THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO .- Acts xvii. 11.

VOLUME 11. -- No. 48.1

QUEBEC, THURSDAY, FEBRUARY 26, 1846.

WHOLE NUMBER 100.

THE WINTERALAY.

PROM THE GERMAN OF KERNMACHER.

Ah! why removed then so pile, So very still is thy white coll, Thou cherist'd Father-Land? Where are the joyous lays of spring, The varied hue of summer's wing, Tay glowing vestment bland t

But half-attired, thou shenberest now, No flocks to seek thy pastures go, O'er vales or mount in steep; Sitent is every warder's lay, No more the beginner through the day, Yet art mon tan in sleep!

On all thy trees, on every bough, Taous ands of crystals sparkle now, Where'er our eves alight: Firm on the spotless robe we treat, Which o'er thy beautious form is spread With glittering hour-frost bright,

Our father kind, who dwells above, For thee this garment pure hath wove, He watches over thee: Therefore, in peace thy slumber take, Our Fatner will the weary wake, New strength, new light to see.

Soon to the breath of spring's soft sight, Delighted thou again wilt rise, In wondrous life so fair. I feel those sighs breathe o'er the plain, Dear Nature, then rise up again With flower-wreaths in thy hair. Prot. Churchman.

MEDITATION FOR LENT.

HISDRANCES TO PRAYER. All that is to rescue man from the effects and dominion of sin, and to fit him for heaven, must comdown from God; salvation-take it in whatever sense you choose - is from beginning to end the gift of God. If God bestow it not, man must perish. But God—though he be a Sovereign, and can give it to whom he pleases, has ordained that salvation shall be given in answer to prayer. The promise is, whospered shall call upon the name of the Lord shall be saved : and the firm and irreversible decree-I will yet for this be enquired of by the house of Israel to do it for them. Now although prayer be so important, and essential, not only at the outset, but in every stage of the Christian's journey, yet after all, thousands of Christians pray but little, and therefore progress but little in the divine life. While we would urge upon our readers at all times the importance of frequently drawing high unto God to commune with him—we would particularly do so at this season of Lent, when so many voices -- so many arrangements—so many providences are call-ing to prayer. There are several hindrances to prayer to which we would direct attention in order that they may be removed because these hindrances stand like great embankments to dam up and turn off from their souls the streams of grace, the river of life, and this causes them to live in a dry and thirsty land where no water is.

1. One of the grand obstacles referred to is a natural indolence, which prevents our giving ourselves suitable opportunities for seeking God's face. Men take time for godly sorrate for sin, but as to the determination to make in the formula of the determination to make in new mass of life.

Another material subject of inquiry is, as to your fairn. Have you a lively faith in presence and favour. The kind of prayer which we mean-prayer which drives the soul to God with an importunity that will not cease asking, till he lift upon it the light of his countenance, is taborious. It demands effort, and labour on our part. It requires a habit of thoughtful and patient consideration -opposed to the levity of the natural heart: it requires self-examination, self-recollection, and watchfulness. It demands time-a good deal of time every day. This kind of prayer is not to be dispatched at odd intervals. It is a work in itself. It requires the exercises of all our powers and faculties at their highest pitch. Against this, indolence rebels. The yielding to this indolence has brought leanness and darkness upon many a soul.

2. Another obstacle-and a still more serious one - is the love of sin remaining in the heart. Love of sin weakens all prayer, but especially fervent, importunate prayerthat prayer which looks at the blessing and says -I will not let thee go till thou bless me. This is the grand impediment to effectual prayer-the heart still holding on to some secret, cherished lust-some sinful idol.

We pray against some particular sin, yet there is a lurking love of it in our hearts. How then can we put our whole soul into the prayer? We pray on any particular point to be directed, and yet have pretty well made up our minds, how we will act. This we do not confess, but it appears in the coldness, and languid formality of prayer. Alas-alas, has not God's inspired servant told us-If I regard iniquity in my heart, the Lord will not hour ine? What reason have we all to pray, CLEANSE THE THOUGHTS OF OUR MEANT'S BY THE INSPIRATION OF THY HOLY fluences the heart, moves the affections, and Spent that we may perfectly love THEE. If we excites us to work for God, and yet renounces perfectly tove God, the love of sin will expire. Render, beware-lest some secret love of sin keep they from the mercy seut-and in the day of thy extremity rise up like a wall of adamant to shut out light and peace from thy soul-and to separate thee for ever from God !- Episcopul Recorder, 1842.

THE FIRST RECEPTION OF THE LORD'S SUPPER.

What is required of them who come to

the Lord's Supper ?

"To examine themselves, whether they repent them truly of their former sins, stead-

with a thankful remembrance of his death; [have reason to expect your portion with un- of the severest denunciations and most solemn | degrees of heat, for want of that pressure and

Inquire, then, as to your Repentance. Do. you know your exceeding sinfulness before drink his blood, and be in a prepared state God? You cannot repent of your sins without of mind duly to improve this ordinance. knowing them, nor can you know them, but as you are acquainted with the word of God. ignorance of the holy law of God, that we hear so many say-they are not great sinners -they are not worse than others-and they thousands around them; they may know the histories of thousands of years of every country; but they know not what is to them the most important of all, the history of their bare recital of these things will show us, if we not a day, nor an hour, in which we do not should keep his commandments; they therefore aggravate our disobedience. In inquiring, then, as to the reality of our repentance, each of us should ask himself-what are my of sin to what I once had? Do I loathe and hate it as the worst of all evils? Does it grieve me as being committed against God? Have I an habitual mourning for sin? a bro-

sought the gift of that Spirit I you to see your need of a new heart and a new spirit, without which you can never lead infinite importance of fleeing from the wrath to come, have you determined to do so? Have you, in retirement, seriously reflected on these things? Have you, in short, come to a deli-

to your faith. Have you a lively faith in God's mercy through Christ? His the conviction of your sinfulness led you, as a poor and lost sinner, to renounce all self-dependence, and to place your whole trust and reliance on his obedience unto death, as your only and all-sufficient ground of hope for the pardon of sin, peace with God, the gift of eternal life, and every spiritual blessing? And here we have need to watch against self-deception. Many think that they have faith in Christ when they have it not. If we were to ask them, Do you believe in Christ? they would be ready to take offence at the question, and to reply, "Do you take me for an infidel? I am a Christian, and of course believe in him !' But, alas, this is not " of course.22 Would to God that all that are called Christians were trusting in Christ Jesus! Real faith is not a mere uninfluential assent of the understanding to the truths of Christianity; but such a belief of the Gospel as leads us to a daily and hourly looking up to Christ for supply of all our necessities! It does not only produce an outward profession of Christianity, but a reliance on Christ as our Saviour, a personal reliance on him for ourselves, and a coming to him individually in our own case, as our Teacher, and obedience to him as our Governor.

There is another very common error, that of leaving the Saviour out of sight and trusting in a vague notion that God is merciful, and all will be well. Is this a lively faith in God's mercy through Christ? far from it. Let not a mere idle fancy, or uncertain notion like this, built on no solid foundation, satisfy you. You want a lively faith, a faith that leads you constantly to the Saviour, that inall hope but in Christ Jesus, as the channel through which every blessing flows, the treasury of spiritual riches, and the fountain of every good. Inquire, then, where am I fixing my hopes? On whom do I depend for salvation? is it not in part on my own goodness, my own prayers and endeavours? You must indeed strive, and labour, and pray, or you will never be saved; but even if you did all required, you are an unprofitable servant; and with our manifold transgressions, we are also but as condemned criminals-God's mercies in Christ are our only refuge. 'So far as you think of doing anything (call it what you may) with a hope of being pardoned

and be in charity with all men."—Church believers. We must fix every hope on the atonement of Christ; then we shall discern against this besetting sin of our fallen nature. the Lord's body, we shall eat his flesh and How strikingly its folly and unreasonableness

We should further inquire as to our GRA-TITUDE TO GOD. Have we a thankful re-By the law is the knowledge of sin. It is from membrance of the death of our gracious Redeemer? If your mind is awakened to a due sense of your sinfulness and ruin, and enlightened with a knowledge of the way of have never done anything particularly wrong, salvation by Christ Jesas, then the next point Even when they admit they are sinners in of inquiry should be-ls the love of God shed general, they will not confess that they are abroad in my heart by the Holy Ghost? Am I guilty of any one particular transgression, nor ever ready to say, Thanks be unto God for do they feel that they daily come short of the his unspeakable gift? Contemplate for a exists in the degree in which self-dependence the expense of much fuel in doing what a glory of God. Alas! such know not God's moment that wonderful love of God which, is vanquished, and grows, advances, and man of concentration would accomplish in half perfect law, and are wholly ignorant of them- before time began, planned the way of salvaselves. They may know the character of tion. Consider the manner in which this love was manifested. The Word was made flesh, and dwell among us. God spared not his only Son, but delivered him up for us all. Consider the amazing benefits, pardon, peace, salvation, own hearts and their own lives. We are not and eternal life, which thereby come to us; only sinners in general, but we never did one and then you may better judge what a thing wholly free from sin. We are born in a thankful remembrance we ought to have. sinful world, prone to iniquity from our earliest Ask yourselves, then, Have these things years, and through the whole course of our deeply affected my heart? Have they kindled lives we have been offending God. Every within me any warm emotion of gratitude, day, from our rising up to our lying down, in and called forth my devout thanksgiving? many things we offend. For what is sin? not If we love Christ, we shall think much of merely what man will acknowledge to be Christ. Those things concerning which our wrong, nor what human laws punish; but sin thoughts most abound, mark the state of the is what God says is wrong. Sin is the trans-gression of the law of God. What says that what he will, if his thoughts are generally law? It requires us to love God with all our conversant about worldly and sensual things, he heart, and our neighbour as ourselves. It calls has an earthly and worldly mind; as he thinks us to be spiritually-minded. It tells us, what- so he is; there is the image and likeness sover ye do, do all to the glory of God. The of the soul. If then we are affected with the love of Christ, it will beget in our souls many are duly conscious of our state, that there is thoughts of Christ, in our lying down, and in our rising up, in our beds, in our ways, on peculiarity in our constitution, or circumfall short of God's requirements, and sin in his other occasions as well as in ordinances. If stances, or in the temptations to which we sight. The reasonableness of God's law, his indeed our hearts are affected with the love have been exposed, which though it may not tender grace and mercy, tedemption by Jesus of Christ, our thoughts of Christ will abound, take away entirely our sense of guilt, abutes Christ, the proffered aid of the Holy Spirit, and those thoughts will work again on our in no small degree the severity of our self-and the long-suffering and forbearance of God, affections, and conform us more and more condemnation. But if we reluctantly condemnator all powerful and plain arguments why we to the image of Christ? Inquire, then, if our known vices, how much more slowly and gratitude for the gift and love of a dying reluctantly do we yield to the conviction that Saviour be a permanent and prevailing feeling the very acts upon which we most pride our-in your mind, inducing you to forsake those selves partake of the same ungodly character; things which would displease God, and zeathoughts of my sins? Have I another thought loosly to seek his glory. Is it in this view you go to his table, saying, with David, I will come into thy house in the multitude of they

There is yet another very important subject ken and contrite heart? It is the first work of inquiry, namely, your nove to MAN. Are of the Holy Spirit to convince of sin; have I you in charity with all men? The greatest knowledge, a faith that could work miracles, Our repentance, if sincere, will be proved and other excellent gifts, are vain without by steadfast purposes to lead a new life. Has charity. This love to man is of such imthe conviction, then, of your sinfulness led portance that our Lord gives an express rule equally applicable here as to the Jewish sacrifices, and doubtless principally designed for a new life? Under a deep conviction of the the use of the Christian Church—If thou infinite importance of fleeing from the wrath bring thy gift to the altar, and there rememberest that thy brother hath aught against three leave there thy gift before the alter, and go thy way: first be reconciled to thy brother, berate and solemn resolution to give yourself and then rome and offer thy gift. Matt. v. 23. up to God? Your examination on this point An unforgiving temper, and a prevailing spirit in our immost thoughts recurring to ourselves should include not only an inquiry as to the of selfishness, a spirit of caucity and ill will, —still looking for something in ourselves even towards our worst enemies, are utterly unsuitable to this solemn occasion, or the due blessed Lord, something to be joined to that worship of God. Inquire, then, whether you which we readily in words confess to be above you have of this love. Do you make sacrifices of your own case, and will, and comforts for them? Are you kind and tender-hearted. ready to forgive, and abounding in works of BY FAITH ONLY, as much strangers to this mercy? Are you liberal towards the destitute, gentle towards the froward, forbearing work, as those who have been their life-long towards the impatient and irritating, and kind opposing it. Men are, from various natural and loving to your enemies? Are you pitying, and praying for the ungodly? Are you delighting in, and doing good to, the pious? In short, you should inquire, Have I that charity which suffereth long and is kind, beareth all his only begotten Son, is only to be wrought things, believeth all things, hopeth all things, endureth all things?

A close examination on these subjects is calculated to produce that humble mind and contrite spirit, and that sense of sinfulness and weakness which are most especially adapted to the advantageous reception of the Lord's Supper .- Who can question himself on these points, without seeing his own sin- judgment, to be found in Him that suffered fulness? But be not too much discouraged by upon it, and in Him to find every thing wissuch a review; remember, the real desire after the grace of God is a sign that you have a measure of that grace already.

Some on the other hand rely on their examination inther than on Christ, and think that they have made their peace with God, dependence has been, and what the natural because they have gone over some questions of self-examination, and some prayers, and dependence upon God must be, you cannot, I have made some good resolutions. If these think, fail to see in faith a powerful restraining form the foundation of your hopes, they lead principle .- Sermons on the Nature and Effects you from dependence on the Saviour, and merely delude and deceive your soul. Self- D.D., Lord Bishop of Ossory. examination should bring you to Christ, and not take you off from him. He only by his Spirit gives those graces and dispositions in which faithful examination will show you to

be so greatly deficient. After having gone through this examination, the all-important questions will naturally arise, Am La child of God, or not? Am I going to heaven, or not? Have I the root of the matter in me? No questions can be of greater moment; and you ought to have some hope that you can satisfactorily answer them before you go to the table of the Lord .- Bickersteth's Devout Communicant.

JUSTIFICATION BY FAITH ONLY.

Resistance to it in the human mind.

" No one can have read the Bible so cursorily, as not to have carried away some impressions of the extent to which it labours to As to the baked meats, we take it the oven is birtly purposing to lend a new life; have a and justified for its sake, so far you reject the impress upon us, the guilt and danger of pride; no slower in its work here than in the valleys; lively fuith in God's mercy through Christ, only way of salvation (Rom. iii. 4. 5.) and and those who know it best, know how many but for the business of boiling they lose 25

are exposed-how impressively the vices, of which it is the parent, are exhibited; above all—how distinctly is declared God's determination to subdue it in those who obey Him, and to punish it in those who tesist him. Every nearer approach that we by any means make to a knowledge of our true relation to God, of our nature and His, has doubtless a tendency to abate this vice : but faith in the Redeemer is founded upon its overthrow, and makes a provision for its extirpation. It is founded upon the ruins of human pride, for it only strengthens as the subjugation is completed, the time with half the ado. Some men boil It is not only founded upon the knowledge of over at 187; other men wait till 212; others what the Bible communicates to us of our go still higher before they come to the boiling nature and condition-of our guilt, degrada-tion, weakness, and wants-of the sufficiency of that provision of mercy by which we are freed from guilt and secured from danger, by which our weakness is to be supported and our wants supplied : but the principle requires that this conviction should be so complete and intimate as to vanquish all dependence upon only to amuse themselves, looks like insa-ourselves, and to lead us to rest our eternal nity." This delay in boiling is undoubtedly welfare upon the work of the Redeemer, and upon it alone. Its very essence consists in this abjuration from the heart of all merit in ourselves, and unfeigned ascription of all clary to Him.

What obstitute resistance this master-vice makes before it surrenders, and how often it renews the struggle, none can require to be Even where the criminality of our conduct is too clear to be denied, we continually look for some consolatory palliations of it; some that, far from being able to secure forgiveness for our acknowledged offences, they need pardon themselves at the hands of our allseeing Judge! And even after we are convinced that if we would stand before Jehovah, it must be in the righteousness of another, not our own; that we must before HIM, withdraw all plea of merit for our works; how often are we found preposterously substituting for this the merit of our faith! and, driven from this more absurd form of pride, still clinging to the notion of some merit, in the humility with which we remove all merit both of faith and works; and even when we discern the folly of such pretensions clearly, far from being secure from a worse form of self-dependence, a reliance upon the clear-ness of our religious views, and the soundness of our religious principles. Whatever place our language may give to the Redeemer, still which may be united to the merits of our really love your fellow-men, and what proofs all fellowship in the work of a sinner's justification: insomuch that you will often find men who have passed a great part of their lives in maintaining the doctrine of JUSTIFICATION simple exclusive trust in the Redcomer's causes, brought to take up, to maintain, and defend the doctrine in terms: but a cordial acquiescence in God's humbling plan, of saving us by the obedience and sufferings of by the Spirit whom He sends. It is only through that Spirit, that a man is ever brought to come to Christ simply as a blind and needy sinner: to cast down himself and all that he prides himself upon-his works, his faith, his humility, his knowledge-all at the foot of the cross of the Redeemer-glorying only in it, desiring in life, and death, and upon it, and in Him to find every thing- wisdom, and righteousness, and sanctification, and redemption. Now this, and nothing short of this, is faith in the Redeemer; and if you only consider what a fruitful source of error, since the beginning of the world, selfconsequence of substituting for it a sense of

REPLECTIONS SUGGESTED AT THE HOS-

PICE ON THE GREAT ST. BERNARD. It is a curious fact that on account of the extreme rarity of the atmosphere at the great elevation of the Hospice, the water boiled at about 187 degrees of Fahrenheit, in consequence of which it takes nearly as long again o cook meat, as it would it the water boils at the ordinary point of 212 degrees. The fire must be kept glowing, and the pot boiling, five hours, to cook a piece of meat, which it would have taken three hours to get ready for the table, if the water would have waited till 212. This costs fuel, so that their dish of bouilli makes the monks consume an inordinate quantity of wood in the kitchen. On the other hand, it may take less fire to boil the kettle forten, or to make coffee, or to boil an egg.

density of the atmosphere, which would keep the water quiet up to 212. Just so, some men's moral and intellectual energies evaporate, or go off in an untimely explosion, unless kept up under forcible discipline and restraint.

This, therefore, is but a symbol of the importance of concentrating thought and passion in order to accomplish great things in a sho t time, with as little waste as possible. A man has no increase of strength after he gets to the boiling point. A man, therefore, whose energies of passion boil over, before his thoughts get powerfully heated, may make a great noise, but he will take a long time at point; and the higher they go, the greater is the saving of intellectual fuel and time.

" He who would do some great thing in this short life," says Foster, speaking of the fire of Howard's benevolence, " must apply himself to the work with such a concentration of his forces, as, to idle spectators, who live a great element in decision of character, as it is in tenacity and perseverance. While some men are boiling impetuously, others, at a much higher point, with far greater intensity of heat, keep quiet, manifest no turbulence whatever; but when the proper time comes, then they act, with a power and contumacy all the more effectual for their previous calmreminded who have ever sustained the conflict. I ness. So it is with religious feeling: that which is deepest makes the least noise, but its principle and action is steadfast and intense. Stillest streams oft water fairest meadows; and the bird that flutters least is longest on the wing.

I believe it is some years since any persons have been lost in passing the mountain, though Brockedon says that some additions to sepulture are annually made. In December, 1825, three domestics of the convent, together with an unfortunate traveller, of whom they had gone in search with their dogs in a stormy time, were overwhelmed with an avalanche. Only one of the dogs escaped. These humane animals rejoice in their benevolent vocation, as much as the monks do in theirs. They go out with the brethren in search of travellers, having some food or cordials slung around their necks; and being able on their four feet to cross dangerous snow-sheets, where men could not venture, they trace out the unfortunnte storm victims, and minister to their sufferings, if they find them alive, or come back to tell their masters where the dead are shrouded. These melancholy duties were formerly far more frequent.

The scene of greatest interest at the Hospice, a solemn extraordinary interest indeed, is that of the Morgue, or building where the dead bodies of lost travellers are deposited. There they are, some of them as when the breath of life departed and the Death Angel, with his instruments of frost and snow; stiffened and embalmed them for ages. floor is thick with nameless sculls, and bones, and human dust heaped in confusion. But around the wall are groups of poor sufferers in every position in which they were found as rigid as marble, and in this air, by the preserving element of an eternal frest, almost as uncrumbling. There is a mother and her child, a most affecting image of suffering and The face of the little one remains pressed to the mother's bosom, only the back part of the skull being visible, the body enfolded in her careful aims, careful in vain, affectionate in vain, to shield her offspring from the elemental wrath of the tempest. The snow fell fast and thick, and the hurricane wound them both up in one white shroud and buried them. There is also a tall, strong man standing alone, the face dried and black, but the white unbroken teeth firmly set and closed, grinning from the fleshless jaws-it is a most awful spectacle. The face seems to look at you from the recesses of the sepulchre, as if it would tell you the story of a fearful death-struggle in the storm. There are other groups more indistinct, but these two are never to be forgotten, and the whole of these dried and frozen remnants of humanity are a terrific demonstration of the fearfulness of this mountain-pass, when the elements, let loose in fury, encounter the unhappy traveller. You look at all this through the grated window; there is just light enough to make it solemnly and distinctly visible, and to read in it a powerful record of mental and physical agony, and of maternal love in death. That little child, hiding its face in its mother's bosom, and both frozen to death; -one can of Fuith, by the Right Rev. J. T. O'Brien, never forget the group; nor the memento mori, nor the token of deathless love .-- From the Wanderings of a Pilgrim .- Southern Churchman.

> THE ADVANTAGES OF MEDITATION .-- :: I will consider thy testimonies." (Ps: 119, 95.) Recollection is the life of religion. The Christian wants to know no new thing, but to have his heart more elevated above the world, by secluding himself from it as much as his duty will allow; that religion may effect this its great end, by bringing its sublime hopes and prospects into more steady action on the

> THE REMEDY AGAINST TEMPTATION .-Temptation serves to awaken faith. Not one moment passes but we have occasion to say, "LORD SAVE ME!-Ibid.

WHAT THE WORLD DOES FOR YOU. Think how little the world can do for you, and what it doth, how deceitfully; what stings there are with its honey: what farewell succeeds to welcome. When this Jack brings