

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

COBOURG, UPPER CANADA, SATURDAY, OCTOBER 19, 1839.

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VOLUME III.]

Poetry.

GOD SAVE THE QUEEN!

The Queen! the Queen! God save the Queen,
Our native English rose;
Midst loyal hearts long may she reign,
On British faith repose;
Heaven on Victoria's empire smile,
Bright star of Albion's sea-girt isle!

The Queen! the Queen! God bless the Queen
With upright heart and true,
To guard the laws,—the rights maintain
To free-born Britons due;
Throned in a people's ready love,
Blest, and a blessing, may she prove.

The Queen! the Queen! God keep the Queen
From secret dangers free;
Should foreign foes in arms be seen,
Give her the victory;
Whist hearts of oak maintain her sway,
And hail her empress of the sea!

The Queen! the Queen! God give the Queen
His chaste and holy fear,
To love his Church and Word divine,
To His ordinance revere;
And England keep a burning light,
Truth's beacon-star, all purely bright.

The Queen! the Queen! God make the Queen
A joy to Britain's land;
And love and loyalty combine
To guard our native strand;
Speed gloriously Victoria's reign,
Bless England's realm, save England's Queen!
Cottage's Monthly Visitor. J. B. SMITH.

THE EPISCOPAL CHURCH APOSTOLICAL.*

There are many persons at the present day, who, not having turned their minds to the subject, think they are Churchmen in the sense in which the early Christians were, merely because they are Episcopalians. The extent of their Churchmanship is, to consider that Episcopacy is the best form of Ecclesiastical Polity; and again, that it originated with the Apostles. I am far from implying, that to go thus far is nothing; or is not an evidence, (for it is,) of a reverent and sober temper of mind; still the view is defective. It is defective, because the expediency of a system, though a very cogent, is not the highest line of argument that may be taken in its defence; and because an opponent may deny the fact of the Apostolicity of Episcopacy, and so involve its maintainers in an argument. Doubtless the more clear and simple principle for a Churchman to hold, is that of a *Ministerial Succession*; which is undeniable as a fact, while it is most reasonable as a doctrine, and sufficiently countenanced in Scripture for its practical reception. Of this, Episcopacy, i. e. *Superintendence*, is but an accident; though, for the sake of conciseness, it is often spoken of by us as synonymous with it. It shall be the object of the following Tract to insist upon this higher characteristic of our Church.

My position then is this;—that the Apostles appointed successors to their ministerial office, and the latter in turn appointed others, and so on to the present day;—and further, that the Apostles and their Successors have in every age committed portions of their power and authority to others, who thus become their delegates, and in a measure their representatives, and are called Priests and Deacons. The result is an Episcopal system, because of the practice of delegation; but we may conceive their keeping their powers altogether to themselves; and in the same proportion in which this was done, would the Church polity cease to be Episcopalian. We may conceive the Order of Apostolic Vicars, (so to call it,) increased, till one of them was placed in every village, and took the office of parish Priest. I do not say such a measure would be justifiable or pious;—doubtless it would be a departure from the rule of antiquity; but it is conceivable; and it is useful to conceive it, in order to form a clear notion of the Essence of the Church System, and the defective state of those Christian Societies, which are separate from the Church Catholic. It is a common answer made to those who are called High Churchmen, to say, that "if God had intended the form of Church Government to be of great consequence, He would have worded His will in this matter more clearly in Scripture." Now enough has already been said to show the irrelevancy of such a remark. We need not deny to the Church the abstract right, (however we may question the propriety,) of appointing successors to its own constitution. It is not merely because Episcopacy is a better or more scriptural form than Presbyterianism, (true as this may be in itself,) that Episcopalians are right, and Presbyterians are wrong; but because the Presbyterian Ministers have assumed a power, which was never intrusted to them. They have presumed to exercise the power of ordination, and to perpetuate a succession of ministers, without having received a commission to do so. This is the plain fact that condemns them; and is a standing condemnation, from which they cannot escape, except by sacrifices of argument, which will serve equally to protect the self-authorized teacher of religion. If they may ordain without being sent to do so, others may teach and preach without being sent. They hold a middle position, which is untenable as destroying itself; for if Christians can do without Bishops, (i. e. Commissioned Ordainers,) they may do without Commissioned Ministers, (i. e. the Priests and Deacons.) If an imposition of hands is necessary to convey one gift, why should it not be to convey another?

1. As to the fact of the Apostolic Succession, i. e. that our present Bishops are the heirs and representatives of the Apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St. Peter to our present Metropolitans. Here then I only ask, looking at this plain fact by itself, is there not something of a divine providence in it? can we conceive that this Succession has been preserved all over the world, amid many revolutions, through many centuries, for nothing? Is it wise or pious to despise or neglect a gift thus transmitted to us in matter of fact, even if Scripture did not touch upon the subject?

2. Next, consider how *natural* is the doctrine of a Succession. When an individual comes to me, claiming to speak in the name of the Most High, it is natural to ask him for his authority. If he replies, that we are bound to instruct each other, this reply is intelligible, but in the very form of it excludes the notion of a ministerial order, i. e. a class of persons set apart from others for religious offices. If he appeals to some miraculous gift, this too is intelligible, and only unsatisfactory when

the alleged gift is proved to be a fiction. No other answer can be given, except a reference to some person, who has given him license to exercise ministerial functions; then follows the question, *how* that individual gained his authority to do so. In the case of the Catholic Church, the person referred to, i. e. the Bishop, has received it from a predecessor, and he from another, and so on, till we arrive at the Apostles themselves, and thence our LORD and SAVIOUR. It is superfluous to dwell on so plain a principle, which in matters of this world we act upon daily.

3. Lastly, the argument from Scripture is surely quite clear to those, who honestly wish direction for practice. CHRIST promised He would be with His Apostles always, as ministers of His religion, even unto the end of the world. In one sense the Apostles were to be alive till He came again; but they all died at the natural time. Does it not follow that there are those now alive who represent them? Now who were the most probable representatives of them in the generation next their death? They surely, whom they have ordained to succeed them in the ministerial work. If any persons could be said to have CHRIST's power and presence, and the gifts of ruling and ordaining, of teaching, of binding and loosing, (and comparing together the various Scriptures on the subject, all these seem included in His promise to be with the Church always,) surely those on whom the Apostles laid their hands, were they. And so in the next age, if any were representatives of the first representatives, they must be the next generation of Bishops, and so on. Nor does it materially alter the argument, though we suppose the blessing upon Ministerial Offices made, not to the Apostles, but to the whole body of Disciples; i. e. the Church. For, even if it be the Church that has the power of ordination committed to it, still it exercises it through the Bishops as its organs; and the question recurs, *how* has the Presbytery in this or that country obtained the power? The Church certainly has from the first committed it to the Bishops, and has never resumed it; and the Bishops have no where committed it to the Presbytery, who therefore cannot be in possession of it.

However, it is merely for argument sake that I make this allowance, as to the meaning of the text in Matt. xxviii; for our LORD's promise of His presence "unto the end of the world," was made to the Apostles, *by themselves*. At the same time, let it be observed what force is added to the argument for the Apostolic Succession, by the acknowledged existence in Scripture of the doctrine of a standing Church, or permanent Body Corporate for spiritual purposes. For, if Scripture has formed all Christians into one continuous community through all ages, (which I do not here prove,) it is but according to the same analogy, that the Ministerial Office should be vested in an Order, propagated from age to age, on a principle of Succession. And, if we proceed to considerations of utility and expedience, it is plain, that, according to our notions, it is more necessary that a Minister should be perpetuated by a fixed law, than that the community of Christians should be, which can scarcely be considered to be vested with any powers, such as to require the visible authority which a Succession supplies.

INFANT BAPTISM;

A SOURCE OF GREAT SPIRITUAL COMFORT AND ENCOURAGEMENT TO CHRISTIAN PARENTS IN THE EDUCATION OF THEIR CHILDREN.*

Our LORD has brought to light life and immortality; but with immortal life He has also brought to light eternal death; He has revealed the awful truth, that the soul never dies, never ceases to think and to be anxious, to be capable of happiness or misery; that when once a man is born unto the world, neither time nor place, friends nor enemies, angels nor devils, can touch the living principle within him; not even himself has any power over himself; but as he has begun, so he must continue to exist on to eternity. He has taught us, that every child, from the moment of his birth, has this prospect before him; also, that far from being sure of heaven, he is put on a trial, whether he will serve God or not; nay, not only on a trial, but on a trial not on even terms; that is, not on a trial to which he is (in himself) equal, but with a strong propensity within him to the worse alternative, a tendency weighing him down to earth; so that, of himself, he cannot serve God acceptably, or even repent of his unworthy service.

I say, if we knew *only* this, no thoughtful person could ever, without the greatest humiliation and terror, reflect on his being responsible for the existence of beings so exposed to danger. Surely we should be tempted to conclude that what the Apostle said, as true under certain circumstances, on one particular occasion, was true in all cases, namely, that "it was good not to marry; not being able to bear the thought of adding to this world's 'children of wrath.'" Thus our knowledge of the condition of man would surely lead greatly to the breaking up of society. It would lead thoughtful men to think of their own salvation only, and thus, as far as they were concerned, to defraud Christ of the succession of believers, and the perpetual family of saints, which is to be the salt of the earth to the end of time, and the full fruit of His passion.

But our gracious LORD has not left Christians altogether uncertain about their children. He has expressly assured us, that children are in the number of His chosen; and, if you ask whether all children, I reply, all children you can bring to baptism, all children who are within reach of it. So literally, it may almost be said, has He fulfilled His promise: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price!" and again, "All that my Father giveth me shall come to me, and him that cometh to me, I will in no wise cast out." He has disclosed His secret election in a visible sacrament, and thus enables Christians to bear to be, what otherwise they would necessarily shrink from being, parents. He relieves my brethren, your anxious minds, anxious (as they must ever be), for your children's welfare, ever after all the good promises of the gospel, but unspeakably anxious before you understand how you are to be rid of the extreme responsibility of bestowing an eternal existence upon sinful creatures whom you cannot change. With the tenderest feeling He removes your difficulty. He bids you bring them to Him from the first, and then take and educate them in His name. Like Pharaoh's daughter, He takes them up when you, their natural kin, have been forced [in mind at least, as it were] to abandon them to inevitable death; and then He gives them back to you to nurse for His sake: "Suffer the little children to come

unto me, and forbid them not, for of such is the kingdom of God." Again, "Whoso shall receive one such little child in my name, receiveth me." Observe how He speaks as if he would give you some great and urgent encouragement; not only does He give permission, but He promises a reward to those who dedicate children to Him. He not only bids us do the very thing we wish to do, but bestows on the doing it a second blessing. He promises that if we bring children to Him for a blessing, He will bless us for doing so; if we receive them for His sake, He will make it as if we received Himself. Thus while we are engaged in this work of receiving children in His name, let us recollect, to our great comfort, that we are about no earthly toil; we are taking part in a joyful solemnity, in a blessed and holy ordinance.

When parents consider their child as having received its very nature, which is corrupt and ungodly, from themselves, their tender love towards him may be humbled and distressed by this thought:—"This dear and helpless object of our affection is a sinner through his parents, shapen in iniquity, conceived in sin, born a child of wrath." Now I conceive this dreadful thought is at once removed, directly it is known that they who gave him his natural being, may also bring him to a second birth, in which original sin is washed away, and such influences of grace given and promised, as make it a child's own fault, if he, in this event, fails of receiving an eternal inheritance of blessedness in God's presence. They undo their original injury. Now that Christ receives us in our infancy, no one has any ground for complaining of his fallen nature. He receives by birth a curse, but by baptism a blessing, and the blessing is the greater; and to murmur now against his condition is all one with murmuring against his being created at all, his being created as a responsible being, which is a murmuring, not against man but against God: for though it was man who has made nature inclined to evil, yet, that we are beings on a trial with moral natures, a power to do right or wrong, and a capacity of happiness or misery, is not man's work but the Creator's. Thus parents being allowed to bestow a second birth upon their offspring, henceforth do but show, and are sheltered in His responsibility (if I may so speak), who is ever justified in His sayings, and overcomes when He is judged.

And Solomon, even under the law, assures us that, if a child be trained up in the way he should go, when he is old he will not depart from it. Much more (please God) will this be true, when the parents' prayers and the children's training are attended by so great and present a benefit as regenerating baptism. Much more when His Son has so graciously made the little children patterns to grown men, declaring that then, and then only, we become true members of his kingdom when we become like them; and when, in sign of His favour, "He took them up in His arms, put His hands upon them, and blessed them." Let a man consider how much is contained in the declaration, that God "wills our salvation;" that "He hath not appointed us unto wrath, but to obtain salvation;" and he will feel that he may safely trust his children to their LORD and Saviour,—the care of them being no longer a burdensome nor sorrowful toil, though an anxious one, but a labour of love,—a joyful service done to Christ.

* St. Mark, x. 14. † St. Matt. xviii. 5. ‡ Prov. xxii. 6.

THE DIVINITY OF CHRIST

IMPLIED BY THE DEMAND WHICH THE REDEEMER MAKES ON THE SUPREME AFFECTIONS OF HIS FOLLOWERS.*

"He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me."

Independently of the multitude of direct and incontrovertible declarations of Scripture, which establish on a basis, that no human sophistry will ever be able to overthrow, that all-important truth, which forms the foundation-stone of the whole fabric of Christianity,—I mean the essential Deity of the Son of God,—there are many indirect and inferential arguments, that bear upon this point, with a fulness and a force so delightfully convincing to a believer's heart, that, as far as his own feelings are concerned, he prefers them to the more formal statements of the doctrine, however strong, and would be content to rest the whole weight of the cause on these more indirect, yet, if possible, more irresistible testimonies to the Godhead of his beloved and adored Redeemer!

Among these, there is one, implied in the words of the text, which appears to me to rank pre-eminently high,—namely, the demand which, in those words, the Redeemer makes on the *supreme affections of his followers*,—the requisition to be enthroned in their hearts, as the object of their highest, deepest, most devoted love!

It is manifest from the whole testimony of Scripture, that this is precisely the demand made by Jehovah on his creatures,—that the requisition of God to every child of Adam is, "Give me thine heart!"—and that the quarrel of God with the children of men is this refusal to comply with this most righteous requisition, and their lavishing on the creature that supremacy of affection, which is the inalienable prerogative of the ever-blessed God!

This being the case, I cannot understand how any one, taking the Scripture as his guide, in the face of the express declaration, that God is a jealous God and will not give his glory to another, can suppose that he would allow one of his own creatures—(for if the Redeemer be not the Creator, he must, however highly exalted, be but a creature)—to usurp a prerogative, of which he has declared himself to be so jealous—as that of being loved with their whole heart, and soul, and strength, by the children of men! I cannot understand on what principle it can be argued, that this jealous God would permit *any* creature being thus to put himself forward, as claiming the supreme affections of the human heart! I cannot persuade myself that the majesty of the Most High would thus stoop to share his throne with the work of his own hands! To share the throne of man's heart, did I say? Oh, my friends, I shudder to give utterance to the thought, which yet I cannot conceal, that if Jesus be not Jehovah, the Creator must be subordinated to the creature in his share of man's affections! because, from the very constitution of man's nature, his heart must be most powerfully attracted towards the object, who has manifested towards him the most exalted and endearing display of disinterested love;—and what is the love displayed in our creation, immense as it unquestionably is, when compared with that which is displayed in our redemption?

* From a Sermon by the Rev. Hugh White.

In what a fearful struggle between gratitude and terror must therefore the life of that individual be held, who receives the atonement, but rejects the divinity, of the Son of God!

When he weighs together the claims of his Creator and his Redeemer—the former, without a struggle, putting forth the energy of omnipotence for his creation—the latter, without a murmur, enduring the agonies of Calvary for his redemption,—how awfully must he be exposed to the danger of breaking the first and great commandment, and loving the creature more than the Creator! How perpetually must he be watching his grateful emotions towards the Saviour, lest they run into a sinful excess! How continually be keeping down the swellings of his heart, awakened by the contemplation of a Redeemer's love, lest they rise into the guilt of idolatry against his God!

Oh, how different are the feelings of the believer, who, on the sure testimony of Scripture, receives, loves, and adores the Saviour as his LORD and his GOD! His only fear is, that he can never love this Saviour-God as gratefully, nor serve Him as devotedly, as he feels he ought to do! The majesty of the God of glory flings round the sufferings of the Man of sorrows, a divine grandeur and attractiveness, which captivate his whole heart and life to the love and service of the God of his salvation: and all the glories of creative power, all the bounties of providential goodness, all the tenderness of redeeming love, and all the riches of renewing grace, combine to draw up every energy of his soul, and every affection of his heart, to the one supreme source of all his blessings—his creating, preserving, redeeming, and sanctifying God!

HORÆ LITURGICÆ.

NO. XX.

THE PRAYERS FOR THE QUEEN AND ROYAL FAMILY.

"The Church of England," says Dean Comber, "is famous above all other Churches, for her entire loyalty to the King, which may be seen not only in the lives of the two sons thereof; but in these prayers which are prescribed, to be daily made therein for His Majesty's welfare; which no offices in the world can parallel." We may add that in order to ensure the performance of this Christian obligation, the duty of loyalty is inculcated by our Church in the very rudiments of religious instruction which she supplies to her youthful members: they are taught, in that excellent compendium of Christian duty, the Church Catechism, "to honour and obey the King, and all that are put in authority under him; to submit themselves to all their governors, teachers, spiritual pastors and masters; to order themselves lowly and reverently to all their betters."

Nor is this the dictate of mere human authority,—it rests upon the most positive commands of Scripture. St. Paul, in giving instructions to Timothy concerning the ministerial office, exhorts that "first of all, supplications, prayers, intercessions and giving of thanks, be made for all men; for kings and all that are in authority." In this the Apostle clearly shows that not only our such prayers and supplications a Christian duty, but that it is incumbent also upon the pastors and teachers of the church of Christ to enjoin and recommend them. And in doing so, they advanced no new doctrine; but merely enforced what, from the earliest time, had been included amongst the principles of the true religion.

On the first appointment of a king in Israel, the prophet Samuel was most particular in explaining the reverence and obedience which was due to the royal authority; and the conduct of David during the last days of the unhappy Saul, very pathetically represents the honour which he felt it a duty to pay to "the LORD'S anointed." Persecuted as he was by that infuriated king, David scrupulously forbore to injure him; and at the cave of Engedi, when Saul was completely in his power, he resisted the advice to rid himself at once of his rival, in this affecting strain, "The LORD forbid that I should do this thing unto my master, the LORD'S anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD." Instead, too, of rewarding the Amalekites, who confessed that he had slain Saul, this was the language and the treatment with which he was received, "How wast thou not afraid to stretch forth thine hand against the LORD'S anointed? And David called one of the young men, and said, go near and fall upon him; and he smote him that he died."

We find in scripture that these words, "Let the king live"—corresponding to the popular salutation, "God save the king,"—were a very usual form of address in ancient times; and "O king, live for ever," was a salutation often spoken by the best of men to the worst of kings. It was enjoined upon the Israelites by Moses "not to revile the gods (that is, the judges) nor curse the ruler of the people;" and the wise Solomon includes this admonition amongst his admirable precepts, "Curse not the king, nor in thy thought, and curse not the rich in thy bed-chamber. I counsel thee to keep the king's commandment, and that in regard to the oath of God."

In the New Testament, we have, in the first place, the example and commands of our blessed Saviour, enjoining the same duty. Not only did he pay the "tribute money" as soon as it was demanded, but when questioned upon the subject of civil obedience, his language was, "Render to Cæsar the things that are Cæsar's; and unto God the things that are God's."

St. Paul furnishes us with an instance of the respect which is due to persons in authority, in his contention with the High-priest of the Jews. Having been rebuked by the by-standers for addressing to him a reproachful epithet, he acknowledged the justice of the censure, and said, "I wish not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people."

Amongst the precepts which the same Apostle delivers, is this express injunction to his Roman converts, "Let every soul be subject to the higher powers; for there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." His charge to Timothy on the same subject we have already adduced, and to Titus he addresses himself in a similar strain,—"put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." The same duty is thus strongly inculcated also by the Apostle St. Peter, "Submit yourselves to every ordinance of man for the LORD'S sake: whether it be unto 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." And amongst the "unjust, reserved unto the day of judgment to be punished," he ranks "those that despise governments and speak evil of dignities."

In recapitulating these Scriptures precepts, it is worthy of observation that the government and rulers to whom these injunctions were applied, were, for the most part, despotic and tyrannical. While St. Peter and St. Paul were urging their converts to loyal obedience, they were subject to the dominion of the emperor Nero,—a monster of cruelty, who has scarcely his parallel in the annals of crime. And it was in relation to heathen sovereigns, that Tertullian spoke these remarkable words, "We pray for the

* A. D. 216.

safety of the emperors to the eternal God, the true, the living God, whom emperors themselves would desire to be propitious to them above all others who are called gods. . . . We constantly pray for all emperors, that they may have a long life, a secure empire, a safe house, strong armies, a faithful senate, a well-moralized people, a quiet state of the world, whatever Cæsar would wish for himself in his public and private capacity."

It is in conformity with such precepts and examples, from the Word of God and the custom of the purest ages, that our Church has introduced into her admirable ritual, repeated prayers in behalf of those that are in authority. She steadily adheres to the principle, that the duties of good subjects and of good Christians are essentially and inseparably conjoined; and that unfaithfulness to human laws, and disaffection to earthly rulers, uniformly betokens a spirit which is adverse to the obligations of religion, and unwilling to pay a becoming homage to the majesty of the King of kings.

If, in times of tyranny and persecution, when heathen governors and a heathen priesthood endeavoured to extinguish the Christian name; if, at a time when "prayers and tears were the only arms of the Church," the followers of the LORD Jesus were exemplary in their obedience to the civil government; if they prayed for its welfare and laboured for its weal; i. e. sure, are bound to maintain a warm affection and a firm adherence to "our Jerusalem, that peace may be within her walls and plenteousness within her palaces." In our Jerusalem—our native land—the country from which we have sprung, how much is there to ensure our ardent love; and engage our heartiest prayers! In political constitution, in moral aspect, in religious standing, we may humbly thank God that she stands unrivalled in the world; that she possesses in her well-wrought and nicely-balanced civil fabric, all that can adorn, and exalt, and bless a people.

It is in these times, unhappily, not an uncommon feeling,—less so than it was in the humbler and more virtuous days of our ancestors,—that it matters not under what form of civil polity people live, and that this may be shaped and altered at pleasure to suit the whims and fancies of a changeable multitude. To this sentiment, British Christians at least will feel it impossible to subscribe. With them it will not be a matter of indifference,—judging and speaking religiously,—under what form of civil government they shall live. In contemplating the Scriptural command to "honour the king," or, as the case may be, to give reverence and obedience to "the queen," we are irresistibly led to the persuasion that the *regal authority*—that *kingly government*, is that which, while it is most in conformity with God's own government of the universe, is that also which is in closest correspondence with the earliest practices of the world and with the general precept of Scripture. "The king, as supreme" — not so created by man, nor deriving his dignity from extraneous sources, but *born to honour and authority*—is the most apt illustration of the sovereignty of God; and it is a remarkable fact, well worthy of being carefully regarded, that when our LORD Jesus Christ wished to make men understand the nature of his dominion, he invariably drew his imagery not from the *republican dignities of the Roman empire*, which would naturally have suggested themselves, but *exclusively from the kingly office*. By him, the whole economy of grace is styled the *kingdom of heaven*. The happiness of the blessed in a future world, is represented by a marriage supper which a king made for his son; and the ministers of the Gospel are designated as the servants of a king, sent forth to invite men to supper. The act of pardoning a sinner, is the *king forgiving a servant who owes him a vast sum of money*. The final sentence is pronounced by the king seated on his throne of glory; and the reward bestowed upon his people is, that they too shall be—what so many people now despise and dislike—*kings and priests*. No doubt the LORD Jesus Christ selected that symbol from things human, which most perfectly represented things divine; and now that Christ is in heaven, he has still left to us on earth, the living parable of monarchical dignity, to instruct even those who will not read his word, and to assist the imperfect faculties of such as make it their daily study.

When we read, therefore, of the philosopher of old, that he thanked the gods that he was born a Greek and not a barbarian;—so may we, without disparaging or condemning those who were born and who live under a different polity, thank God that he has been pleased to ordain it as our lot to live under that form of government which is nearest akin to the examples and ordinances furnished in his own blessed Scriptures; which, too, has the strongest and most natural influence in restraining "the madness of the people," and preserving to us the blessings of law, order, quiet, and true religion. With that feeling, the earnestness of our prayers will be increased, that the King of kings would bless the monarch that is set over us and all who are placed in authority under him.

The Collect for the King, or Queen, appointed to be used in the daily Morning and Evening Service, is taken verbatim from the Sacramentary of St. Gregory. As it is an established maxim that "the less is blessed of the greater," we rightly acknowledge Him, to whom we plead for the welfare of our earthly monarch, as "high and mighty, King of kings, and LORD of lords," from whom rulers derive their authority, and to whose bar they are amenable as much as the meanest of their subjects. That they may be qualified, for the important functions of their high office, we supplicate God on their behalf, that he would "endue them plentifully with heavenly gifts." This to princes or peasant is an indispensable help; to the character of a wise governor of his people, especially those heavenly endowments are essential. And although the Christian is a friend to peace and a lover of concord, yet sine discord will unavoidably exist, as the offspring of infidelity and rebellion against God, both the Scriptures and the great law of self-preservation instruct us to pray that God would strengthen our king, or queen, "so that she may vanquish and overcome all her enemies." We pray, finally, that our monarch "after this life may attain everlasting joy and felicity,"—that she may be accepted in the day when kings and queens, with their subjects, must stand before the tribunal of Christ, and exchange a fading earthly diadem for an imperishable crown of glory.

As we have been petitioning for the Sovereign, who needs extraordinary assistances, to a fountain of blessings which cannot be exhausted, we amax to that prayer a supplication on behalf of those who are heirs to the crown, and pertain to the royal family, as the source from which we hope blessings to be derived to after generations. The Persian kings desired the prayers of the Jews for their sons (Ezra vi. 10); David fervently recommended Solomon, the heir of his kingdom, to the protection of Almighty God; and as we learn from Tertullian and others, the ancient Church, in her prayers, desired the welfare of the palace and the imperial family, as well as the safety of the emperor. And as there is but one way of salvation either for kings or subjects, we supplicate all these mercies THROUGH JESUS CHRIST OUR LORD. This is our only plea before the throne of grace. May we faithfully use it for our Queen, our country, and ourselves; and may the King of kings and LORD of lords graciously vouchsafe honour and obedience to our Sovereign—peace and concord to ourselves—and to our country that it may be "the joy of the whole earth!"

C. R.

* See Church of England Magazine, vol. 1. p. 114.

* From the "Tracts for the Times."

* From Newman's Parochial Sermons.