

## Our Contributors.

### Lessons From the Coronation.

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A touching story is told of Queen Victoria in her great sorrow after the death of Prince Albert. The Queen, hearing of a poor cottar who had just lost her husband, visited her in her cottage and taking her hand, said "Let me sit down and cry with you." That was common human nature and—womanly. The Queen and the peasant were on equal terms in their grief. "One touch of nature makes all the world akin."

Did we not all feel this when our King was lying ill? We felt the great oneness of humanity in suffering, and disappointment. It looked as if there might have been enacted one of the most pathetic tragedies of the ages. At the very hour of expected Coronation—a Coronation unequalled in splendour in the world's history—the word goes forth—"the King is ill"—"the King may die."

We believe that out of what seemed evil came good—that what seemed failure was true success.

From the whole event we can gather not a few lessons in Divine Providence. We do not know what possible disaster might have happened if the grand ceremony had gone on as at first proposed, we do know that such a pageant if carried out might have developed pride in the King's heart.

We are reminded of the pride of Nebuchadnezzar and Herod. How different the King spent the day, on a bed of suffering instead of on a throne, with a world's homage. Homage of kings and nobles, and of all lands.

Human nature is the same everywhere. A King's heart is even more subject to pride than those of humbler rank. Instead of being lifted up, he will walk humbly and thankfully with his God. Brilliant success may mean to any man moral failure. You desire riches and get them, power and get it. You may get the desire of your heart but not real blessing. God as in the case of the Israelites may give you your request, but send leanness to your soul. We should be thankful then for any misfortune, failure, illness, sorrow that checks our worldly pride and brings us near to God. "Before I was afflicted, I went astray" said the observant Psalmist. God did not give the King the desire of his heart at once, from an earthly point, but gave him a better if less brilliant Coronation.

I cannot help but think that he received a truer Coronation in the hearts of his people. Instead of envy, the event drew to him love and sympathy. How beautifully universal was the appreciation of his better qualities. All pettiness was stilled by the apparent knock of death at the door of royalty. How sincerely went up to God the prayers of the whole Christian world for him! What a burden upon all hearts for him! What hoping! What fearing! Was he not crowned in the hearts of his people in a way that could not have been accomplished by the grandest pageantry? Did not his heroism in suffering bring to him an appreciation from the more thoughtful class

which vain pageantry rather tends to repel. Twice have the nation's prayers gone out for this man apparently at the point of death and twice heard and his life spared. I believe God's loving favour is over him. That in His own wise way He has given him a place in the very hearts of the people and consolidated his throne in a way that the grandest pageantry and the greatest display of power could never have done.

Thus, to day we have truer thoughts of Coronation and God is nearer. Humanity is better. What would have been a veritable school of pride, vanity and display, has been turned into a school of love, prayer and thanksgiving to God.

One thought is uppermost. We thank God for our Christian King and our Christian Queen. "The powers that be are ordained of God." "Our prayer is 'for all in authority.'" So we do today. We speak a good deal of the quality of the people that Christianity has produced—the Christian civilization; the Christian community. We contrast these with heathen communities of the present—with pagan communities of the past. It is well for us to remember that it has produced the Christian King and the Christian President. The Christian king is a different personage from a pagan King, A Victoria, Edward VII, or an Alexandra, how different from the Caesars, the monarchs of the world when Christ came.

How different our king from a Caesar in the time of Christ! How different our empire from that of Rome!

Christ has revolutionized kingships. The Roman Caesar was the product of the social development before Christianity; a Victoria, an Edward VII, is the product of social development with Christ in it.

We read the pages of the most brilliant development of pagan civilization, we read Suetonius, Juvenal, and Tacitus, and our hearts leap for joy that into the midst of this rule and this corrupt society there has come another King, one Jesus. We look upon the government of Caesars and see tyranny, shame, misery and want.

We see power exercised only for corruption; Kings the enemies of all the nobler aspirations of the people, and summing up in their own persons the evil influences that were wasting and destroying society.

We see desolated provinces groaning under merciless exactions. Now provinces are given free constitutions and governed by Christian principles and developed in peace and prosperity. Now our Christian Kings are patrons and promoters of all that makes for good and for the welfare of the people. Our Queens are nursing mothers of charity, purity, and religion. When we say "God save our gracious King" it is with no fear, no servility. We know and we feel that we are as free as he is.

The Lord has prolonged the king's life. It is, we may feel assured, for some good purpose. The King will, we believe, so recognize it. That is a beautiful little document—the king's message. Hear him—

"The prayers of my people for my recovery were heard and I now offer up my deepest gratitude to divine Providence for having preserved my life and given me strength to fulfil the important duties which devolve upon me as a sovereign of this great empire."

Yes. It will bring him nearer to God and nearer to the hearts of his people—this apparently inopportune affliction; make him feel more his oneness with suffering humanity and bring down upon his heart the burden of duty to humanity which his exalted position calls upon him to bear. It is said that he is democratic. I believe it is only in this good sense of oneness with the people and of strong human sympathies. It is only such a king who can reign over a Christian country. Only such a King that can give stability to the throne. Only on Christian principles and in a Christian spirit can Kings maintain their position as rulers of Christian nations.

The King is such a ruler and the Queen moves in the very spirit of Christ. From the first day she set foot on British soil to the present day, she has not only been a bright and beautiful star in society but a blessing to the British nation and Empire.

May the Lord crown their heads with happiness today. We proffer love and loyalty to our earthly ruler. We join in his Coronation.

We remember there is Another King; One by whom "kings reign and princes decree justice." It is a great primal duty to be loyal subjects and citizens in the conditions under which we are placed. There is only one greater. To be utterly loyal to Him who has brought into the world the possibility of such a King and such a government. Christ enthroned in our hearts; Christ enthroned in our conduct; Christ enthroned in our institutions.

### The Harvest Season.

The dwellers in cities and large towns have, no doubt, advantages after their kind, but they also suffer from disadvantages which those whose home is in the country are free from. And one of the latter is the want of that close and frequent, we might say, constant contact and familiarity with nature in all her moods and at all seasons which those who live in the country enjoy. In the city, the days and weeks come and go, and on their face there is but little difference. The streets, the people and their employments are much the same month after month. The lawns and flowers, and trees and shrubs, from spring till late autumn do not vary very greatly. The city dweller is unaware how far the season has advanced, until, perhaps, business or an outing of some kind calls him abroad, where fields and rural life are to be seen, and behold, to his amazement, some fields are already quite bare, and others are being rapidly stripped, and things have not only lost the freshness and lush abundance of summer, but have begun to put on the look which suggests that summer, properly so called, is past, that autumn with its ripeness and maturity, its chastened sober beauty is here and fall is hastening on apace.

The harvest season, now upon us, is full of interest and charm from the aesthetic point of view, and also full of importance for more practical and material