

I knew that there was a difference of opinion as to the precise site of this interesting monument; but, when I found myself at the mouth of this well, I had no wish to look farther; I could feel and realise the whole scene; I could see our Saviour coming out from Judea, and travelling along this valley; I could see him wearied with his journey, sitting down on this well to rest, and the Samaritan woman, as I saw them at every town in the Holy Land coming out for water. I could imagine his looking up to Mount Gerizim, and predicting the ruin of the temple, and telling her that the hour was coming when neither on that mountain nor in Jerusalem would she worship the God of her fathers. A large column lay across the top of the well, and the mouth was filled up with huge stones. I could see the water through the crevices; but, even with the assistance of Paul and the Arabs, found it impossible to remove them. I plucked a wild flower growing in the mouth of the well, and passed on.—*Stephens's Incidents of Travel in the Holy Land, Edom, &c.*

REPENTANCE.

From *Hare's Sermons.*

On the seashore many of you must know there are often rocks. Now suppose a man, walking amongst these rocks, and finding the stones painful to his feet, thinks he shall walk more easily and pleasantly on the smooth sand below. He quits the rocks, and goes down to the sands. The tide is out, the sea is calm, the waves are a long way off: there can be no danger; so he walks on. Presently the wind begins to rise. Still there can be no danger: it is only rounding that jutting cliff—there is plenty of time—and then he will be safe. Meanwhile the sea comes on, gradually, gradually, wave after wave, like so many horsemen in battle array, riding one after the other. Every moment they advance a step or two; and before the man has got to the jutting cliff he sees them dashing against his feet. What is he to do? On one side of him is a steep and rugged ledge of rocks; on the other side the sea, which the wind is lashing into a storm, is rushing towards him with all its might and fury. Would a man in such a plight think of losing another moment? Would he stop to consider whether he should not hurt his hands by laying hold of the sharp stones? Would he not strain every nerve to reach a place of safety before the waves could overtake him? If his slothfulness whispered to him, "It is of no use; the ledge is very steep; you may fall back when you have got half way; stay where you are: perhaps the wind will drop, or the waves may stop short; and so you will be safe here,"—if his slothfulness prompted such thoughts as these would he listen to them? Would he not reply, "Hard as the task may be, it must be tried, or I am a dead man; God will not work a miracle in my behalf: he will not change the course of the tides, and put a new and strange bridle on the sea, to save me from the effects of my own laziness; I have still a few minutes left; let me make the most of them, and I may be safe: if they slip away I may be drowned." Now the sinner is just in the situation of the man I have been speaking of. On one side of him is the steep ledge of repentance; on the other side the fiery waves of the bottomless pit are every moment rolling on towards him. Could his eyes be opened, as the eyes of Elisha's servant were, he would see those fiery waves already beginning to surround him. Is this a situation for a man to stop in? Will any man in such a plight talk about the difficulty of repentance? Let passion cry out, "It is hard to deny one's self; faith must make answer, 'It is harder to dwell amid everlasting burnings.'" There is one great difference, however, between the man walking on the sea shore, and the sinner loitering on the edge of the fiery lake. The former will try to climb the rocks, because they offer him a chance of escaping; but if we try to climb the ledge of repentance, our escape is certain, provided we begin in time, Jesus Christ himself is standing at the top of the ledge, crying to us, "Why will ye perish?" He stretches out his hands to help us up: we have only to lay hold on them, and we are safe. But then we must begin in time. They who are old in sin—they whose souls have become stiff through years of wickedness, and have grown double, so to say, by always looking earthward, how can they make the efforts that are needed for such a task? Of all hopeless miracles, the miracle of a death-bed repentance seems to me one of the most hopeless. Therefore repent in time; that is, repent now; for "now is the accepted time; now is the day of salvation."

COMMERCE SUBSERVIENT TO CHRISTIANITY.

There are mixed up with the dealings of commerce the grandest purposes of God towards this fallen creation.—Every country might have been its own store-house of every necessary, and every luxury. It might have possessed within its own confines, the productions of the whole globe, and thus have had but little motive to intercourse with other states. But, by diversifying his gifts, God hath made it for the profit of the world, that there should be constant interchange of property. Thus facilities are afforded for the communication of moral as well as physical advantages; and commerce may become the great propagator of Christianity. And it strikes us as a beautiful arrangement, that it may have been with the express design of providing that the true religion should spread its branches over the world, that God caused the palm-tree, and the citron-tree, to grow in one land and not in another; and that, in order to bring the pearl of great price within reach of all, He may have given the gold to this district, and the diamond to that. And when the ocean is before us, dotted with vessels hastening to every quarter of the earth, or returning with the produce of far-off islands and continents, we look on a nobler spectacle than that of human ingenuity and hardihood triumphing over the elements, that wealth may be accumulated, and appetite pampered—we are beholding the machinery through which God hath ordained that the sections of the human family should be kept knit together, and the preparations which He hath made for the diffusion of Christianity, when the word shall be given, and "great shall be the company of the preachers." It has not therefore been without a view to the maintenance of truth, and the spread of religion, that God hath given to England the empire of the seas, and opened to it intercourse with every section of the globe.—We rather believe that we have been made great in commerce that we might be great in the diffusion of knowledge. With our fleets on every sea, and unbounded wealth accumulated in our cities, there needs nothing but that, as a nation, we should feel our accountability, and rapidly might the records of Revelation make their way through the world.—And if we were thus instrumental to the spread of the Gospel, thus faithful to our stewardship, it would not be foreign

aggression, nor domestic insubordination, from which there would be danger to the land of our birth; there would be permanence in our might, because, wielded in God's cause, and fixedness in our prosperity, because consecrated by piety. And as glory and greatness flowed in upon us, and the stewards of the Bible stood forth as the sovereigns of the world, other causes of the elevation might indeed be assigned by the politician and philosopher; but the true reason would be with those who should give in explanation, "Chiefly because that unto them were committed the oracles of God."—*Rev. H. Melvill.*

THE CHURCH.

COBourg, SATURDAY, JANUARY 5, 1839.

In offering to one another the salutations which are usual at the commencement of a New Year, more, we are persuaded, is generally meant than passes the threshold of the lips. Although there is commonly expressed but little more than the mutual wish of prolonged life and unchanged prosperity,—of the return of many new and happy years,—we feel assured that the prayer for better comforts and for higher blessings is included amongst the latent desires of the heart. Much as it may delight us to view in every countenance, amongst those to whom we proffer our congratulations, the rosy hue of health—to discern in every eye the sparkle of joy,—yet, as Christians, we have deeper thoughts and better wishes in store for one another. Far more thrilling to the breast it is, and far more gladdening to the eye, to witness a general searching for immortal treasures—a longing for the succour and guardianship of our heavenly and Almighty Friend—a preparation for the awfulness of that fast-coming eternity, whose approach every year, as it flits by, so powerfully betokens—a rejection of that broad and alluring way on which the pilgrim of earth is so prone to wander to his ruin—and a hearty choice of that narrow and repulsive path which guides to the blessedness of heaven. These, we feel a consciousness, are included amongst the wishes, strong though often unexpressed, which Christians at this season breathe for one another's welfare. Our readers will believe that they form a prominent subject of our thoughts and wishes at the present moment. While to all we unfeignedly wish the enjoyment of every temporal comfort, of every human bliss,—may every one whose eye may chance to glance over these remarks; may all who profess themselves our friends, or who may have declared themselves our foes,—not personally, for we have no anticipation or apprehension of such a feeling, but publicly or politically,—believe that our "heart's desire and prayer to God is, that they may be saved."

We are frail beings, and are all of us too prone to forget the native weakness and treachery of the heart,—too apt to repose upon the broken reed of human strength, and so to neglect the prayer, and watchfulness, and toil, which are so necessary for the attainment and improvement of God's indispensable and inestimable "grace." We are infirm beings, and—lamentable proof of our native weakness—are prone too highly to estimate our own imperfect knowledge, and perhaps to think it superfluous to apply our time and zeal for the acquirement of that knowledge—the knowledge of a crucified Saviour—on which our everlasting happiness depends. We are sinful beings, and in our waywardness and depravity, are often disposed to look to the creature more than to the Creator for help in our difficulties and relief in our dangers. Instead of the Rock of salvation, man sometimes looks to the "straw and stubble" of his own devices and merits,—"going about to establish his own righteousness," instead of seeking his refuge and resting his hope in the imputed righteousness of an atoning and all-sufficient Saviour. Earnestly then does it become us at all times, but especially so when at the commencement of a year we are starting, as it were, afresh on our mortal journey, to search and see what is really our stay and confidence, and whether our appeal is strong and sure to the "only Name given under heaven whereby we must be saved."

There was no one who, in the trials of his Christian warfare, had a fuller experience of the insufficiency of man's unaided strength and knowledge than the Apostle Peter. Our Lord's converting look told him of the weakness as well as the depravity of the deceitful heart; and the bitter tears of repentance which, upon this assurance, he shed, proved the beginning of a life of grace, the progressive advancement in which was amongst the latest and most earnest admonitions that he breathed to his pilgrim brethren in the world. "Grow in grace," was his exhortation, "and in the knowledge of our Lord and Saviour Jesus Christ."

In the ordinary business of the world,—in the cultivation, for example, of the arts, the attainment of science, and the acquisition even of less necessary accomplishments,—it is not the custom of men to rest content with a partial advancement; to reach a certain point, and then stand and be idle. They do not proceed a part of the way to fame or profit, and then suddenly stop short in their progress, or retrace their steps. One acquisition incites them on to the trial for another; one difficulty surmounted encourages them to attempt the mastery of a greater; one cheer from the surrounding multitude awakens the ambition for reiterated plaudits; one accession to their "basket and their store," only quickens the effort for increased enjoyment and further gain!

In this "the children of the world are wise"; but let us hope that they will not always be "wiser than the children of light." The latter, if they have their trials to endure and their difficulties to surmount, have a better and more enduring prize to win; and as an incitement to early and vigorous exertion, as a caution against delay, we are warned by a thousand evidences that "the time is short,"—we have even this prophetic declaration, to startle, alarm, and goad us on to immediate action, "THIS YEAR, SAITH THE LORD, THOU SHALT DIE."

To which of our readers this solemn declaration from heaven may be individually applicable, is wisely and mercifully hidden in the counsels of God; and with a strange infatuation, all are wont to shift the chances of its fulfilment from themselves, and to "think all men mortal but themselves." But that it is only prudent on our own part to apply this awful threatening individually to ourselves, the occurrences of a single year,—the old and young cut down in that brief space,—afford sufficient evidence. The perishableness and precariousness of life are reading to us their daily lessons; and it were madness to despise their warnings. Ere the present year be closed, the destroyer's arrow may reach the heart which is now most unsuspecting; it may be aimed at him who makes the highest boast of youth and strength; and who throws farthest forward into the shadowy future his calculations of worldly enjoyment.

The human heart is a dangerous deceiver; and a prevailing evidence of its treachery is the vision of a future "convenient season" which it conjures up to so many, as the time for commencing in earnest the serious business, the "one thing needful," of eternity. If we were able to assign to this future season, so prominent amongst the illusive visions of the soul, some fixed and certain period,—could we chain it down to some given day or year,—we should even then be rash and foolish in trusting the "day of salvation" to a period which we may never be permitted to reach. Even in such a case, the die is cast upon the presumed security of life,—a presumption of which every fleeting hour attests the madness. Moreover, the work which is perplexing, the task which is disagreeable to-day, will not be less so to-morrow; and the work of repentance will not be diminished by an accumulation of sinful days or years to the present weight of sin and transgression. The present time is alone in our power, and under any circumstances, "sufficient for the day is the evil thereof." "O time, time," exclaimed a dying infidel, as the chimes of the clock fell upon his ear, "how dost thou strike thy murderer to the heart? May it be the care of professing Christians to escape the same pang in their dying hour! May they feel it to be their duty and their interest to seek, "while it is called to-day," the favour of their God, through the only way of reconciliation! And may we all, whether, in the inscrutable counsels of the Most High, it be appointed that we shall this year die, or be spared to see many future years, so employ the allotted time, that "the Lord, when he cometh, shall find us watching!"

Amongst the customs of the New Year, which are peculiar, we believe, to the Canadian Provinces, there is none to which we can more heartily extend our humble approbation, than that of devoting the morning of the day to a round of social calls. The heads of families, with their younger appendages also, issue forth at an early hour, to tender personally to all their neighbours the congratulations of the season; and they are received by the matrons and other ladies of the respective households in cheerful welcome by the blazing hearth, and invited to the refreshments of a well-stored board. We believe that this custom was originally confined to Lower Canada, and to the French portion of the population; but it has long since been imitated by the British and Irish inhabitants, and transferred to the Upper Province also, where, we are happy to perceive, it is becoming very generally prevalent. We rejoice at this, because the advantages of the custom are great and obvious: social and friendly feeling is by this means preserved and invigorated; and if, during the previous months, there has been any slight or needless check, to the freedom of courteous and kindly intercourse, all cause of coldness and restraint is usually forgotten on New Year's day. Little differences are then overlooked, and the mutual call is the signal of reconciliation.—This kind of social jubilee, we repeat, is much to be commended; and from its manifest advantages, whatever may be its origin, we trust that it will receive a general and increasing encouragement.

"SPEAKING THE TRUTH IN LOVE," is the title of a very eloquent Sermon which we lately had the pleasure of receiving from the pen of the Right Reverend Bishop Doane. It was preached on the 17th November last "before the Clergy of the Northern Convocation of the Diocese of New Jersey." While this excellent discourse very ably portrays the duties of Christian Ministers, it represents also with much force and feeling the spirit of our venerated Church. The necessity of associating individual zeal with a lawful and regular call to the ministry, is duly insisted upon, and the evils pointed out of deserting the system of ecclesiastical order which the Apostles constructed. This the learned prelate expresses in the following forcible language:

"It is in her firm adherence to what some are pleased to call the non-essentials of religion, that a distinctive feature of the Church consists. In her noble testimony to the great doctrines of the Gospel—the lost and guilty state of man by nature; the intervention, for his deliverance from it, of the divine, eternal Son, for our sakes becoming man; and the expiation of all sin by the offering of his precious blood; our interest in it, and consequent justification before God, the fruit, through grace, of faith in its atoning merit; the progressive sanctification of the sinner, thus justified by faith, through the power of the Divine Spirit—in regard to all these she is justly recognized by all who love the Lord Jesus as a most faithful "witness and keeper of Holy Writ." In her tenacious maintenance of that three-fold ministry, which Christ as certainly established as he taught at all, in her adherence in all things to the order of the Apostles; in her steadfast preference, to any occasional effort of devotion, of that venerable form of words to which primitive piety gave utterance, and which uninterrupted use has hallowed and endeared—she is regarded, by not a few who name the name of Christ, as superstitious, formal and exclusive. But the charge is wholly groundless. None of these things are contrary to God's word. Most of them are of his express appointment. All of them are important, as parts of that system by which saving truth is to be preserved and extended in the earth. The system so constructed has, from the Apostles' times, continued to accomplish, with less of variation than can be found in any other institution in which fallen man has part, the purposes for which it was established. The warning voice of history, the visible evidences that meet us on every side of strife, misrule, and gross perversion of the truth, admonish us that none have departed from it but to their own sad hindrance. Uninfluenced then by opposition, and undismayed by censure, we cling to the truth and order of the Gospel, as things which God hath joined and man must never separate. We maintain the Cross within the Church, because it was so that Christ ordained that it should stand—because it was so that Apostles and old saints proclaimed it, and contended for it with their blood; and because it is only so that it ever has been, and, as we believe, can ever be maintained, in its integrity and divine simplicity.

The same conjunction of love for souls with zeal for the maintenance of primitive truth and order, is thus eloquently recommended:

"They are 'set for the defence of the Gospel,' and they must defend it in the way which the Lord ordained for its defence. They have no right to keep back any thing. Like faithful stewards they must rightly divide the word of truth.—They must proclaim, as fervent Paul proclaimed, 'the whole counsel of God.' They go to bear out before dark and erring men the light which is to cheer and save them. To what purpose, if they leave it unprotected, to be desecrated by the damps of indifference, or extinguished by the blasts of error? They go to reveal to a misguided world the truth which can alone reclaim and save it. To what purpose if it be left to be thrown down and trampled under foot! Let them place the light within the candlestick, that it may give light to all that are in the house. Let them set the truth up high, upon the ground and pillar which the Lord appointed, that it may be seen and known of men, and be preserved from every harm. Let them preach 'Christ crucified,' indeed, the sinner's only hope, the single rescue of a world that lies in wickedness, the blighted victim of God's righteous indignation against sin. But let them preach him in the Church, which he purchased with his own blood, in which he would have all men to be gathered together and fed, of which he is now the Prince and Saviour, and which in his own good time he will translate from earth to heaven, that there may be 'one fold, under one Shepherd.' Not to

do so, is to mock with cruel disappointment the world's last hope. Not to do so, is to frustrate the purposes of God, and make the cross of Jesus ineffectual in the salvation of sinners. Go, follow it through the world. Go to Germany, go to Switzerland, go to the Puritan pulpits of Great Britain, and come back with the pilgrim fathers to the shores of our own New England. Where was the Cross of Jesus ever planted with a purer purpose of devotion, or defended with a self-sacrifice more generous and unreserved? By whom, since the Apostles' times, has "Christ crucified" ever been proclaimed, as the sole hope of sinners, with a zeal more fervent, or a sterner disregard of compromise? And in how many of those pulpits is that precious doctrine now even so much as named? And what, to the descendants of those unshrinking witnesses of Jesus, is his Cross now become, but, as "to the Greeks, foolishness," and, as "to the Jews, a stumbling block?" Do you ask, Why? I will not undertake to answer. But this I say—and I commend the subject to your most candid consideration—where the order of the Apostles has been preserved with the truth of the Apostles, there has been no such fearful exhibition; where the cross of the Lord Jesus Christ has been preserved in the Church of the Lord Jesus Christ, it has suffered no such degradation. Let the instructive lesson have its proper influence with your hearts. Let not the unmeaning charge of bigotry remove you from your steadfastness. From the good "old paths" in which our fathers walked, and found rest for their souls, let us be driven by no alarm, nor lured by any temptation. Thankful to Him who has so called us to the knowledge of the truth, and so kept us in its enjoyment, let us evince our gratitude by our firm adherence to its instructions, and by our endeavors to proclaim it to the world—by making our "light so shine before men, that they may see our good works, and glorify our Father who is in heaven."

We observe in the Reply of his Excellency Sir George Arthur to an Address from the Wesleyan Methodists of St. Catharines, the following admirable remarks, which, we know, will be echoed and re-echoed by thousands of genuine British Wesleyans in the Canadian Provinces:

I have already publicly and explicitly declared, that there is no wish or intention on the part of government to promote the establishment of any dominant church in this Province; nor do I believe that such a design is entertained in any quarter.—In reiterating, therefore, this declaration, I must express my earnest hope that the members of the Wesleyan Methodist Society, instead of dwelling any longer upon past controversies, and continuing to cherish any jealous or unkindly sentiments towards the Church of England, will be disposed to give to that Church in Upper Canada, as they did a few years since in the Mother Country, on a very trying occasion, their most cordial support; justly regarding her as a valuable bulwark to Christianity against the deadly assaults of irreligion and infidelity.

We have already received orders for about 300 copies of Dr. Hook's Sermon. As soon as 1000 copies are ordered, we intend to print a large edition; and in the mean time we request early communications upon the subject. A remittance of FIVE SHILLINGS will secure two dozen copies.

CHURCH STATISTICS AND INTELLIGENCE.

MISSION OF BYTOWN IN UPPER, AND HULL IN LOWER CANADA.

The Churches in this mission are neat stone edifices—that at Bytown being recently built at the sole expence of the congregation on a site given by Nicholas Sparks, Esq.

It is calculated to contain about 300 persons, and is usually well filled. In the morning there is a service at 11; and in the evening at 6 o'clock.

62 children are on the Sunday School register, and 34 persons were confirmed on the 8th Nov. last.

At Hull there is a large Church, and from its inconvenient situation, the congregation is small. It was built by the munificence of Philemon Wright, Esq., in addition to a grant from the Lower Canada Government. Divine service is performed there at three in the afternoon. Besides these Sunday duties, service is held on Wednesdays in Nepawan, and on Fridays at the Gateauau, where the children are also instructed in the Scriptures and the Church Catechism. In 1838, to Oct. 31st—there were

	BAPTISMS.	MARRIAGES.	BURIALS.
At Bytown,	82	27	20
At Hull,	20	5	3

NOTE.—This mission owes its support to a grant of £100 per annum from the venerable the Society Propagating Gospel in Foreign Parts, and the contributions of the *Bytown* congregation. It has no endowment, glebe parsonage, or burial ground. The dead are at present buried in a small plot of ground used on sufferance, but which is included in the site of proposed military defences.

Notwithstanding repeated applications have been made to the Government, *all aid* has hitherto been refused to Bytown, though the Church is used as a military chapel, and its Minister is called on to officiate to the Troops. The objection to assist this mission on the part of Government either with land, or salary, appears the more extraordinary and unjust, from the circumstance of its lending aid to every other denomination in the place *but the Establishment*, and from the Scotch Church having both a valuable *Clergy Reserve* and a *salary for its Minister*. Why, it may be asked, should the Church of England be the only one neglected?—or rather the only one from which the support of the Government is to be withheld?

UPPER CANADA CLERGY SOCIETY.

From the *London Record.*

Whatever may be the state and prospects of the Canadians *politically*, there is no doubt that *spiritually* their situation is most deplorable at present, while little light is shed on their future prospects.

The Ministers of the Crown—the Ministers of the temporal head of the Church—act as if they rejoiced to find opportunity to cripple her resources and obstruct her influence both at home and abroad. Not, we believe, that they have any deliberate wish to this effect; but they scruple not to give her a heavy blow and strong discouragement at the instance of their supporters and her avowed enemies. They mean not ill to her, but to please her enemies. They injure the Church: in England, in Ireland, in the Canadas, do they throw their weight as far as they dare, and occasionally beyond what is prudent, into the scale of her enemies; but it is from no hatred to the Church, but from love to place, and pension, and power. Not that they love the Church ill, but that they love themselves more.

But whatever be the cause, the fact is certain. Look at the withdrawal of the annual grant of £15,000 to the Society for Propagating the Gospel in Foreign Parts. Look how the bishoprics in the Canadas have been cut down, while the grants to the Papacy in these colonies have been maintained or enlarged. Consider how the population of these colonies is continually multiplying; and that the means instead of being proportionably enlarged for the relief of their spiritual necessities, are absolutely cut short.

The necessity of affording spiritual assistance to the Canadians in these circumstances, we consider urgent and ex-