

diamonds on her head. At the door of the Cathedral she was received by the clergy, with cross and holy water, and then entered with her suite.

After the Empress, came a long retinue of heralds, guards, and officers, carrying besides other minor insignia, the standard of the Empire, seal, sword of state, sceptre, globe, two diamond crowns, &c., &c.; and now the Imperial canopy comes in sight, and the Emperor presents himself to the people amid loud shrill cries which overpower even the bells, crash of arms, and loud flourishes of drums and trumpets.

"The Empress followed behind, under the same canopy, with 13 ladies of honour in her train. She is dressed with charming simplicity; and there is a gracefulness in her demeanour, a quiet dignity and gentleness, that touches every heart, and attracts the gaze even more than the Emperor. The shouts, the clang of bells and arms—the gorgeous spectacle in all its entirety—bursts upon the ear, bewilders the gaze, and almost overwhelms the senses. The Metropolitan of Moscow and Novgorod await them at the entrance to the cathedral of the Assumption, present the Holy Rod for them to kiss, and the whole procession enters the sacred precincts to behold the most solemn act of this most solemn day.

"Raised upon a platform, under a canopy of velvet and gold, are two thrones, for the Emperor and Empress. On either side are ranged the Imperial family. Separating themselves from the officials, the Emperor and Empress pass along the gorgeous screen that separates the chancel from the church, fall on their knees, and offer up silent prayer. The Empress is richly attired in a white robe, studded with the finest jewels; but her head is adorned alone with her luxuriant hair, without a single ornament. Now the Emperor, followed by his Empress, mounts the platform of the thrones, and reads from a book his confession of faith. He then receives the benediction; suddenly the choir bursts out in psalms and praises, while the building reverberates with their harmony. Nought but "the human voice divine" is heard—no organ's majestic chords supply artificial majesty to that in itself so rich and full.

"But already the Imperial mantle, of silver and ermine, richly studded with gems, is in the hands of the Archbishop, who proceeds to clasp it round the shoulders of His Majesty. Next follows the great crown, placed on the head bent devoutly to receive it. The sceptre and globe are then added; the priest proclaims the Imperial title, and chants *Domine, salvum fac Imperatorem, et Domine, salvum fac Imperatricem*, to which the choir respond "ad multos annos," then the Emperor seats himself on his throne. The Empress then approaches with a meek yet dignified air, and falls on her knees before the Emperor. His Majesty, lifting the crown from his head, touches with it that of the Empress, and again sets it on his own brow. A lesser crown is then brought, placed on the Empress, and adjusted by the Ladies of Honour. His Majesty, having invested the Empress with the Imperial mantle, draws her towards himself, and tenderly embraces her. This is the signal for the whole Imperial family, with the foreign Princes, to approach and offer their congratulations. O for that stately nature which makes the whole world kin! Scarcely an eye in the church but brims over with emotion, as the aged and feeble Empress wether totters, with outstretched arms, to her Imperial son, and passionately clasps and holds him in a long embrace; and tears and smiles commingle as the little Grand Dukes are seen to clamber up to the side of their father and uncle, who has to stoop low in order to reach the little faces which ask to be kissed!

"But the most important and solemn act of the ceremony has now to be performed, and perfect stillness subsists as the Emperor descends from the thrones to the entrance of the chancel. There he is met by the Archbishop, holding the sacred vessel containing the holy oil. The venerable father takes a golden branch, with which, having dipped it into the oil, he anoints the forehead, eyelids, nostrils, ears, hands, and breast of the Emperor, pronouncing the solemn words, *Impressio domini Spiritus Sancti.* The act is done, and Russia gazes with awe on the "Lord's anointed." Cannon, drums, and trumpets announce to

the breathless multitude without, the progress of the ceremony. Meanwhile the Empress approaches, and is anointed, out on the forehead only. Then the sacrament is administered. To the Emperor, as the chosen servant privileged by Heaven, it is administered in two kinds—the Empress only receiving the sacramental bread. Once more the choir join in jubilant chorus, and their Majesties ascend their thrones to stand erect while the Mass is intoned, and the responses are sung. The Emperor then steps from his throne, bows all around and leaves, followed, at a short distance, by the Empress and their suite.

"Emerging from the cathedral to the outer court, the Emperor presents himself. The sun's rays seem to seek congenial light from his flashing diamonds. The eye cannot bear the brilliancy; and the chanting of choirs, the carillons of bells, the strains of music, and the glamor of voices, heighten the majesty of the scene. The Czar seemed to feel all its inspiration, as, with his figure drawn up to the highest, his eye flashing and his cheek flushed, but his tread firm as a lion's, he stood, with the globe and sceptre in his hands, in the blaze of the sun, before his people. In how many wild tongues, with what frantic gesticulations, did they call on Heaven to bless him! Many a tear rolled down rude Cossack cheeks; many prostrated themselves in the dust; but when the Czar made his appearance to the larger crowd outside, there was a noise like the roar of thunder, or waves of the sea, which drowned the loud strains of the National Anthem, and rose up as a whole nation's ovation!

"Thence the procession went on to two other Cathedrals, relics being kissed at each, and other ceremonies performed. At last the banquet began; the nobles and guests waiting, erect, till the Imperial family had partaken, and then sitting at the tables already described. At four o'clock the feast was over; and the Imperial family, jaded out from their vigils, fastings, and exciting investiture, retired for some repose.

"In the evening all Moscow was illuminated. Though Gas was not forthcoming, millions of lamps supplied its place, and the dust, heat, and smoke were intolerable. On the next day there was a parade, levee, presentation, state ball, and a repetition of the illuminations. Gradually, day by day, the celebrations declined; and Russia again sunk to repose, with Alexander Feodorowitch on the throne of his ancestors, and his mighty empire bowing beneath his sovereign, undisputed will.

Such was the coronation, as culled partly from the scenes depicted by that graphic pen which drew lifelike portraits of the great war: a welcome finale to its labours. Now that the din of war has been changed for the shouts of delighted thousands—and "garments rolled in blood" have been exchanged for festal vestments, let us hope that the lessons of the past will incline the Imperial mind to sterling and stable peace—to developing the resources of Russia's vast expanse, and to raising its peoples to a higher status. Above all, may the day dawn when relics, blasphemous titles, superstitious mummeries, and all the appurtenances of an idolatrous creed, shall be dismissed from all similar celebrations; and Truth, no longer shrouded beneath such distorting forms, stand out, bold, clear, and pure, as the guiding principles of Russia's government, as the conscientious conviction and faithful practice of her Czars!

I think, Mr. Editor, no apology is needed from me, for almost exclusively occupying this letter with such details. It is my office to portray the most prominent features of European proceedings; and who can say what the future influence of Alexander's coronation will be, allied as it was with all the Courts of Europe—Mahomedan, Catholics, and Protestants? The representatives of each were there, have each left their impressions on us, cause Alma and Sebastopol to be remembered but as memories of old, with no representatives in after days.

DEATH OF LORD HARDINGE.
One of the heroes of India, the Peninsula, and Waterloo, has "gone the way of all flesh." Right nobly was the life of Lord Hardinge, Ex-Commander-in-Chief, now deceased, spent in his country's service. Perhaps, from other sources, you will glean the details of his career, which space and time forbid my enlarging on.

YOUR SPECIAL CORRESPONDENT.
For the Christian Messenger
The late Rev. J. E. Cogswell.

MESSRS. EDITORS,
In accordance with the suggestion of your correspondent "Obit," I will most cheerfully prepare a brief Memoir of my esteemed and beloved brother Cogswell, if the necessary information be furnished me. The principal facts

that should be communicated are, the time and place of his birth, early history, conversion, call to the ministry, and entrance upon that work, place and time of his ordination, and those of his subsequent residence. Persons who can furnish information upon any of these points, will please do so without delay. With reference to his christian character and general ministerial labours, my acquaintance with him was intimate.

Your correspondent seems not to be aware that any provision is made for rendering assistance to the widows and fatherless children of deceased Baptist Ministers who have laboured in these Provinces. There is, however, a fund raised by each of our Associations, designed as much for this object as for the relief of our aged and infirm Ministers, who may require aid while living. I distinctly remember that this was particularly stated by the late venerable James Stevens, of Rawdon, when he first proposed the raising of such a fund, to which he liberally contributed. The principle has been recognized, and appropriations made accordingly, both in Nova Scotia and New Brunswick.

I trust the Eastern Association's Board to control the Infirm Ministers' Fund will forthwith if it be not already done—afford to Sister Cogswell such aid as may be deemed consistent with their resources. As these, however, are known to be limited, it is evidently desirable, as suggested by "Obit," that sympathy should be shown to the widow and orphans of our excellent departed Brother, by acts of beneficence.

Yours in gospel bond &c.
C. TURPKR.
Aylesford, Oct. 6, 1856.

Religious Intelligence.

VALEDICTORY SERVICE TO A MISSIONARY TO CHINA.

Monday the 2nd inst. a valedictory service was held in the Rev. Baptist Noel's Chapel, John-street, London, in connection with the departure of the Rev. C. J. Hall, as a missionary to China. The Rev. William Brock, the Rev. Owen Clarke, the Rev. F. Trestrail, and several other ministers and laymen were present. The attendance was very numerous. After a devotional exercise, the Rev. F. Trestrail delivered an address upon the importance of China as a sphere for missionary operations.

Mr. Hall was a medical man as well as a missionary, so that he would be able to imitate the examples of our Blessed Saviour in administering relief to the physical as well as to the spiritual necessities of those with whom he came in contact.

The Rev. William Brock delivered an appropriate address to him, calling his attention to that passage in Holy Writ which says, "He that goeth forth weeping, and bearing precious seed, shall doubtless come again rejoicing, bearing his sheaves with him." The Rev. gentleman pointed out how the missionary might be said to "go forth weeping" on account of leaving his friends and connections, and the scenes of his early life, and also from doubts as to his being called to the vocation, and likely to succeed therein. When the missionary surveyed the field of his future operations, he was apprehensive of danger, sure of responsibility, and asked himself, "Who is sufficient for these things? If the ministers of religion at home asked themselves this question, how much more would a young man like Mr. Hall, who was going to take up his position in China, the forefront of the great opposition to Christianity? But he was not only going forth weeping, but he was "bearing precious seed" with him. The Rev. gentleman here enlarged upon the value of Christianity to the Chinese, and urged the young missionary never to lose sight of the "preciousness" of the treasure he had to communicate to the people amongst whom his lot was to be cast. But he was not only to "go forth weeping" and "bearing precious seed," but he was to "come again, bearing his sheaves with him." The reverend gentleman explained that this "coming again" did not necessarily refer to any return of the young missionary to his native land, but it more particularly alluded to his entrance into his eternal reward. He was to bear his sheaves with him, that was, the results of his labours—the fruit of the seed sown was not to be scanty, it was represented by sheaves, and those sheaves were to be brought back "rejoicing"—indicative of the grateful emotions called forth by the purifying and elevating influences of Christianity upon the idolatrous Chinese.

AMERDARE.—A monster tea meeting of the Welsh Baptists took place in this town on Monday, Sept. 8th, when 2,500, sat down to "the cup which cheers but not inebriates." A public meeting was afterwards held, the Rev. Tho. Price presiding.

NEWS OF THE CHURCHES.

[Abridged from the Freeman.]

EPISCOPAL.—The surface of the Church is very agitated at present. The heaves and throes which ever and anon mark it, indicate that the materials which compose it are restless and ready for explosion. The friends of Archdeacon Denison are busy in his defence. The want of conformity to the Articles, in the main, is admitted; but toleration is pleaded for in this matter. Two things are forcing themselves upon our notice—the utter helplessness of the Church as a hindrance to error, and her utter inability to rid herself of it, when it is detected and avowed. We mentioned, a week or two ago, the great offence which the Bishop of Jerusalem had given to the whole Episcopate of Scotland, by preaching and holding meetings in that country without their consent. Every means was used to check him. Letters were addressed to the Archbishop of Canterbury, invoking his influence to stop the systematic movement, and only the other day the Bishop of Glasgow consumed no small portion of the time of his synod in reprobating the conduct of the preaching bishop, and deploring its baneful effect upon Episcopal authority. The sympathy of the English primates appears to be more with his offending brother than with his opponents. Souls might perish rather than they should be converted in an irregular way, for what they seem to care. Where form prevails, living power is always discarded. Scottish Episcopacy clings to the former; it shrinks instinctively from the latter.

The Denison Case.—The great case of *Dicker* against Denison threatens to bring more trouble to the Church of England. Archdeacon Denison has hitherto thrown every possible difficulty in the way of having the matter brought to a settlement; and now that matters have come to something like an issue, he or his lawyers for him, have made the astounding discovery that the Articles of the Church of England are not as everybody had up to this time thought them, thirty-nine in number, but thirty-eight, one of them, that one which bears the hardest against his own case, having been struck out by Queen Elizabeth in person. It is certainly strange that this discovery should have been left to Archdeacon Denison to make in the hour of his need.

The judicial committee of Privy Council, are the real representatives of the Broad Church. They stretched a point to retain Mr. Gorham within its bounds, and they will, if need be, stretch to keep the Archdeacon, or this matter will probably end only in dividing the National Church into more furious and bitter factions than ever.

FREE CHURCH.—An incident of a singularly interesting kind has just occurred in connection with the Missionary Association of this church, at Tribeni, on the Ganges, about thirty miles above Calcutta. The Rev. Jagadishwar Bhattacharyya, one of the native ministers from Calcutta, has for a considerable time been labouring there, and not without success. The Rev. David Ewart of Calcutta proceeded to Tribeni, and, though the chapel was opened on one of the days of the great festival of Jagannath, the services were well attended by various classes of natives, from Brahmins downwards. A goodly number of females were also present. Mr. Ewart began the services of the day by reading the parable of the sower, and preaching a short sermon. The Rev. Prasanna K. Chattargya, a native minister, followed, and addressed the audience in a solemn and impressive manner "on the necessity of reconciliation to God." In due time India will be blessed with a native ministry.—We are glad to learn, both from public and private sources, that the health of Dr. Dall continues good upon the whole.

THE VAUDOIS.—A large gathering from various valleys took place lately on the summit of *La Sappa*. The spot was one of touching interest. Surrounded with the loveliest scenery, it was not less with historical associations of the most thrilling kind. The objects of the gathering were fraternal and doctrinal. The latter showed their influence upon the assembly first: then one pastor after another in animated words uttered sentiments of encouragement and hope. One reported the results of his visit to the Italian Church formed in connection with them. A second narates incidents painful and pleasant in relation to brethren who had settled in France and from visiting whom he had just returned. One who had just returned from Palestine and another from Berlin delighted the assembly with the facts which they stated, so significant of the progress of the gospel. Intervals of repose, for refreshment, and the announcing of funerals, as received for various social improvements, tended to augment the interest of this fraternal gathering; and most, apparently, retired from it, animated by the feeling that there is yet hope for the Vaudois Christians.