

## THE CATHEDRAL.

On Sunday morning, as early as half-past nine o'clock, crowds of people were proceeding to St. James' Cathedral, anxious to get good places to see the Prince. The admission was by ticket, and the sacred edifice was crowded in every part. Precisely at eleven, the Prince and his suite arrived at the front entrance, and were received by the Lord Bishop of Toronto, the Archdeacons of York and Kingston, the officiating Clergymen, and the Churchwardens. His Royal Highness shook hands with the Bishop, and then proceeded to the seat prepared for him, the congregation shewing their respect by standing up. The Rev. H. J. Grasett, B.D., the Rector, said the prayers; the Rev. J. G. Geddes, Rector of Hamilton, read the lessons; the Rev. Archdeacon Bethune said the ante-communion service; the Rev. Mr. Boddy read the epistle; the Rev. E. Baldwin read the gospel; and Rural Dean Givens, read the offertory.

## THE SERMON.

The Sermon was preached by the Lord Bishop, who took for his text Psalm lxxii. 1, "Give the king thy judgments, O God, and thy righteousness to the king's son."

In this prophetic prayer the aged Monarch of Israel, about to resign the kingdom into the hands of his son Solomon, makes to God for him the request of a wise and affectionate father. He asks such a portion of wisdom and integrity from above, as might enable the young Prince to govern aright the people of God, and to exhibit to the world a fair resemblance of that king of Israel, who was in the fulness of time to sit upon the throne of his father David, to reign in righteousness, and to have all judgment committed unto him. This tender and affectionate prayer was afterwards more fully shadowed forth at Gibeon, where the Lord appeared to Solomon in a dream and said: "Ask what I shall give thee— and Solomon said O Lord my God thou hast made thy servant king instead of David my father, and I am but a little child; I know not how to go out or come in, give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad for who is able to judge this thy so great people." And it pleased the Lord that Solomon had asked this thing. Such was the wise and manly answer made by a youth of about twenty years of age. Now, reflecting on what almost all youths in his circumstances with strong passions, a love of magnificence, and in possession of the proudest throne in Asia would ask, we cannot but strongly admire Solomon's modesty and wisdom, and that diffidence in himself which turned him in confidence to God. Thus guided by heavenly principles, which can alone triumph in conflicts which monarchs as well as others have to undergo, he took upon himself the royal power as God's vicerent upon earth, and as his appointed instrument of blessedness to his people. He was the predecessor of one far greater than himself, and pre-figured him who was to gather all the earth under his dominion. He was as it were riding in a glorious procession which his orderly conduct would bring happily towards its end. And, although great, he was only the harbinger in that mighty procession, and wore the livery of that heavenly Sovereign who as in a triumph closed up the rear. The principles which Solomon had chosen are like the soul of man, which cannot be affected by the elements of this world, but are able to defy their most violent assaults, and are like the wind which throws down palaces, but is itself unassailable; while, on the other hand, worldly principles, like the body of man, yield before the

assaults of kindred elements, and break up and waste away by being exposed to stronger and more corrupt principles of the same world. Solomon proved himself, by his choice, to be filled with that spirit which became him, who had been anointed by God, prophet and priest. And the inward grace bestowed in that outward unction had been put to such good use that it carried more grace, and the wisdom shown in this petition obtained the gift of more wisdom. God gave him a wise and understanding heart, so that there was none like him before him, neither after him should any arise like unto him. God also proved in him the rule which his blessed son, Jesus Christ, afterwards laid down, when he commanded us to seek first the kingdom of heaven and its righteousness, and then all earthly blessings shall be added to it. Because Solomon had asked this heavenly gift only, and mentioned none that were earthly, God gave him earthly also,— "I have also given thee that which thou hast not asked, both riches and honour; so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, keep my statutes, and my commandments, as thy father did walk, then I will lengthen thy days." From the Tabernacle, at Gibeon, Solomon returned to Jerusalem to offer sacrifice before the Ark of the Covenant of the Lord. Thus he consecrated the first days of his reign, and commenced his course under the most happy auspices. He made God the beginning, happy if he had made him also the end, of all his doings. It is not, however, my desire, on the present auspicious occasion, to touch upon the last and melancholy years of King Solomon's life, but rather to connect the few observations I shall offer at this time with the youthful and more early portion of his reign—while his heart was yet pure and the Lord preserved him. I would observe, in the first place, that there is not, perhaps, in the history of mankind, a more beautiful picture than that which is here represented. A young man in the bloom of life, when every thing was gay and alluring around him—in the moment of ascending to a brilliant throne, where pleasure and ambition were before him—betaking himself thus humbly to God, and imploring of him that wisdom which might enable him to resist the temptations with which his situation surrounded him, and to fulfil the duties to which he was called. Had it been in the latter periods of his reign, when satiated with pleasure and disappointed in ambition, when fatigued with the cares and pageantry of a throne, that he looked abroad for better comforts,—had it been at such a time when Solomon directed his soul to heaven, much of the merit of his piety would have been lost. It would have then appeared only as the last refuge of a discontented mind, which interest, not disposition, had led to devotion; and which only sought for repose in piety, because it had been disappointed in every thing else. But at such a season to be guided by such sentiments, in such an hour to betake himself to God, bespeaks a mind so humble and yet pure; a disposition so ardently and yet so rightly inclined; and a soul so well fitted for every kind of excellence, that no language of praise seems too strong. It is not, however, from the peculiar situation of Solomon, that the beauty of this memorable instance of devotion arises. Its charm chiefly consists in its suitableness to the season of youth—in its correspondence to the character and dispositions which distinguish that important age, and which we eagerly desire to see in the young. Piety or the fear of God in youth, has in it something singularly graceful and becoming—something which ever disposes us to think well of the mind in which it is found, and which, better than all

the other attainments of life, appears to promise honour and happiness in future days. It is suited to the opening of human life, to that interesting season when nature in all its beauty first opens in the view. It is suited still more to the tenderness of young affections—to that warm and generous temper, which meets every where with the objects of gratitude and love. But most of all, it is suited to the innocence of the youthful mind—to that sacred and sinless purity, which can lift up its unpolled hands to heaven; which guilt hath not yet torn from confidence and hope in God, and which can look beyond this world to that society of kindred spirits, "of whom is the kingdom of heaven." The progress of life may indeed bring other acquisitions; it may strengthen religion by experience, and add knowledge to faith. But the piety which springs only from the heart—the devotion which nature and not reasoning inspires—the pure homage which flows unbidden from the tongue, and which asks no other motive for its payment than the pleasures which it bestows—these are the possessions of youth and of youth alone. I would in the second place remark that the feelings of piety are not only natural and becoming in youth, but they are still more valuable as tending to the formation of future character. They spring up in the first and purest state of the human mind. When the soul comes fresh from the hands of its Creator, and no habits of life have contracted the reach of its powers, they come in that happy season when life is new and hope unbroken, where nature seems every where to rejoice—to rejoice around, and when the love of God arises unbidden on the soul. They come not to terrify or to alarm, but to present every high and pleasing prospect in which the heart can indulge; they come to withdraw the veil which covers the splendours of the Eternal Mind, and to open that futurity which awakens all their desires to behold and attain, and in the sublime occupations of which they feel already, as by some secret inspiration, the home and destiny of their souls. At such a period religion is full of joy. It is not an occasional, but a permanent subject of elevating their meditation—a subject which can fill their solitary hours with rapture, and which involuntarily occurs to them in every season when their hearts are disposed to feel, and to which they willingly return from all the disappointments or follies of life and resume again their unfinished joys. If there be a moment of human life in which the foundation of virtuous character can be laid, it is at this period. If there can be a discipline which can call forth every nobler faculty of the soul, it is such early exercises of piety. They not only suggest but establish a tone and character of thought which is allied to every virtuous purpose they present those views of man and of the ends of his being, which awaken the best powers of the soul, and they afford prospects of the providence of God which can best give support and confidence to virtue. But again, there is no man, perhaps, who in some fortunate moments of thought has not felt his soul raised above its usual state by religious considerations. There are hours in every man's life when religion seems to approach him in all her loveliness, when its truths break upon his soul with a force which cannot be resisted, and when in the contemplation of them he feels his bosom swell with emotions of unusual delight. In such moments every man feels that the dignity and purity of his whole being is increased. The illusions and temptations of the world appear beneath his regard, his heart opens to nobler and purer affections, and his bosom regains for awhile its native innocence. In the greater part of mankind, however, these moments are transient; life calls them back