sunday Rev. Frank Wellington was the preacher. Last Sunday evening Student R. B. Morrison, who has taken charge during Mr. Hisey's absence, was able to preach again, following an illness.

Student D. S. Dinnick is the supply teacher of Mr. Tye's Young Men's Class in the Jarvis St. Bible School for some three months. The class is doing fine work.

Practical Work Summary

Figures are sometimes meaningless and sometimes meaningful. These, we trust, are the latter. Dr. Olive L. Clark submits them as a summary of the practical work done by forty-seven students during October, November and December:

Sermons preached	260
Addresses given	337
Bible School lessons taught	752
House visits made	1,692
Professions of faith	19

May the Spirit continue to water the good seed sown, that it may bear yet much fruit.

Spiritual Thoughts

Selecting one member of each of the four years of the regular Seminary course I asked him to give me in writing some spiritual thought got from one of the classes, which proved particularly helpful to him. We give the result.

"In the study of the life of our Lord Jesus Christ we read how the Lord spent much time in prayer, and we must realize how unlike Him we who call ourselves His followers really are. How little time we spend with the Lord! We talk and seek advice from our friends rather than from the Friend of friends. O that we might be like Him and spend much time in the secret place with God, that through our earnest intercession lives might be brought from darkness into His marvellous light!"—First Year Student F. S. Cook.

"Last year, one of the subjects that brought the greatest inspiration to me was Christian Missions. As I thought of the millions of souls that have been turned from heathenism to Christianity through the instrumentality of surrendered lives, and the millions that are still under the bondage of heathenism without a knowledge of God, I was forcibly struck with its importance. I was determined more than ever to give God the pre-eminence in my life.

"One of the immediate results of this study was the changing of my views as to the qualification of missionaries. I used to think, as some people do, that there was not much necessity for education on the foreign field, but I discovered that some of the greatest scholars were missionaries and that they were the men that had the greatest success. Thus I concluded that education is indispensable to success on the mission field."—Second Year Student S. H. Black, of Jamaica.

"In the Modernism and Modern Cults Class last quarter we were assigned portions of books which contained sayings of leading Modernists. In reading these I often shuddered at what was blasphemous to me. The altogether-lovely One was placed on the same level as man, and God the Father was classed with the heathen deities as one among them. Almost all that is dear to us who have received a glimpse of God, was explained away or lowered to the natural plain, and the unique beauty lost. But the great truth that came to me was that in spite of what they said, our Lord Jesus Christ is the effulgence of God's glory and the very image of His substance, God manifested in the flesh. God is still the high and lofty One. His power is undiminished. He remains glorious in holiness. His grace is still matchless and boundless. He abides forever the same regardless of what men do or say: 'Lord, plant our feet on higher ground.'"—Third Year Student George B. Hicks, Pastor of Tottenham Gospel Mission.

"In Greek IV. we translated Hebrews last quarter. 5:7 reads: 'Who in the days of His flesh offered requests and prayers, with strong crying and tears to Him Who was able to save from death, and was delivered from that which He feared.' In this passage my attention was drawn, not so much to the suffering of Jesus Christ, but rather to His submission in the face of the realization of that which was yet to come, His death. His fear was that which is not from sin but from a sane valuation of His responsibilities."—Fourth Year Student Wilfred A. R. Murray. —W. G. B.