

burst of grief has everywhere been called forth, by deep and true sympathy with the widowed Queen. In every public newspaper the same feeling is manifested;* and also in every private letter—of which I have received several from different parts of England, one from the wife of a clergyman in a little country village, who says, "Nothing can be more striking than the deep sorrow everywhere felt for the Queen, even here in this remote village; all the people into whose houses I happened to go yesterday were talking of nothing else."†

CHRISTIAN RESIGNATION OF THE QUEEN AND HER CHILDREN.

Most truly, our beloved Queen has had brought home to herself, in her own severe trial, the vanity of all created things; and as far as we can yet learn, she has submitted to the visitation in no weak or repining spirit. To one who spoke to her of resignation, we are informed that her Majesty replied through her tears, "I suppose I must not fret too much; many poor women have to go through the same trials." She felt then that she had no reason to expect that she should have any immunity assured to her: or that sovereigns were exempt from the sorrows and sufferings incident to human nature. For death can find an entrance as easily into the palace of the king, as into the cottage of the peasant. The sentence is passed upon all alike: "All flesh is as grass." Her noble husband, however, had been spared to her, till, by God's mercy, he had accomplished no trivial or unimportant work. He had not been merely the sharer in the pleasures or the pageants of the royal court; he had carefully employed his strong good sense and practical wisdom, in training up and forming the minds and characters of those children with which God had blessed their marriage, and from whose future conduct so much of good or evil must result to this great empire: and in this sacred labour of love the Queen was no ineffective assistant. And one noble-minded daughter, at least, was with her during all that trying time, who was old enough, and able and ready to be the ministering spirit to the dying father, and the stay and support of the weeping mother.‡ And it must have been a most deeply touching and instructive, but heroic act, when, in the first moments of her widowhood, the Sovereign of the British Empire, and the mother of the deceased Prince's children, strong in the conviction of past parental duties piously fulfilled, pressing back for the time the feelings of the wife and the woman into the depths of her bereaved heart, called, as we have been told she did, "her children around her at that trying and awful moment, and, invoking a blessing on their heads, prayed that they might obtain strength and wisdom to assist her in doing her duty to them and the country over which it hath pleased Providence to place her as supreme ruler. The burden of that solemn ejaculation and counsel must have fallen on the heart of the youthful Prince, whom we so lately were rejoicing to see amongst us, and on whom, in the course of nature, will devolve the government of the kingdom, when his Royal mother's reign shall have drawn to a close. He now stands in the place of a husband to this widowed parent." But not only he—will not the whole empire, with one heart, yearn to do its best to supply her mighty loss? And shall not we all, with more earnestness and sincerity than ever, commend her in our prayers to our Heavenly Father, "the King of Kings and Lord of Lords, that He will be pleased to rule her heart in His faith, fear, and love; and to be her defender and keeper, giving her the victory over all her enemies?"

* The London *Advertiser* says: "It is the deep prevailing love for the Queen, and the full appreciation of the magnitude of her loss, which have elicited such a universal manifestation. From one end of London to the other—in the most open squares and streets, and in the darkest and most difficultly-discovered back alleys and courts—a gloom and oppression, a melancholy which can scarcely be described, was painfully but distinctly evident. It was not the almost universal adoption of mourning apparel—it was not the closing of nearly all the shops—it was not the sort of "Sunday look" that the people who paced the streets wore,—there was something deeper than the outside show of grief, a something which all felt but few could depict; a something holy and pure, which will mark out the day of the Prince Consort's funeral with a white stone in the annals of England, as a day on which the English people—the lofty and the lowly—grieved in sacred sympathy with their Queen; a day in which the best feelings of a nation were evoked; a day in which that broad-chested, loud-laughing Briton bowed his head in sorrow, and evinced a true and humble sense of a national affliction. The grief which was manifested was a true grief. It was not a sulky silence—it was a heartfelt sorrow, which expressed itself in the sad and mournful countenances of nearly all one met. What wonder that—and indeed throughout the length and breadth of the land, in lordly mansions and in peasant's hut—one deep, one all-pervading feeling of grief should manifest itself!"—*Ed. J. of Ed.*

† Another friend writes: "We are all so unhappy at the Prince's death—for the poor Queen especially; it is most deplorable: it seems to excite the same feeling in every one, as was demonstrated on the death of the Princess Charlotte. The dean told us he was about to preach on Sunday, the 15th, at the Cathedral, on the uncertainty of life: not knowing what had occurred at Windsor the night before; when just as he was going up to the pulpit he had a paper put into his hand from the Mayor, telling him of it. At the conclusion of his sermon, he informed the congregation that the Prince was dead; and he said he never saw anything like the effect produced: some jumped up, others cried, and it had some striking effect on all."

‡ The London *Morning Post* tells us that "previous to the closing of the coffin containing the remains of the Prince Consort, a wreath of flowers made by the Princess Alice was placed on the corpse, and a miniature of the Queen placed in his hands."

DEVOTION OF BRITONS AND CANADIANS TO THEIR MONARCHIAL INSTITUTIONS.

Yes! never, I believe in the annals of her history, was there a time when the people of England were more satisfied with their political system; and never could it be said with more truth, that in the affection and love, and all the finest and deepest feelings of our nature, the Queen of England may rely with confidence on her people, as her husband. They have ever been ready to rejoice with her in her joys; they are now one with her in this her deep sorrow; and will ever be one with her, whatever burden or heat of the day she may be called to bear. And happy is it for any people when such is the case! Happy is it for us here in Canada, where the country has so thriven and prospered under her benificent rule; happy is it, in these days of perplexity, when we hear such rumours of war, and men's minds are so filled with many an anxious thought that on this question of loyalty to our Queen and love for her person, and sympathy with her in her sorrow, there is no uncertain sound. God grant that we may never become subjected to all the stern relatives of war. In itself, war must ever involve many consequences which cannot but be contrary to the principles of humanity and the spirit of the Gospel; and will embitter, for years to come, all future relations between ourselves and those with whom we ought to live in amity and close alliance. But the only war which now threatens to disturb us, will be on our part a war of defence, defence of our county, our altars and our homes. No war of aggression has ever for a moment been contemplated by those in authority over us. Unjust wars—wars prompted by ambition, or for the purpose of spoliation are amongst the greatest of iniquities: "but a just and defensive war is the last and greatest appeal to the God of truth." If this shall unhappily, from any circumstances, be ever forced upon us, I trust that there will be no craven or recreant hearts amongst us; but Canada will nobly respond to the call of our Queen in her hour of necessity—and commit the issue of the battle in all confidence to the Great Ruler of the World. But of this we may be certain, that if we desire peace, the best assurance that we shall be able to preserve it, is to be ever ready and prepared for the terrible alternative of war. But does not the very mention of such events, as a possible contingency, suggest another most opposite commentary on the words of the text? Who can presume to foretell what shall be the issues of the morrow; and what assurance have we of any fixity of tenure in anything we now enjoy, whether as a nation or as individuals? Even

"The smile of hope, the mutual look,
When hearts are of each other sure,"—

how soon may all be changed—as our beloved Queen has been so painfully and unexpectedly taught—"the Word of the Lord, that alone endureth for ever."

Religious Views of the late Prince.

There are other sources of consolation which cannot fail to sustain and to solace the Queen in this season of overwhelming affliction, more and better than even a nation's sympathy. She has the higher and holier consolation, in the presence of the appalling calamity with which it has pleased Providence to visit her, of knowing that for a considerable time before he was visited with that sickness which proved unto death, that the Prince Consort's mind had been occupied with the momentous interests of that eternal world into which he has been so suddenly ushered. It is a gratifying fact, also, that the Prince Consort—not once or twice merely, but often—repeated when on his dying bed one of the best and most beautiful hymns to be met with in the varied and extensive collection of sacred songs, which is one of the greatest characteristics of our evangelical theology. The hymn, written by Toplady, which was so dear to the dying Prince, is the well-known hymn which begins with the lines:

"Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy riven side which flow'd,
Be of sin the perfect cure,
Cleanse me from its guilt and power."

We can further state from the best authority, that for some time past the late Prince Consort had expressed, with a special emphasis, his approval of evangelical preaching in its most experimental and searching forms.

RELIGIOUS INFLUENCE OF THE PRINCESS ROYAL.

At what particular time, or under what particular circumstances, the religious views of the Prince had taken this more decided shape,