

WHOLE NO. 244

The Backslider's Polar Winter. In the Polar regions they have a season of total darkness. About the 11th of November, when the sun has reached his meridian, only a segment of his upper limb is visible on the margin of the southern horizon. He then disappears from those regions of dreary solitude, and leaves them wrapt in the gloom of a long Polar night. It is an affecting sight to look at a portion of that glorious luminary just before he takes his departure. Ere he returns again, all the horrors of a Polar winter must be endured, and many will sleep the sleep of death.

Was it not a sight far more affecting when eousness shine for the last time on your declining soul? You had not enjoyed His full light my Bible. But God led her to meeting in Balti- bright faces and sparkling eyes, studying God's joys that used to delight your soal have period solitude, and are wrapt in a darkness that may winter is gathering around you. Sounds more But the sun returns to the Polar regions .--About the 3rd of February, and after an absence turn is hailed with joy, as it assures them that away. And you may leave the cheerless, sunless region into which you have wandered. The inhabitarts of Polar regions cannot shorten their long night ; they must wait the return of the sun. You may end your night of gloom ; for the Sun to the Sabbath school? Pe-haps you will say, ready again to shed His healing, cheering beams "They are not interested." Very true; and 1 upon your disconsolate soul. Once more turn towards the Cross; the sun 13 always shining superintedent or the teachers are partly to blame there, and all your hellish gloom may be chased away. Once more get to the Cross; the clime you are too; and for this reason. You require is always genial there, and in its hallowed warmth your children to go to the Sabbath school, but the ice of your soul shall melt, and the fruits of will not go with them. You tell them that this the new creation again shall appear. Over the is a heaven-honored institution, and that you are Cross the Sun of Rightcousness hangs in pera warm advocate of it, but do not prove to them petual meridian. Bow there in penitent and by your example that you believe what you say obedient faith, and he will turn your darkness

That Jesus Christ, or the apostles under his direction, did establish a visible organization called a church, distinct from, though not indep mdent of, nor contrary to, his spiritual kingdom is, we think, susceptible of the highest kind of proof. This position is now so generally conceded by the Christian world, that it would seem a superfluous work to attempt to prove it. We have the offices of this church so distinctly specified in the Scripture, that the ingenious mind cannot evade the conclusion. There is the bishop, the presbyter, the elder, the deacon. &c. What do these offices mean? and how were they created ? No man is made a bishop, or a Presbyter, or a deacon, by virtue of his conversion. Piety of the highest grade and longest standing entitles no man to the appellations, or invests him with power to dischage the duties of these offices. No spiritual attainments can create such an office. They are officers constituted by and in God's visible church. We do not now enquire what those offices mean-what are the respective privileges and powers belonging to them. We do not enquire what domomination or society of believers is the true church. But we hold that no man can show an elder was made such, but by supposing an organized body, having rules and regulations for her government. The manner in which this organization has been blessed, and her labours owned to the good

of millions, is strongly presumptive that she is of God. All the great religious enterprises, too, have been, and still are. carried on through her instrumentality. Let all the church forces be withdrawn from the great battle field in America and elsewhere, and the devil and his legions will exult in an easy triumph. The church has the missionary cause in hand, the Sabbath School cause, the Bible cause, the tract cause, pushing, through these means, the conquests of Immanuel to the ends of the earth. What would be doing this day in any of those fields of usefulness were it not for the church? But for whom is this church intended? For Christians, and Christians only? We most unbestatingly answer, her immunities and holy exercises are no more intended for one class of sinners than for unother. To bring a sinner into the church under the pretence of placing him more immediate'y under the means of grace, is but to lull him into a deeper stupor, and contaminate the purer portion of the flock, who are ever too susciptible of moral contagion. The line of de-

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RTSON, Buildings, King Square

orative,

with a congregation of worshippers who do not be opposed to them, restrained only by the rego in for revival measures. Not a revival, when collection that all innovations must be slowly and the cry for mercy is hushed by the mandate of gradually made. As regarded the expression the priest. Not a revival when new-born souls, "religious neutrality," the Government conand others who may catch the holy flame, may struction of which the deputation expressed them, not "walk and leap, and praise God." The selves anxious to ascertain, he apprehended that churches, nearly all, go in for revivals now; but what was meant was, that no steps should there is a wide difference in the meaning affixed be taken, directly or indirectly, to give to the opinions of Europe an apparent preference over to that term. The Protestant churches may be divided into those which were found existing in the country. three classes, with respect to revival measures. No doubt it had been thought necessary to lay

1st. There is the formal church, who have that principle down more emphatically, because, what they call revivals, because some of their whatever might be said theoretically in reference people will have it so. They are bitterly hostile to the rejection of Government aid by Christianto new measures. They talk loudly of wild-fire, ity, they knew that practically Christians had fanaticism, and disorder; and they manage to availed themselves of Government assistance and talk their own converts through so nicely and so interference. It was not enough for the Governquietly that they don't even find it out when it is ment to establish an equality between persons of all religions, but care must be taken that the done. For your life don't join that church. 2d There are the mixed churches. In some spirit of the law was administered by those in

charges they are strongly revival; in others, just authority; and he would say that on the part of as strongly the reverse. When two or more those in authority there should be no exercise of congregations belong to the same charge, it is any official power or influence which they might sometimes the case that one congregation is in possess in favour of their own opinions and favor of "new measures," and the other opposed, against those of the native population. With the minister becoming "all things to all men," respect to past changes of Indian laws, he would and, by a wonderful power of transformation, observe that, if they were made simply in deferquits pretty well all around. In a denomination ence to the external and immutable principles of of this kind you will not unfrequently have the justice, they were properly made, and the prinfollowing difficulties to encounter: First, in ciple of neutrality was not evaded; while on the changing ministers, you sometimes have a revi- other hand, if they were made for the purpose of valist, and sometimes an anti-revivalist. Second propagating Christian opinions and overthrowing you will often find two parties in the same con those which existed in the country, they were gregation, one clamou ing for revivals, and the not justifiable. There was great difficulty in other railing out against them. Third, you will discussing a question of this kind on general often see, to your heart's sorrow, a genuine work principles, but what the Government intended to checked in the bud by the cry of animal excite- assert on the subject-and perhaps there were ment, Methodism, &c. Fourth, in changing your many present who would not dissent from the place of residence, you will be put to the unplea- doctrine-was that the sphere of Government and sant necessity of either changing your church he sphere of theological belief were absolutely relations, or of falling in with a society where and entirely separate. He was afraid he could opposition to revivals and new measures has an hardly say that that was the recognised doctrine overwhelming predominancy. It seems to me of modern Europe ; but it was a doctrine that was you ought to hesitate long before joining here. making [progress in modern Europe; It was a 3d. There are the churches whose doctrines, doctrine which prevailed in England at the principles and measures, are uniform throughout present day; it was a doctrine which had been their entire borders. They have no two classes carried out in the colonial posessions of England, of ministers, no two systems of measures. They and it was a doctrine which it seemed to him esmay sometimes have extravagancies that more pecially necessaay to assert in a country like sober-minded men cannot endorse; they may India. What the Government meant by "neuhave little peculiarities that Christianity could trality" in the matter of religion was neutrality well dispense with ; but, wherever you find them as regarded the action of the Government ; neuthey are in the great essentials of experimental trality as between the theological tenets of a and practical piety alike. They have no two Christian nation, and the theological tenets of the sets of ministers, no two sets of measures, over natives. They did not mean to say that in matnot do to bring the drunkard, and the liar, and at war with each other. You are safe in joining ters of justice as between man and man, or in the blasphemer, into the holy brotherhood. The here; you know what you are doing; you will matters in which scientific truth was brought inonly place that that line can be drawn is between not be deceived, for if you can get along with to contrast with ideas previously existing in the the saint and the sinner, and that line will keep them where you are, you can get along with country, they were to sacrifice their own princi-

every sinner out of the church, But, then, if it them anywhere. They may be few in number ; ples and opinions, except so far as prudence might they may be poor; they may be shunned and dictate. Several members of the deputation agein addespised by the world ; but they are right. You dressed his lordship with the view of eliciting obligations to be inside of this God's own orga- believe they are right, and you ought to be nization. It seems to me to be entirely irrele- thankful for the privilege of casting in your lot

more, and she heard for herself as I told her, and Word, which is able to make them wise unto ed. All the best feelings of your nature have believed. Now I have just got a letter from her salvation. But let there be in connection with become frozen. You are wandering in a dreary telling me all about it; and bless God he has con- this school just such a class as I have described verted the soul of my poor, dear mother also."- and what a charm it will throw over it! What be felt. A horror deeper than that of an Arctic Rel. Telescope.

The World for Sale. BY RALPH HOYT.

The world for sale !- Hang out the sign, Call every traveller here to me; Who'li buy this brave estate of mine, And set me from earth's bondage free! Tis going !- ves, I mean to fling The bauble from my soul away; I'll sell it, whatsoe'er it bring,-The world at Auction here to-day !

It is a glorious thing to see; Ah, It has cheated me so sore It is not what it seems to be: For sale! It shall be mine no more ; Come, turn it o'er and view it well; 1 would not have you purchase dear, Tis going-going! I must sell! Who bids? Who'll buy the Splendid Tear?

Here's Wealth in gluttering heaps of gold, Who bids? but let me tell you fair, A baser lot was never sold; Who'll buy the heavy heaps of care? And here, spread out in broad domain, A goodly landscape all may trace ; Hail, cottage, tree, field, hill and plain;

Who'll buy himselt a Burial Place? Here's Love, the dreamy potent spell That beauty flings around the heart!

know its power, alas, too well! 'Tis going! Love and I must part! Must par t! What can 1 more with Love ? All over the enchanter's reign! Who'll buy the plumeless dying dove, An hour of Bliss-an age of Pain?

And Friendship-rarest gem of earth, (Who e'er hath found the jewel his?) Frail, fick'e, talse, and little worth, Who bids for Friendship-as it is? 'Tis going!-going! Hear the call; Once, twice, and thrice! 'Lis very low Twas once my hope, my stay, my all, But now the broken staff must go !

Ambition, Fashion, Show, and Pride-1 part from all forever now ;

Griet, in an overwhelming tide, Has taught my heart to bow, Poor heart ! distracted, ah, so long, And still its aching throb to bear ; How broken, that was once so strong ; How heavy, once so free from care.

No more for n e life's fitful dream ; Bright vision, vanishing away ! My bark requires a deeper stream ; My sinking soul a surer stay. By death, stern sheriff! all bereft, weep, yet humbly kiss the rod ; The best of all I still have left-MY FAITH, MY BIBLE, AND MY GOD !

a powerful influence it will exert on the minds of all the children! How they will love the unearthly than the howlings of Polar storms and Sabbath school! How they will be stimlated beasts, at times appal your conscience. and encouraged in their studies, when they see the veterans of the Cross, in whom they have the utmost confidence, taking the lead in this of eighty-three duys, he again appears. His reglorious enterprise! Children are proverbially disposed to imitate their seniors, and particularly the darkness of an Artic winter is soon to pass their parents. Example preaches to them more loudly and effectively than words. Hence arises the great importance of their having a good example set them. And just here let me say a word to parents. Do you know why it is that sometimes your children are so reluctant to leave home when the hour comes for them to go ot Bighteousness awaits your return, and is will tell you why this is. It may be that the by not making the exercises interesting. But to be true. If, therefore, you would have your | into day .- | Christian Guardian. children to see that you are interested in the Sabbath school, and to feel in it themselves, carry them there every Sabbath morning, and stay until the exercises are over; for, as we have already seen, you can there find a plenty of work in which you can be most profitably employed. Oo not-stay away, if you are a lutle unwell; for, if you do, your children will expect to be allowed the same privilege. To stay at home, they will soon be bringing forward excuses so trifling that under any other circumstances, they would scarcely think of them, much less suffer themselves to be influenced by them one way or another .- [Religious Herald,

The Poor Slave Girl.

A young lady who was a school teacher in village at the South, writes the following : During the short time I remained down South I was unceasingly reminded of the sad consequences of slavery. I will tell you one instance, for I know it will not be words wasted. On my return from church the first Sunday of my stay there, the door was opened by a bright more unless I would cease all allusion to the and intelligent-looking slave girl of apparently subject of religion. This I could not do, consenine years. I wanted to make her acquaintance, and asked prayers did not.

her what her name was. "Aggy, ma'am." "Aggy," I inquired, " what church is that

Christ Rejected.

When a very small boy, I was taken by a kind friend to see West's great painting of "Christ rejected." My friend, not having spiritual discernment himself, failed of course to illustrate to my mind the admirable spiritual lesson. which might have been conveyed to it through the medium of the picture, and thus a most excellent opportunity of giving and receiving instruction was lost.

In after years, when God in His great mercy had led me to the Lamb of God who taketh away the sins of the world, I became deeply interested in the case of a young man, who was far away from the parental roof, and who was an alien from God, and knew not Christ as the Saviour of sinners. I wrote frequently to him, always endeavoring to introduce the subject of religion in a kind and affectionate manner-but he would not tolerate it-he hated the blessed Saviour and despised me for telling him of the Crucified One. He positively forbade my writing to him any qeuntly our correspondence ceased, although my

Some years after, there were some signs which seemed to indicate a considerable degree of relenting on his part. I eagerly took advantage of what appeared to be so favorable a moment, and sent him that sweet tract by Rev. Newman Hall, called " Come to Jesus ;" but alas! alas! how sadly mistaken was I; it served but to call forth expressions of contempt and hatred; the next mail brought me a most bitter letter, and one that filled my heart with sorrow. He renewed his former prohibition, and stated that he would not read the tract, but would return it to me. It came, and with it the deep impression on my saddened heart of Christ rejected. I heard from him no more, but in a few months, the news reached me that suddenly, in the dead hour of the night-with no kind friend by his side to point him to Jesus-his soul was summoned to the bar of God. In the morning he was found dead in his bed, although he had retired in good

be so that every sinner is to be excluded from church membership, every saint is under serious vant for the saint to ask for proof that he should amongst them .- Exchange Paper. join the church. The fact that God has established such an organization is sufficient to guide the honest enquirers for duty, and he should set it down a fixed obligation, unless God should give him a specific dispensation to the contrary. The honest man will not enquire for reasons why he Stanley, President of the Board of Coutrol, at We find that the great mass of Christians have eliciting from his lordship an explanation of his fallen in with this arrangement of the Saviour ; and no Christian man is justifiable in standing

in his sight. Rice arow were that and quently asked by the honest enquirer for good. something wrong in everybody else, he should lesson of the Saviour about the mote and the beam.

Christianity in India.

On Saturday a deputation of gentlemen connected with various societies carrying on missionary operations in India, waited upon Lord views and intentions in reference to the future policy of the Indian Government in relation to German :---

aloof, without the very best of reasons for doing Christianity in India. Among the members of so-reasons of higher authority than the will of the deputation were the Hon. A Kinnaird, M. certain church up town, of what name I knew God. What reason have you for despising a P., Mr. A. Leforoy, M.P., Sir M. Peto, Bart. not, nor did I much care, for I went in for mere means that he has established for your benefit. Dr. Crawford, Mr. A. Haldane, Mr. E. B. Un- curiosity. But the word of God took hold on me and blessed to the benefit of thousands of others? derhill, Revs. W. Nenn, Dr. Tidman, Dr. Hoole, there. The text was in the third chapter of, The whole matter hinges upon this point-whe- and W. Arthur, &c.u. oder and Stan glass ther the church is of God's establishing. If it is, The Hon. A. Kinnard introduced the deputa- see the kingdom of God." Every word the minis you cannot stand aloof without despising the tion to his lordship, and explained the purpose ter said, seemed to mean me. I thought he was wisdom of his arrangement and becoming guilty for which they had waited upon him.

What church should I join ? is a question fre- Arthur and Mr. Underhill. does not surely justify you in not joining any; perfectly true that as between natives and mis. she said, 'Yes there is; something's the matter can suit himself nowhere. When a man sees Government, and confiring themselves to the per- till I could not try any longer to conceal it, and begin to suspect something wrong in himself. but little dispute. He concurred also in the of God said to me. And, said I if that is true He might learn much by a careful study of the opinion which had been expressed, that in any that I have heard, you and I, mother, and the rest ment, there should not only be no insincerity, all nonsense; we are all good Christians.' No,

further explanations of his views, but nothing fell trom him deviating materially from what we have given above .- [l'imes.]

A German's Experience.

Religion is the same in all ages and all the world over; and there is nothing like it, and nothing equal to it. Let every cold hearted professhould join a church, but why he should not. the offices in Cannon row, for the purpose of sor, let every backslider and every sinner read York prayer-meeting, a few mornings since by a

> "On the first of April," said he, "I was in a John-" Except a man be born again, he cannot preaching to me, and to nobody else, and laying Having been addressed by Mr. Lefroy, Mr. open all my sins. I went home in great distress.

Lord Stapley said that in very much which he said, ' John what's the matter with you ? I said, to all other books. It is emphatically the had heard he entirely agreed. He thought it was Nothing-nothing is the matter with me. But book. stouaries-the latter being unconnected with the with you; tell me what it is.' So she urged me formance of their missionary duties-there was told her I had been to meeting, and what the word language which might be used by the Govern of us, are all lost ! She said, ' No my son, that's

Great principles are the first thing to be look. but nothing to lead to a suspicion of insincerity, says I, mother, u's the truth of God, for we are ed after next to vital piety, in entering into church and that nothing more should be promised with not Christians; I know I'm not, and my soul is und to the close subon of the nations, and bot opponent John Hillyard Cameron

THE CLAIMS OF SABBATH SCHOOLS UPON OUR GLDER BRETHREN.

When I consider that, next to the preaching of the gospel, a well-conducted Sabbath school is the most powerful and effective instrumentality that can be employed for the extension of Christ's kingdom on the earth, I am surprised that, comparatively speaking, so few of our brethren and sisters are found laboring in this sphere. On the minds of many the impression

seems to be that Sabbath schools are designed only for the young people-that those who are settled in life, and especially those who are the heads of families, are either by virtue of their from engaging in these exercises. That this is mond, but I don't know where she is." a fa'se impression, I shall now attempt briefly to show.

Do any, thinking that the elder a person gets out to the lady I live with." the wiser he becomes, refuse to attend the Sabbath school because its instructions are too resemblance of a plausible excuse. Why, our head.

text book is the Bible. And, O what a blessed As soon as I came into the house, my mother book! Its very name declares it to be superior

> "The Bible! the Bible! more precious than love : It shows us the way to the mansious above.' therein, it contains lessons of such infinite wis- sant places.

Trace caucou and illumination erical home, and that deministration and

posite ?"

"Presbyterian, ma'am."

"Do you ever go to church, Aggy ?" "O, yes, ma'am; I am going to-night." ", And can you read ?"

"No, ma'am; colored people don't read." "How old are you, Aggy ?" "I don't know."

"When you go to church do you understand what the minister says ?"

"Yes, ma'am."

"Where are your father and mother ?" "My father is dead, but my mother was sold age or of their matrimonial relations, exempted away when I was little. I was sold here in Rich-"Who owns you, Aggy ?"

" A woman in Maine Street, and she hired me

"Should you like to see your mother, Aggy ?" "Yes," she said, and gave me the softest, sadelementary? This does not bear even the dest, and most touching look, as she averted her

"One question more. Have you any brother and sisters ?" I asked.

"I had four, ma'am," she replied, "but they were all sold away.'

I left her, for her history was told. 'Twas a short and sad one. A life with no bright spots-The hopes and the glories its pages unfold ; no sunny recollections of the past-without the It speaks of the Saviour and tells of his love of parents, or brothers and sisters, the joys nature designed, but man deprived her of. I could sympathize with her the more deeply, for I And while it reveals truths so simple that any was then away from all I loved, and my sorrow child can readily comprehend them-while it and ennui in consequence was very hard to bear; but her tale touched my heart indeed. I pitied points out the way to heaven so plainly that the _____' was all I could do-_and went to my room way-faring man, though a fool, shall not err thankful that my lot had been cast in such plea- "Except ye repent, ye shall all likewise per-

health in the evening. And oh! where is that soul now for which that REJECTED CHRIST shed his most precious

Reader, how is it with you? Have you not rejected Christ? are you not still rejecting Him?

"Behold a stranger at your door! He gently knocks, has knocked before ; Has waited long-is waiting still : You treat no other friend so ill.

"Admit H1m, ere his anger burn; His feet departed, ne'er return; Admit Him, or the hour's at hand, You'll at his door rejecte 1 stand."

"Turn ye, turn ye, from your evil ways, for why will ye die ?"