

take and use only as from God, is clearly brought out by the ceremonial. The sword of power belongs to the sovereign, but he will only take it into his possession as coming to him from God.

#### THE ROBE AND ORB.

The Imperial robe, and the golden orb, set about with pearls, are then given to the sovereign. These carry with them their lesson and meaning. The prayer which accompanies their bestowal explains these: 'The Lord your God endue you with knowledge and wisdom: the Lord clothe you with the robe of righteousness and with the garments of salvation.' And the prayer continues. 'When you see this orb set under the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer. For he is the Prince of the Kings of the earth, King of Kings and Lord of Lords, so that no man can reign happily who derives not his authority from him, and directs not all his actions according to his laws.'

#### THE RING AND THE SCEPTRE.

The ring is put on the fourth finger of the sovereign's right hand. The words used by the archbishop are: 'Receive this ring, the ensign of kingly dignity and of defence of the Catholic Faith.'

The sceptre is given into the monarch's hands with these words: 'Receive the royal sceptre, the ensign of kingly power and justice.'

Immediately after, a rod, adorned with the dove, the rod of equity and mercy, is given to the sovereign, who is reminded of the need of impartiality and mercy. 'Be so merciful that you be not too remiss; so execute justice that you forget not mercy. Judge with righteousness, and reprove with equity, and accept no man's person.'

These preliminary ceremonies over, the supreme moment of the coronation is reached.

The sovereign is seated in the same historic chair of which we have spoken. A prayer that the royal heart may be enriched with heavenly grace, and that the sovereign may be crowned with all princely virtues, is said. Then the crown is brought forth; the archbishop places it upon the monarch's head, and the acclamations of the great assemblage are heard. 'God save the King!' bursts from all lips, the trumpets are sounded, while without the great guns roar forth a royal salute. When the sounds have ceased, the archbishop addresses the newly-crowned sovereign: 'Be strong and of a good courage; observe the commandments of God, and walk in his holy ways: fight the good fight of faith, and lay hold on eternal life, that in this life you may be crowned with success and honor, and when you have finished your course, receive a crown of righteousness, which God, the righteous Judge, shall give you in that day.'

#### THE GIVING OF THE BIBLE.

It is characteristic that the first ceremony after the coronation should be the presentation of the Bible to the sovereign. The presentation was at the Queen's coronation made by the archbishop, the dean of Westminster going along with him. The words of presentation declared the Bible to be the most valuable thing that the world affords. 'Here is wisdom: this is the royal law: these are the living oracles of God. Blessed is he that readeth, and they that hear the words of this book, that keep and do the things mentioned in it. For these are the words of eternal life, able to make you wise and happy in this world,

may, wise unto salvation, and so happy for evermore, through faith which is in Christ Jesus, to whom be glory for ever. Amen.'

The enthroning then follows. The homage of the peers is made, and the service concludes with the receiving of the Holy Communion.

Throughout the whole ceremonial there is the continued expression of one great spiritual principle. The nation is engaged in a great religious act. It is the setting apart of the monarch for his high office with words of prayer and praise; but it is more than this: it is the public acknowledgment that people and nations cannot enjoy peace or security without God. For the measure of blessing which has been theirs, for the strength and stability of the Empire, they are indebted to the never-failing providence of God. For the due administration of all public affairs, they need the inspiring wisdom and help of God; and all rule, sovereignty, power and influence are thus only truly noble and royal when they are exercised in a righteous, holy, noble and self-sacrificing spirit. The service is a splendid expansion of the old Hebrew prayer, which all English-speaking people will loyally echo: 'Give the King thy judgments, O God, and thy righteousness unto the King's son' (Ps. lxxii. 1).

#### God's Presence.

'My presence shall go with thee, and I will give thee rest.' Ex. xxxiii. 14.—A great promise, spoken by the Living Lord to his servant Moses, at a great crisis. We well remember the occasion and conditions. Moses was on the eve of a great and serious 'new departure.' The sin of the golden calf had darkened the whole scene, and he was looking forward to the future of his leadership of the unfaithful and restive people with a sinking heart. As a fact, though he did not know it yet, he had before him not merely a few difficult weeks or months, but years upon years of toil and care. The great 'wandering' would soon begin, of whose sorrowful annals we hear so little, but which must have put immense demands upon the prophet's patience and strength.

Just now it is that he cries to his heavenly Master in the sore need. He thinks of the future, and he cannot face it except on one condition: the Lord must send with him his own supernatural aid. He must be admitted to 'know the Lord,' in the intercourse of access and friendship. He must be sure of his mighty favor; 'Show me now thy way, that I may know thee, that I may find grace in thy sight.' Then came the answer, 'My presence shall go with thee, and I will give thee rest.'

How pregnant, how profound are the terms of that assurance! The anxious man, encountering the difficult and the unknown, is to have with him in it the Eternal Presence, and is to enjoy not only support and assistance, but a wonderful Rest.

'My presence;' literally 'My face.' He was to have always with him a personal companionship. He was to hold converse face to face, eye to eye, with one who was strong enough to meet all his demands for guidance, succor and strength. What he should enjoy should be no mere superintendence, as from a distant heaven. An Everlasting Friend should travel with him along the desert, and sit with him in his tent, and accompany him to the council, and to the seat of justice, and amidst the rebellious concourse, and to the field of battle with heathen foes, giants and others, when the time should come. He should experience

the infinite difference of being never alone, never without a personal Presence perfectly sympathetic and at the same time almighty.

'I will give thee rest.' There are two possible sorts of rest. One is rest after toil, the lying down of the weary, at the end of the march, on the morrow of the battle, on the summit of the hill. The other is rest in toil, the internal and deep repose and liberty of a spirit, which has found a hidden refuge and retreat, where feeling is calm and disengaged, while the march, the battle, the climb, are still in full course. This last was the promise to Moses.

Another day, a distant day, was to come when he should taste the endless rest after toil, when he should sink down on Pisgah in the arms of the Lord, and (to quote the beautiful legendary phrase) die—if death it could be called—by his kiss. But now he was to taste the wonderful rest in toil. He was to traverse that last long third of his memorable life, thinking, ruling, guiding, bearing, under the divine enabling condition of the inward rest of God, the peace of God, passing understanding.

To-day let us humbly claim the promise of Moses for ourselves. We may do so. For 'He that is least in the kingdom of heaven' has in the Lord Jesus a guaranteed assurance of nothing less. 'Lo, I am with you all the days,' 'The peace of God shall keep your hearts and minds in Christ Jesus.' 'E'en let the unknown to-morrow bring with it what it may, while that promise is in our grasp. It may bring with it surprises of earthly joy, personal or domestic. It may bring unlooked for clearings away of dark public prospects in state or in church. Or it may bring clouds and storm, conflict and what looks like confusion. But if the Presence goes with us, we shall, in either event, have the Rest. Our life's week will have at its heart a perpetual Sabbath on the way to the great and perfect 'Sabbath keeping which remaineth for the people of God.'—H. C. G. Moule (now Bishop of Durham).

#### 'World Wide' in India.

Miss Fannie S. McLeod, missionary at Marsapatnam, Vizagapatam District, India, writing to Mrs. Cole, of Westmount, Que., says: 'I wonder if you had my letter of some months ago, asking for one or two copies of 'World Wide' regularly. I wish you could manage to send them; they would be just the thing for some of the more thoughtful men.'

May 24, 1902.

The Editor, 'World Wide.'

Sir,—I have taken 'World Wide' from the first number, and am so greatly pleased with it that now I find it indispensable—it is a regular part of my weekly reading. I suppose that to other readers it has peculiar charms; to me it is a delight for its articles on scientific matters, and for those that inculcate a love for nature.

A. MACSWEEN.

23 Mitcheson Street, Montreal.

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