

teach these Christian men to be shoemakers, to be agriculturists, to be field-labourers; and I will teach them theology and the languages." That man has been labouring for years; and that humble man, and his assistants in that humble village, have prepared these men for foreign usefulness. Some months ago, afraid that they might be corrupted by Europeans, they built a ship; and these men, educated in this poor parish, in a ship built by themselves, are gone to Africa. This is the force that is in a man. I repeat, there is this force in the Christian Church; and, if you would draw it out, what an ample force it is! You talk of your great forces in the East, you talk of your army. I defy all the forces under Sir Charles Napier, all the forces under France and England, to make a primrose grow; but the dew can do it—the sun of heaven can do it. There are forces which all the material Powers of Europe cannot exercise. I defy all the material forces in the world to quicken a human spirit, to bring a soul to God; but we have in the Church of Christ these forces, according to the power that worketh in us. And what an omnipotent power it is, if you, and I, and every man, had, but faith to draw upon it, to take advantage of it, to believe in the Word of God—the power inexhaustible, and able to convert a world! The other day I was requested by a brother minister, who was well, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who during three years' sickness had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit, I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed into my ears these few words, "I am strong in Him." The words were few, and uttered feebly; they were words of a feeble child in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; and these words seemed to lift the burden from the very heart—they seemed to make the world more beautiful than ever it was before, and brought home to my heart a great and blessed truth. May you, and I, and every one else, be strong in Him!—*Speech by Rev. N. Macleod.*

A TURKISH RELIGIOUS CEREMONY.—On Friday last the eyes of "infidels" were treated to the sight of an imposing religious ceremony, which can only be seen every third or fourth year. At intervals of that length the carpet which covers the tomb of the Prophet at Mecca is replaced by a new one, and the sacred "cast-off" is then sent by the Chief Molla of the holy city to Constantinople, to be placed in the chamber of relics in the palace of Topkapou on the Bosphorus. On the day just mentioned, the last received of these precious fabrics was carried in great state to its place of deposit, accompanied by a grand cavalcade, composed of the Sultan, the Sheikh-ul-Islam, the Grand Vizier, and all the high functionaries of State. A gorgeously carved and gilded coach, drawn by four splendidly caparisoned horses, contained the sacred covering of the Prophet's tomb, and as it rolled gently by, hundreds of the faithful bowed low before the precious freight it bore. I thought—how many more will Mohammedan Constantinople yet survive to receive?—*Correspondent of Morning Chronicle.*

THE COMFORTS OF VOLUNTARIISM.—According to the "Congregational Year Book for 1855," which has just made its appearance, there are at present 3244 Independent places of worship in England and Wales. According to the same authority, there are, however, only 1941 Independent ministers in England and Wales. These statistics, furnished by the Congregationalists themselves, establish a fact of which we have already heard from other quarters, that is, that there are hundreds of Independent congregations in the sister island without ministers. With all the boasted advantages of Voluntarism, it cannot, even in rich England, provide itself with the first necessities of a Church. The Independents, with the redoubted Dr. Foster at their head, have a Society for the Liberation of Religion from State Patronage, but they are certainly in much greater need of a Society for the Liberation of Religion from Starvation. It appears that there are in England and Wales no less than 1303 places of Independent worship without ministers.—*Belfast Banner.*

The Church of Rome in Piedmont.

VIENNA, Feb 3.—By the telegraphic despatch, dated Rome 30th January, which I forwarded to you yesterday, we had a confirmation of what has been known here for some time past, namely, that the relations between Piedmont and the Holy See are assuming a more and more serious aspect. In a recent allocution which his Holiness the Pope held at a Consistorium, the excommunication of King Emmanuel and the members of his government was not directly pronounced, but it was clearly implied in an indirect way. His Holiness very adroitly and diplomatically contented himself by pointing out the canons of the holy councils for offences against the rights and property of the church, such as are still being persisted in by the King and government of Piedmont, in spite of all the remonstrances, exhortations, and notes which he fruitlessly addressed to them; and also by stating that all these judgments undoubtedly apply to the case in point. Now, it is also well known that the punishment awarded by the church authorities to the offences in question is nothing less than excommunication. His Holiness, therefore, in other words, says: "Let those whom the cap fits put it on." This is rather a clever mode of avoiding, at least for a time, the impending open rupture and consequent dilemma. But how will the clergy and the essentially religious, nay, more or less bigoted, people of Piedmont construe this indirectly expressed, but, nevertheless, sweeping ban of excommunication; and what will be the probable consequences thereof? Will the premeditated spoliation of the ecclesiastical estates, the abolition of divers other rights to which the Holy See lays claim, be persisted in? Supposing, for instance, that the clergy, supported by the judgments of the holy councils, should hereafter refuse to administer the holy sacraments to any of the members of the Liberal anti-Church party, what endless and grave embarrassments would this not lead to? And yet these embarrassments are in their embryo, and we may shortly expect to hear of their interesting development.—*Morning Chronicle.*

HOWEVER we may regret the fact, true it is, that there is a very noisy, if not powerful, section in the House of Commons who are resolved to remove all real and efficient distinction between the Sabbath and the other

days of the week. In short, they are anxious to introduce into this country what may be shortly, but excessively, called the French Sunday. This is a day generally devoted, on the continent, to plays, concerts, games, masquerades, reviews and recreations—or, rather, dissipations of all sorts. For the sake of appearance, a few hours are devoted to religious exercises, or what may be supposed to stand in their stead, but the real business of the day is sensuous pleasure and animal enjoyment. Of course, it would not do in this country to suppose that we should come all at once to this fearful abnegation of spiritual duty—such an abrupt arrival at the natural and intended terminus of the movement would be too revolting. Accordingly, Sir Joshua Walsley and his supporters are careful to limit themselves in the outset to the scheme of opening the British Museum and National Gallery, in order, as is alleged, to promote the "moral and intellectual improvement" of the people. Grant this principle, where would they stop? It is clear that the doors of the Crystal Palace, the Colosseum, the Zoological Gardens, the Italian Opera House, Astley's Circus, Albert Smith's Mont Blanc, Madame Tussaud's Den of Horrors, and the thousand other sights and shows of London—together with every similar place of entertainment throughout the provinces—would be immediately thrown open on the Lord's Day. The fatal step once taken, all the consequences are inevitable. Undoubtedly we hold the restricted plan of Sir Joshua Walsley to be just as complete a violation of the Divine Command as would be the consummation to which we have referred, and we equally oppose the insertion of the point of the wedge as of its entire bulk. But, surely, we are entitled to complain of the dishonesty of the advocates of the proposed system, who conceal from the public the natural tendency and inevitable result, if not the premeditated object of their present movement. Let them not conceal that their design is to render the Sabbath subservient to secular occupations connected with mental and physical recreation, and thereby to displace the solemn ordinance of the Lord of the Sabbath. Such an avowal would be only candid, as it is consistent with facts. We are glad, however, that, meanwhile, the attempt to rob the country of its most precious blessing—the Christian Sabbath—has been defeated, and we trust we shall not see the attempt repeated for some time.—*Edinburgh Post.*

THE MONTHLY RECORD.

MAY, 1855.

As our readers will have observed we have made a slight change in the title of our record, giving it a wider application so that the name may be more accurate.

In agreeing upon a title at first we thought of adding the additional clause but it was suggested that as we had no authority to act for the neighbouring provinces, and as we were uncertain to what extent we would be supported from them, it would be safest to err on the side of modesty and restrict the title to Nova Scotia. Since then, however, we have received suggestions