

idently now mustering for the fight, and soon the cry will be "Who is on the Lord's side, who?" none then will remain a neutral party. But I have exceeded all bounds, so will have done."

THE SABBATH.

BY REV. DR. CHEEVER.

The keeping of the Sabbath is the sheet-anchor of our salvation, temporal and spiritual. We shall not long maintain our superiority to the nations of Europe in freedom and happiness, if we let the Sabbath fall into neglect and profanation. We shall have worse revolutions and reign here, than they are having there, if we let the Sabbath go. And it is a sad and fearful spectacle to see any diminution of the reverence with which the Sabbath has been regarded among us. Ten thousand times better the severest Puritanic strictness, or even the very letter of the Mosaic law, than the laxity, than the infidelity, the desecration introduced in a great measure from abroad, and sustained and increased so alarmingly by the undisturbed temptations to Sabbatical intemperance. The poet Cowper beautifully says, speaking of the charming and simple religious books that pleased his childhood:

"'Twere well with most, if books that could engage  
Their childhood, pleased them at a riper age.  
The man, approving what had charmed the boy,  
Would die at last in comfort, peace and joy,  
And not with curses on his heart who stole  
The gem of truth from his unguarded soul."

We may apply this to our early, native, New England reverence for the Sabbath, that reverence which by God's blessing has come down to us as an heirloom from the piety of our pilgrim fathers. If there is any curse deserved, any anathema more terrible than another, let it fall upon those who labour to destroy that native home-born reverence, and to trample the Sabbath under the swinish hoof of infidelity and intemperance. If he who steals the truth from one soul is to be accused, what indeed shall be said of those who steal it from a nation?

What shall be said of those who break down and put to scorn that sacred hedge around the religious observance of the Sabbath, that strong and religious public sentiment against its profanation, which a few years ago no American, who could hope for a respectable position in society, would have dared to violate, for he knew its power, and was well aware that the man who attempted to break it down would be scorned and rejected by it.

MISCELLANEOUS.

We are now in the midst of the "May Meetings," and it is agreeable to turn from the turmoil and the intrigue of politics to the more agreeable proceedings in Exeter-hall. Several important meetings have been held during the week; but, perhaps, the most interesting was that of the British and Foreign Bible Society. From the Report, read on the occasion, it appears that "the entire receipts of the year ending March 31st, 1852, amount to £108,449 0s. 10d., being an increase of £4,118 18s. 2d. on those of last year.—The receipts applicable to the general purposes of the Society have amounted to £56,683 8s. 1d., including £34,100 19s., free contributions from Auxiliary Societies. The amount received for Bibles and Testaments is £51,765 12s. 6d. The issues of the Society for the year are as follow:—From the depot at Home, 805, 181; from depots Abroad, 349,461; total, 1,154,642, being an increase of 17,025 over those of last year. The total issues now amount to 25,402,306 copies. The expenditure during the past year has amounted to £103,930 9s. 10d." The Earl of Shaftesbury

presided; and amongst the speakers were the Bishop of Winchester, the Chevalier Bunsen (Prussian Minister, the Earl of Roden, &c.—*John O'Groat Journal correspondent.*

THE HOLY LAND.—The *Emancipation Belge* gives the following intelligence, taken from the *Voix de la Verité*:—"One of our correspondents at Constantinople tell us that the Divan has decided the question of the Holy Land by giving to M. Rothschild the four Pachaics of Syria for the sum of 500,000,000f., to be deposited in the treasury of the Sultan. France will resign her pretensions to former treaties for the sum of 50,000,000f., and a remuneration of 25,000,000f., will be given to Prussia and England for their claims. It is not yet known whether M. Rothschild will assume the title of King, Emir, Pacha or Bey; but it is certain that he proposes to restore Jerusalem and Antioch, and to rebuild the Temple of Solomon, as described in the Holy Scriptures.—There will be in the new Jerusalem an exchange, theatres, and places of worship for all religions.—This is not all; the new monarch proposes to establish a line of steamers between Marseilles and Beyrout, and to unite to his capital by a net work of railways Aleppo, Damascus, Tripoli, and St. Jean d'Acre. It is even said that a time is specified for uniting Alexandria to Constantinople by means of a railway. The new estates of M. Rothschild abound with iron ore and pine forests. The new position of the financial king will not prevent his having shareholders. On the contrary, it is affirmed that M. Rothschild will make a solemn appeal to his co-religionists to prevail on them to re-enter the tent of Abraham and Jacob. He is already assured of the concurrence of the leading banks of Vienna, London, Madrid, and Lisbon."

HOME MISSIONS OF THE U.P. C., SCOTLAND.—84 Congregations have during the year received aid from the Home Mission Fund in the way of supplement of stipend, and 16 congregations have obtained grants. The sum expended upon Home operations considerably exceeds L. 3000. 79 of the supplemented congregations have sent in full returns, and from these it appears that they have a membership of 8202; that the removals by death or otherwise have been 769, and the accessions 846, leaving a gain of 71. These 79 congregations have contributed for ordinary purposes L. 5687, 6s. 5½d.; for missions L. 491, 14s. 2½d.; and for benevolent objects, including the Synod Fund, L. 199, 2s. 5½d.; or altogether the sum of L. 6378, 3s. 1½d., which gives an average for each member of 15s. 4d.—The Church in Canada now consists of 41 ordained ministers, divided into 7 presbyteries.—*Miss. Rec. U. P. C. for June.*

RUSSIA. ITS RELIGIOUS STATISTICS.—The following statistical items are taken from the official Report for the year 1849, presented to the Emperor by his Home Secretary.

Our correspondent remarks, "You will not fail to be struck by the large accessions to the Greek church from among Protestants. This is a deplorable fact, and deserves to be laid more to heart by the Protestant sister churches than has been hitherto the case. Your readers are no doubt aware of the great exertions made by the Russian Government to bring, if possible, all the inhabitants of the empire within the pale of the National Church, and thus to knit them together the more firmly in its own interest and policy. Efforts of this kind have lately been especially made in the western provinces of the empire, Liefland, Courland, and Estland, which were formerly German provinces and, as such, Protestant. The poor, ignorant, uneducated peasants are exposed to allurements of all kinds, and are tempted by the promise of advantages which a powerful Government can easily bestow. From among their ranks the secessions from the Protestant Church are very large. At present we can do little more than pray that it would please God to keep His protecting hand over His Church in these lands, so that there may yet remain a remnant who have not bowed the knee to Baal."

Inhabitants of the Russian empire; not belonging to the National or Greek Church;—

Romanists .....	2,874,004
Gregorian Armenians.....	367,075
Roman Armenians.....	18,461
Lutherans .....	1,729,386
Reformed .....	37,012
Jews.....	1,189,808
Mahomedans.....	2,320,810
Lamas.....	100,000
Heathens.....	163,130

8,799,778

In the year 1849 there joined the Greek church as under:

Romanists.....	1473
Gregorian Armenians.....	11
Protestants.....	2,703
Jews.....	1,787
Mahomedans.....	828
Heathens.....	1,150

7,952

In the same year the following changes also took place:—

1,882 Jews professed Christianity: of these, 1,787 joined the Greek church, as mentioned above; 66 embraced Popery, and 29 became Protestants.

847 Mahomedans renounced the Koran. Of these, 828, as above, united with the Greek church; one with the Romish church; and 18 with the Gregorian Armenians.

Three Protestants joined the Roman Catholic communion, and 47 Romanists became Protestants.—*Evangelical Christendom for June.*

POETRY.

TO A BEREAVED MOTHER.

Think not that sovereign hand severe,  
Thy little one that took from thee;  
But in the stroke a father's hand,  
O God of love and pity see.

The little nursing by thy side  
Arose with many a promise fair,  
Dear, dear to find; maternal love,  
Thy sweet, thine all-absorbing care.

Her prattling lips, her childish glee  
Her smiles, her love, her infant play,  
The idols of thy bosom grown,  
From God thy heart had stolen away.

But He, whose every act is wise,  
Who for His every creature cares,  
In love His hand afflictive lifts,  
Cuts off the child, the mother spares.

And thus He says, "afflicted one,  
In this behold My guardian love,  
The rod I never lift in vain;  
But thus My chosen ones I prove.

This little one to thee I gave;  
She, lovely thing, to thee was dear,  
But, less thy suare she should become,  
I graciously removed her here.

And wouldst thou wish her still with thee,  
In your black world of sin and care,  
Far from her brighter, happier home,  
And Heaven's celestial glories there?

Ah! no, rejoice that she is gone,  
Where thou to her ere long must go;  
Let this thy consolation be,  
This balm shall soothe thy every woe.

I, the Allwise, can never err;  
Trust me, thy steps shall be upborne;  
All things for thy salvation work,  
And therefore, loved one, cease to mourn.

Ormstown, July 21, 1852.