

which it is difficult to define (1 John v. 16), we know not the human being whose interest such intercession may not subserve: and where is the individual so gifted, so spiritual, so holy, so situated in this world, who does not need, and may not derive, much benefit from intercession? "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." How copious and unremitting the intercessions of Paul for others—"Without ceasing I have remembrance of you, of thee, in my prayers night and day"—not only for whole bodies, but also for individuals. Nor was he less anxious that others should intercede for him. "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me." Mark his solicitude. *I beseech—for the Lord's sake—for the love of the Spirit.* And had this inspired servant of Christ any doubt as to the efficacy of intercession? "I know," says he, "that this shall turn to my salvation through your prayer."

But may not individuals have treated us with such neglect and rudeness; insulted us with such unmerited, unprovoked injury, that we are relieved from the duty of intercession on their behalf? Let the blessed Redeemer answer this question—"Pray for them who despitefully use you, and persecute you." This is enjoined as a mode of doing them good—"Do good to them that hate you." It is urged by the example of Christ—"Father forgive them, for they know not what they do." It is made evidently practicable by the first dying martyr—"Lord, lay not this sin to their charge." Nor should it be forgotten that, among that heartless, hateful, murderous crowd for whom this holy man made intercessions, was "a young man whose name was Saul," and who afterwards became the great Apostle of the Gentiles. The great day of account can alone reveal the amount of good conferred at the instance of intercession. But the object which I had more particularly in view in sending these desultory remarks for insertion in your Magazine, is the duty, necessity, and advantage of intercession on behalf of those who are in AUTHORITY.

The present is a critical moment in the history of our Colony, and every well wisher of his country undoubtedly desires a wise and speedy adjustment of affairs. Different members in the community have very different posts assigned them, and very different duties to perform; but each in his place and degree may contribute to a judicious settlement of the matter. Those in office, and those out of office—those who wield the press, and

those who receive their impressions from it—those of great or little influence, have their respective duties to perform. But surely a duty binding on all at such a time is earnest intercession to him who has said, "I will also make thy officers peace, and thine exactors righteousness." Under any circumstances such an exercise is wise and just; but recent events give emphasis to such portions of the word of God, and vest the duties which they enjoin with deep importance. Our present state and prospects afford most urgent opportunity for prayer. Be persuaded, then, dear brethren, to give vent to your patriotism at the throne of grace, in sincere, earnest, and persevering intercession for those in authority.

1. Because the only wise God your Saviour hath enjoined it—"I exhort," (says his inspired servant) "therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for Kings, and for all that are in authority." The performance of this duty does not depend on the line of policy which they pursue: it may accord or disagree with that which we think should be observed. This circumstance only seems to modify, not to supersede, intercession: obligation to its performance rests on divine authority, not on the conduct of those to whom it applies. The love which I owe to my neighbour is not superseded by any feelings or conduct of my neighbour; the authority which enjoins it is the same, whatever are his emotions, conduct, or circumstances. The character or situation of my neighbour may give a specific direction to my affection, but does not relieve me from obligation to exercise it. On the same principle, then, we argue, politics may give a direction to our intercessions, but never relieve us from the duty of praying for those that are in authority, that duty being enjoined by the authority of God. Now, if we find that we cannot offer up intercessions for the powers that be, on account of the state of our mind, have we not reason to fear that our minds are more affected by the fleeting politics of time, than the high commands of our Divine Master; and, in this case, is there not room to suspect all is not right *within*, however obvious disorder is *without*?

2. Be persuaded to the performance of this duty, because it is well pleasing in the sight of God our Saviour, 1 Tim. ii. 3. Perhaps no thought so frequently occurs to the mind of the lively Christian, as how he may best please Christ his Lord. As a responsible being, he feels the force of divine authority, and is actuated by a sense of right and wrong; yes, there is force enough in "thus saith the Lord," to produce action in a well-strung mind. But influenced, as we all more or less are, by the love of approbation,