

in some places having the appearance of the clay beds of torrents. The subsequent part was through a more open and level country, and latterly parallel to the sea shore, through the wilderness of Shur, and by the waters of Marah, at which we filled our skins, and which, though by no means good, were yet not so very bitter as I had expected. Indeed, the whole of our route lay through the country traversed by the Israelites on their way from the Red Sea to Mount Sinai, and enabled us to form a very complete notion of that part of Arabia Petrea, which must either have greatly altered in character from what it used to be, or such a multitude as composed the host of Israel (six hundred thousand men, besides women and children) could have been sustained only by a succession of the most stupendous miracles, as indeed the Scriptures give us reason to believe they were. There are various opinions as to the exact point where the passage of the Red Sea was effected; nor is there perhaps sufficient evidence to fix it at any precise spot; but the opinion we came to, from an observation of the localities, and we had opportunities of studying them under every aspect, was, that the probabilities were in favour of its having been at a point from fifteen to twenty miles below Suoz. The evening tints at sunset over the sea, and the lights and shadows on the adjacent mountains of Egypt and Arabia, were beautiful; and we had ample time to admire them during our tedious voyage, as also the rich submarine fields of coral, which are thrown up in great abundance here, and seen to great perfection through the clear blue waters. We got back here on the 16th, having much enjoyed our excursion, notwithstanding all the roughing with which it was accompanied; and after it, Suoz, which had before appeared so barren and inhospitable a spot, was, in our eyes, a comparative paradise. We were hospitably received by the vice-consul, Mr. Fitch, by whose kindness in allowing us the use of a very comfortable room in his house, we have been saved from any inconvenience we might have otherwise incurred from our long detention at so remote a place. All articles of food are brought hither from a great distance, and the only water, and that indifferent, from the wells of Moses, on the Arabian side of the sea, and sold at a high price in the Bazaar; but the supply of all necessaries is sufficiently abundant, and there is a greater appearance of life and bustle than one would expect at such a place, from its being a great central point of communication and trade for the caravans of Egypt, Arabia, and Palestine, and the pilgrims to and from Mecca and Jerusalem.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, JAN. 4, 1844.

THE Right Rev. the Lord Bishop of CHICHESTER has lately issued a Pastoral Letter to the clergy and laity of his diocese, relating principally to "the extension of religion among the people, by means chiefly of voluntary contributions—which must meet with the warm approbation of every right-thinking person."

The remarks which are interspersed through the extracts we copy below, are by an English contemporary:—

The Letter will perhaps be considered remarkable by its containing no allusion to those differences in doctrine and discipline which in so many other Dioceses have called forth remarks from the Heads of the Clergy: but the reason of this omission is explained in a most satisfactory manner:—

"I find (says His Lordship) the Diocese in an admirable position in this important respect—as little distracted, as could well be under the present circumstances of the Church, by diversity of opinion, and all disposed, I believe, sincerely and piously, to act together as Brethren for the furtherance of the great work, which our Divine Head entrusted to the faith and energies of His true disciples upon earth."

Puseyism, then, we may conclude, has made no progress among the Clergy of this Diocese; and the Bishop is free to direct his attention to more pleasing subjects than the disputes of ministers and congregations. He then turns to the "three great wants" which he finds in the Diocese:—A sufficiency of church accommodation, of aid to over-burthened and over-worked Pastors, and of the means of instruction to the children of the poor.

The want most severely felt in supplying this deficiency is that of teachers; and in alluding to this want the Bishop casts his eye back upon the past, and makes these reflections:—

"Our fathers, most of them, lived on by rule, and maxims, and habits, which I need not now examine into, and discuss. They may have been suited, if not to their day, yet possible to that in which they were first adopted and established. They arose, however, out of times of national excitement, tumult, and disorder. Maxims of prudence, of quiet, of keeping good things as they are, are the natural growth of these their opposites. And so, as one generation succeeds another, while society is viewed under that aspect, inactivity & indolence creep over a people, while they fancy only that they are proceeding in a steadfast and safe course. And great as is the debt, which religion in this country owes to Wesley and his associates, yet their mode of rousing their countrymen from their slumbers was not one which was calculated to ensure a general and wholesome activity. Their extravagances injured a good cause, and after all left that which was sound, and true, in their system to make its full way ultimately in that nation, mainly under the blessing of God, by the regular instrumentality of that Divine Institution, the Church, in which, by God's providence, it has ever been deposited, and in which it was living, and strong, though not energising with all requisite activity, even when he arose. Had his zeal been tempered with entire soundness of views, and with a sufficiently full sense of the necessity of order, and conformity to one rule, how much more abundant in blessings, not perhaps in his own time, but soon after him, might his labours have been, under God! to this nation, to this Church, and to the cause of the Gospel throughout the world! But he both loved excitement, and was in haste to reap. He loved to gather the fruits, as he deemed them, of even a single discourse. He loved power too, nor can it be said that he did violence to the temper and inclinations of his share of the inheritance, we all are born to, of the discordant fragments of a once pure and upright nature, when he assumed, under what he, and those who admit the defence, of course term the force of circumstances, a position as the leader and head of a seceding body."

"I think (says His Lordship) that the events of that period in the Church furnish matter for much useful meditation in the present. Studied calmly, and with a view to draw therefrom the lessons it may yield for our direction, I am sure there are many now living to whom it might prove fruitful in very useful warnings."

"But the result (continues His Lordship) of the whole has been disastrous, some will say, to us. This false excitement rivited some men more closely to their previous inactivity. Let us not meddle with that question, it is unfruitful to our present purpose. Even if so, let us rather say, it has left us a larger field to work in, which, if we would work according to our day, we must enter upon it even in the heat and burden thereof. After all, they are not, perhaps, exciting times, such as the present also are, which are most trying test of Christian faith and love."

This is written in the proper spirit of Christian philosophy. It is of no use in men to irritate their tempers against an opposition which may have arisen in a moment of their own or predecessors' neglect, and because it may not altogether concur with their own ideas of what is strictly proper, to announce it or proceed to supersede it as though it were something radically bad. The field is large enough, Heaven knows, for Churchman and Dissenter; and if the former proceed to his work in the spirit and manner pointed out in this letter, he will have nought to fear as to the result.

We admire the excellent spirit, generally, in which the Bishop alludes to the venerable

WESLEY, in awarding to him that praise to which, under God, he was so justly entitled, viz., that religion in England owes a "great debt" to "WESLEY and his associates." But, in the name of that great and influential body of Christians, we solemnly protest against the remarks that follow this admission. Indeed, we cannot reconcile the two ideas: that religion is indebted to them, and that "their extravagances injured a good cause." If it can be shown that a good cause has been injured by them, we cannot understand in what sense religion can be said to owe a "GREAT DEBT" to them. Again: in calling Mr. WESLEY "the leader and head of a seceding body," the Right Rev. Bishop must surely have forgotten the proverbial attachment of that great and good man to the Church of his fathers, which continued with unabated strength up to the period of his death. And whatever changes "the force of circumstances" may have introduced subsequent to that event, must be attributed not to Mr. WESLEY himself, but to circumstances over which he had no controul, and which, in all probability, were unforeseen by him. The Rev. Bishop must not claim "all that was sound and true in their system" exclusively for the Church in which he occupies so exalted a place—for daily experience proves, that the admirable system introduced by Mr. WESLEY and his coadjutors, and perpetuated by a succession of holy and zealous men who are "in haste to reap" a spiritual harvest, is as "sound" and "true" as ever;—and were any doubt entertained on this point, we have only to look at the extraordinary success by which the great Head of the Church has distinguished the Wesleyan Body in almost every part of the civilized world, to be fully satisfied that it eminently enjoys the Divine sanction and blessing.

MONDAY last, being New Year's Day, the Sunday School children belonging to the several Protestant churches of this city were collected together at their respective places of worship; and we should have been gratified had we been furnished with a notice of the proceedings of each, that we might present our readers with a full statement of the prosperity and efficiency of these "nurseries of the church." In the absence of this information, however, we must content ourselves with a brief account of the schools constituting the Wesleyan Methodist Sunday School Society.

The children composing these schools, to the number of about 750, (being nearly 300 less than are upon their books) were assembled in the chapel, Great St. James Street! The weather was delightful, and the children commenced to pour in from the different suburbs at about ten o'clock, with happiness beaming in their countenances, anticipating, no doubt, the pleasure they were about to enjoy. About half-past ten, the several schools having been judiciously arranged in different parts of the chapel, the Rev. R. COONEY, after praise and prayer, preached a very excellent sermon to the children, from the parable of the barren fig-tree, (Luke xiii. 6-10.) The peculiarly happy style of the preacher rivited their attention, producing the utmost stillness. Immediately after, the Rev. M. LANG catechised them upon what they had just heard, and also upon various