

England, the Feast of the Pentecost, and was on the personality and work of the Holy Ghost. It was a compact and striking exhibition of the argument against the Unitarians, delivered with earnestness and much feeling. The man who sat next me, and who had given me a seat, annoyed me by constantly assuring me that it was excellent, but I thought so in spite of this provocative to dissent. It was sound, evangelical, Calvinistic, and uttered with so much unction that it did not fail to move as well as to please those who heard. Some of the expressions, and now and then a whole passage, were very fine; but as a whole, it was far below my anticipations as an intellectual effort, and far above them as a spiritual and intellectual discourse.

#### THE DUKE AND THE HOLY COMMUNION.

[From the Rev. Mr. Cox's "Impressions of England," now being published in the *Church Journal*.]

It was the second Sunday after Easter. The old clock above the palace gate-way pointed eight o'clock as I entered the colour-court, and saw the flag of the Regiment on duty, drooping about its staff, inscribed with the names of famous victories. All the region round about seemed to be fast bound in slumber. It was the cool, quiet Sunday morning of smoky London, to which only the most casual glimmer of sunlight gave any warm announcement of the advancing day. How still it seemed! A solitary sentinel, in scarlet, stood six feet high, at the gate. "Service begun yet?" said I, and he answered mechanically, "yes, the Duke is just gone in." I passed on; knocked at the door of the chapel; mentioned the Dean's name as my warrant, and was admitted. The beadle, in livery, showed me to a seat, and after my devotions, I was able to look around. It was a plain place of worship, and quite small; just large enough for the royal household, none of whom, however, were now present, the Court being at Buckingham Palace. The book in my seat was stamped with the Royal initial of William Fourth, and marked for some great officer of the household. There was one seat between me and the pulpit, all the seats running along the wall, like stalls, and not as ordinary pews. The altar at the end of the church, beyond the pulpit, was the conspicuous object of course, and the widow above it—which one might hardly take for an altar-window in the street-view—gave the chief light to the holy place. Was this the same chapel in which Evelyn so often anxiously marked the behaviour of Charles and the Duke of York, at the celebration of the Eucharist? The place has been much changed, but I indulged the idea of its essential sameness. On the altar were the usual candlesticks, and the glittering gold plate of great size and massiveness, in the midst of which was conspicuous the Offertory basin, bearing the Royal cypher of Queen Anne. There was no one in the chapel but the beadle and one other person, in the seat next me, at my right. There, in a dim corner under the pulpit—quite crouchingly and drawn together, eyes shut, and white head bowed down, Roman nose and iron features, and time worn-wrinkles, all tranquillized—sat in silence the hero of Waterloo. He was in the plainest morning dress of an English gentleman, frock-coat of blue, and light trowsers. I scarcely looked at him, and yet gained in a moment, an impression of his entire person, which I shall never lose.—Occasionally I could not resist the temptation of a glance at the great man, but who would venture to stare at the Duke of Wellington in such a place and at such a time? The Dean of the chapel entered, with another Clergyman, who was habited for the pulpit. A clerical personage attended by two ladies, at the same time, came in as I had done, and during the sermon, there were four other persons present. The Dean began the Communion Service, which surprised me, as I had expected the usual Morning Prayer. Was the Duke about to communicate? Was I to see him in the most solemn act of our holy religion? Was I to kneel beside him to receive the same cup of salvation, and bread of life. It gave me solemn thoughts of our common insignificance in the presence of Him whose majesty filled the place, and on whose glorious Cross and Passion I endeavored to fix all my thoughts. For ages in this chapel, sovereigns and princes had literally brought gold and incense, (as they do still, annually on the feast of the Epiphany, and offered their vows to the King of Kings; and know there I knelt with the greatest human being on the foot-stool; the first man of the first nation; the great man of the greatest empire on which the sun ever shone; a man of blood, of battles, and of victories, coming as a worshipper of the Prince of Peace, to crave salvation and receive it's pledge! "And yet, a greater than Solomon is here," said my inward thought, "and therefore let this impressive moment be a foretaste of that terrible hour

where the Judge of all the earth shall sit upon his throne, and when all worldly glories must shrink to nothingness before His Majesty."

I could not but observe the Duke, at the saying of the Nicene Creed. As usual in England, he faced about to the East, at the name of Jesus, the great Captain of his salvation, he bowed down his hoary head full low, as if he were indeed a soldier of the Cross, and not ashamed to confess the faith of Christ crucified. The Duke was certainly not as eminent for sanctity as for his many other qualities; but who shall say that his worship was that of the formalist, or that the secret of his soul, which is with God, may not have presented to His eye the contrition and faith of a sinner "much forgiven!" Surely, the splendours which seem so attractive to the superficial, must, long since, have become burdensome to him, and few, so well as he, have been able to confirm by experience the faithful witness of inspiration that "man at his best estate is altogether vanity."

The Dean is a grandson of the celebrated Charles Wesley, and I was somewhat disappointed that the preacher was another. The text, it seemed to me, had been selected not without reference to the great person, whose attendance at the chapel is sometimes solitary, and who having entered on his 83rd year on the preceding Thursday, might be supposed to regard this Sunday as one of more than ordinary solemnity.—"Though thy beginning was small, thy latter end should greatly increase," (Job viii. 7)—such was the text, and the reverend preacher dwelt on the approach of death, and spoke of "men covered with worldly wealth and honours, making their end in remorse and misery."—If the deafness of the Duke did not prevent his hearing, many parts of the sermon must have affected him, but he retained the immovable and drowsy look of which I have spoken of before, and sat close in his corner.—The residue of the service proceeded as usual; five persons, myself and the beadle included, being the only persons present besides the officiating clergy. The collection at the offertory was duly made as in parish churches, and at the proper time (the beadle opening the doors of our pews,) the altar was surrounded. Supposing that some etiquette might be observed, in such a place, I was exceedingly pleased to find that the contrary was the case, and that all present were expected to approach the altar together. The Duke tottered up, just before me, and I knelt down at his side, just where the beadle indicated my place. Of course I had other things to think of at such a solemn moment, and I know nothing of his deportment at the sacrament, except that it seemed humble and reverential. When all was over and the Duke had retired, the Dean, who had beckoned me to remain, for the consumption of the residue of the sacrament, expressed great satisfaction at the presence of an American clergyman, and spoke affectionately of our Church. He told me that the Duke communicated thus regularly on the first Sunday of every month; and I was glad as I left the chapel, that I had been so happy as to see him for the first time when engaged in such a duty. He is now gone to the dread realities we there confessed; and there is something peculiarly touching in the recollection of that morning in St. James's, when that cup of salvation out of which kings and queens have, so often, drank their weal or woe, passed from his lips to mine. It made me feel, at the time, both out of place, and yet at home; for what had I to do in a royal chapel and in the company of the worldly great? And yet I was there because it was my Father's house, and because my right to the children's bread is the same as theirs, even the mercy which redeemed all men's souls at the same unspeakable price.

When I next saw the Duke of Wellington, I had the honour of being presented to him, and of observing his person and his manners more narrowly in a scene of private festivity. I saw him once again, and that too was at St. James's, amid all the splendours of the Court, dressed in his military uniform and glittering with decorations. Even there he was the "observed of all observers" and long will it be before such another shall be seen amidst its splendours, giving, rather than receiving lustre, in the face of the throne itself.—But to have seen the old hero bowing at the Throne of grace, and asking mercy as a miserable sinner, through the precious blood-shedding of Jesus Christ, will often be one of the things which I shall most pleasingly recall, when I see some poor dying cottager or tenant of a garret, taking into his hand, with as good a right, the same cup of salvation.

MINIFICENT GIFT—George Head, Esq., has subscribed the sum of £1,000 to the jubilee fund of the British and Foreign Bible Society.

#### News Department.

From Papers by R. M. S. Niagara, July 23.

HOUSE OF LORDS, MONDAY, JULY 18.

RUSSIA AND ENGLAND.

The Earl of Malmesbury asked if any reply had been given by Her Majesty's Government to the circular notes of the Russian Government.

The Earl of Clarendon said the papers relating to the subject would be shortly laid upon the table, and assured the house that the Government was not afraid to take any course it might think proper. The first note had referred to proceedings originating with the French Embassy, and had been replied to substantially though not in form. The second note had been answered *instantly*, and a copy of the answer had been transmitted to Constantinople. Its purport was similar to that of all the proceedings on the subject in full conformity with the note of the French Government.

Lord Beaumont could not avoid remarking on the secrecy of the English Government as compared with the open proceedings of the Russian Government, and asked when the papers would be laid upon the table?

The Earl of Clarendon said the papers would be laid upon the table in a few days, whether the pending negotiations should be successful or otherwise.

The Marquis of Clanricarde asked whether information had been received by the Government that Russia had assumed the civil government of Moldavia and Wallachia by seizing the post-office and other public establishments?

The Earl of Clarendon said that no official information had been received on the subject, nor did he believe the reports in circulation with respect to it.

TUESDAY, July 19.

The Archbishop of Canterbury presented a petition (as we understand) from the clergy and laity of Cape Town and Graham's Town, praying for the management of their own spiritual and ecclesiastical affairs.

COLONIAL CHURCH REGULATION BILL.

The Archbishop of Canterbury stated that for some years past there had been considerable distress in the colonies in consequence of the want of any regular administration of ecclesiastical affairs: for, while it was well known that the system which obtained in this country was not thoroughly applicable to the colonies, no substitute had been provided. The members of the Church in the colonies all agreed, first, that some legislation was necessary on the part of the Imperial Parliament; secondly, that in whatever plan might be laid down for the regulation of the Church in the Colonies the lay members of the Church ought to have a considerable share in the administration of affairs; and thirdly, that nothing ought to be agreed to which had a tendency to separate the Church in the Colonies from the Church in the mother country. The bill provided that conventions should be held in which lay and clerical members should be appointed by representation, and which should pass laws for the internal regulation of the Church, but with no powers to make alterations in the canons and articles of the Church. In cases of doubt an ultimate appeal would lie to the metropolitan in this country. He trusted that the measure would allay the jealousies which sometimes existed in new colonies, and that it would meet with the concurrence of their Lordships.

Lord Monteagle said the problem the most rev. prelate sought to solve was, how to give the requisite amount of self-government to the Colonial Church with the least risk of inconvenience. He feared, however, that by this bill the most rev. prelate went beyond the object sought to be obtained. He gave to the two assemblies proposed to be constituted—namely, the diocesan and the provincial meetings—the power of making "regulations;" but what was the precise meaning of this term? And would not the regulations made by these assemblies have the force and authority of canons? No such power was enjoyed by the Church at home, and the possession by the colonies of a power which the mother Church did not possess was of itself an anomaly. The Act provided that no regulations should be made which should alter or be at variance with the Book of Common Prayer or the Thirty-nine Articles. But the concluding words of the clause left it open whether the assembly had or had not the power of raising controversies upon matters of faith and matters of doctrine. One of the great objections felt in Australia to the passing of a bill which should not carefully define the powers of the Assembly was, that they might otherwise legislate upon questions affecting the supremacy of the Crown.

The Bishop of London said, "canon" being an ecclesiastical term for regulation, canons in the proper sense of the word would not affect matters of doctrine, but only matters of discipline. Surely the words inserted in the bill, that the regulation should "not be