

and hailed king by all the nobles, while one of the chiefs set on his head the token of his new office, a crown or diadem, a simple circle of gold, or a wreath of laurel or oak. But when Charlemagne was crowned Caesar of the West with unction and prayer, like the Caesar of the East, at Constantinople, there was evident danger that the claims to supremacy, readily acknowledged so long as they could not be enforced by the distant Augustus at Byzant, might be turned from vague shadows into substance. This feeling may be traced, for instance, in the National Epic of Spain, the Ballad of the Cid, in which a whole series of campaigns is invented to show how the hero freed Castile from the overlordship of the emperor, who was regarded to the close of the Middle Ages as a sort of temporal head of Christendom, as the Pope was the spiritual. But from the time of Charlemagne, many sovereigns copied those of England, in claiming a Crown Imperial, without earthly superior, and one good way of fortifying their new pretensions was to secure the sanctions of religion when they took possession of their office. It seems from Abbot Ratold's missal, apparently the oldest form known for a king of the Franks, that those sovereigns, when their crown was definitely separated from that of the Empire, copied the English form, since the Church and nation of Albion are repeatedly mentioned, and those of the Franks only once or twice clumsily interpolated. Doubtless the English drew more or less from the Roman or the Byzantine form (there was then much direct communication between England and Constantinople), which would account for the strong resemblance between so many different forms apparently of different origin. It is, however, not easy to say when the English first began its use. Whether the kings of Kent first came to think passing through the cleft of the great rock still to be seen at Chiddingstone, insufficient; whether the kings of Wessex, or of England, grew dissatisfied with being merely raised to the top of the rock that still adorns the market place of Kingston-Upon-Thames, and so went on to Winchester, to be made kings with chants and incense, and bishops' prayers and unctions in the minster; whether the growing power of the Churchmen made them loath to leave in lay hands the making of the king, it is impossible to say; all we can say is, that a religious service was introduced, that it grew in importance, till the election and acceptance by the people, once all in all, and all sufficient, became a mere episode, and the unction and coronation by the bishop was supposed to be what made the king.

DIAMOND JUBILEE THANKSGIVING SERVICE.

The following Form of Prayer with Thanksgiving to Almighty God, to be used in all churches on Sunday, the 20th day of June, 1897, has been issued by authority, and printed by Messrs. Eyre & Spottiswoode, printers to the Queen's Most Excellent Majesty:—

The service shall be the same with the usual office for Sundays; except where it is in this office otherwise appointed. Morning or Evening Prayer shall begin with the sentence:—

I exhort 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; that we may lead a quiet and peaceable life in all

godliness and honesty, for this is good and acceptable unto God Our Saviour.—1 Tim. ii. 1, 3.

Proper Psalms, xx., cl., cxxi.

Proper Lessons.

The First, Josh. i. to ver. 10, or Prov. viii. to ver. 17. The Second, Rom. xiii. to ver. 11, or Rev. xxi. 22 to xxii. 4.

The suffrages next after the Creed shall stand thus:—

Priest. O Lord, shew Thy mercy upon us.

Answer. And grant us Thy salvation.

Priest. O Lord, save the Queen.

Answer. Who putteth her trust in Thee.

Priest. Send her help from Thy holy place.

Answer. And evermore mightily defend her.

Priest. Let her enemies have no advantage over her.

Answer. Let not the wicked approach to hurt her.

Priest. Endue Thy ministers with righteousness.

Answer. And make Thy chosen people joyful.

Priest. O Lord, save Thy people.

Answer. And bless Thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only Thou, O God.

Priest. Be unto us, O Lord, a strong tower.

Answer. From the face of our enemies.

Priest. O Lord, hear our prayer.

Answer. And let our cry come unto Thee.

After the first Collect, at Morning or Evening Prayer, shall be used the following Collect:—

O God, which providest for Thy people by Thy power, and rulest over them in love, grant unto Thy servant our Queen, the spirit of wisdom and government that, being devoted unto Thee with all her heart, she may so wisely govern this kingdom that in her time the Church may be in safety and Christian devotion may continue in peace; that so, persevering in good works unto the end, she may by Thy guidance come to Thine everlasting Kingdom, through Jesus Christ Thy Son Our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

If the Litany be sung or said, these Prayers shall follow immediately after the Prayer 'We humbly beseech Thee'; and if the Litany be not sung or said, then these Prayers shall be said instead of the Prayers for the Queen and for the Royal Family at Matins or Evensong.

O Lord our God, who upholdest and governest all things by the word of Thy power, receive our humble prayers for our Sovereign Lady Victoria (as on this day) set over us by Thy grace and providence to be our Queen; and, together with her, bless, we beseech Thee, Albert Edward Prince of Wales, the Princess of Wales, and all the Royal Family; that they all, ever trusting in Thy goodness, protected by Thy power, and crowned with Thy gracious and endless favour, may continue long before Thee in health, peace, joy, and honour, and may live long and happy lives upon earth, and after death obtain everlasting life and glory by the merits and mediation of Christ Jesus our Saviour, who with Thee and the Holy Ghost liveth and reigneth ever one God, world without end. Amen.

Almighty God, who rulest over all the kingdoms of the world, and disposeth of them according to Thy good pleasure: We yield Thee unfeigned thanks, for that Thou wast pleased (as on this day) to place Thy servant, our Sovereign Lady, Queen Victoria, upon the throne of this realm. Let Thy wisdom be her guide, and let Thine arm strengthen her; let justice, truth, and holiness, let peace and love, flourish in her days. Direct all her counsels and endeavours to Thy glory, and the welfare of her people; and give us grace to obey her cheerfully for conscience sake. Let her always possess the hearts of her people; let her reign be long and prosperous, and crown her with immortality in the life to come; through Jesus Christ our Lord. Amen.

A Prayer for Unity.

O God, the Father of our Lord Jesus Christ, our only Saviour the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away

all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one Holy Bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen.

In the Communion Service, instead of the Collect for the Queen, the Collect, 'O God, which providest,' shall be said after the Collect for the day.

The Epistle. 1 St. Pet. ii. 11.

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that whereas they speak against you as evil-doers, they may, by your good works which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King.

The Gospel. St. Matt. xxii. 16.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Show me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words they marvelled, and left him, and went their way.

Thanksgiving to be said immediately after the General Thanksgiving:

O Lord, our heavenly Father, we give Thee hearty thanks for the many blessings which Thou hast bestowed upon us during the sixty years of the happy reign of our gracious Queen Victoria. We thank Thee for progress made in knowledge of Thy marvellous works, for increase of comfort given to human life, for kindlier feeling between rich and poor, for the wonderful preaching of the Gospel to many nations, and we pray Thee that these and all other Thy gifts may be long continued to us and our Queen, to the glory of Thy Holy name, through Jesus Christ our Lord. Amen.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

HOLLINGWORTH T. KINGDON, BISHOP, FREDERICTON.

Woodstock.—The sixth annual diocesan Sunday School Conference was opened in the Parish hall, on Tuesday, May the 18th. The Very Rev. Dean Partridge presided, and the following are among the clergy who were present:—The Archdeacon of St. John, the Archdeacon of Woodstock, Revs. O. S. Newnam, H. Montgomery, G. H. Dicker, W. O. Raymond, R. W. Colston, Scovil Neales, T. Whitcombe, W. B. Bellis, J. E. Flewelling, Rev. Canon Roberts, G. F. Scovil, E. W. Simondson, A. W. Teed, R. W. Slogett (Maine), and H. E. Dibblee. There were also present about 50 teachers, representing different parts of the diocese. The Dean, in his opening address, sketched the important points to be studied in order to make the Sunday school work of to-day effective in training the minds and capturing the hearts of the