The Provincial Wesleyan.

Geneva.

It was a serene summer's evening when we approached Geneva, charmed by the scenery, Mt. Blanc being now in full view. It was night when we entered the gates, and we were all hungry and weary. Had I been dropped from the clouds I should have supposed that I was in America, and should have at least felt certain that I was in a free, enlightened, Christian, Protestant city. Do you ask me why? I cannot exactly say; but we form many judgments of which we can give no account. Thus, we may condemn a poisonous plant, a scarlet woman, or a counterfeit bill without being able to assign any reason. The tavern—Hotel des Bergues—recommended to us, was full; indeed all were, save one—a new one—Hotel d'Angleterre. To that we went, and were agreeably surprised to find every thing to our wishes. The house was neat and clean, inside and out, up and down; it was airy and spacious also, and commanded a fine view of the Lake; the servants were attentive and polite, and the table according to order.

Geneva, as you know, is at the western extremity of the Lake, at the point where the Rhone issues. This beautiful stream of indigo blue till it mingles with the muddy Arve—divides the city into two parts.—There is another division of the place of more historical importance, namely, into *upper* and *lower* town, terms expressive at once of geographical and social position; the former being occupied by the aristocracy, and the latter by the democracy—a division which has occasioned conflicts that have usually terminated in favour of the lower party, who fortunately have command of the city water-pipes.

This city—the largest in Switzerland—has about 33,000 inhabitants, and it is computed that no less than the same number of strangers pass through it annually, either attracted by its wholesome air and delightful scenery, or *en route* between Rome and Paris. Next morning Mr C. and myself hired a carriage and a guide to go around the city, taking with us an American artist, who was on his way to Florence, with whom we had formed a pleasant acquaintance. One of the first objects of our attention was the Cathedral, or Church of Saint Pierre—a simple and grand specimen of medieval Gothic, containing the monuments of Agripp D'Aubigny and Comte Henry de Rohan.

The guide said, pointing to the pulpit, arched by a canopy, "There is the canopy under which John Calvin preached, and Knox too" I ran up the steps and seated myself; I rose up and looked around, and sighed for the inspiration of the mighty dead. Great Calvin! thou shaven son of the Church, and lean lawyer of the Loire; thou lively-tongued teacher of dead languages; thou severe commentator on Latin morals, and self-styled Roman citizens; thou fomenter of free thought, and excommunicator of free thinkers; thou Hebrew student of Basil, and famous seeker of obscurity; thou great author of confessions, and stern opposer of synods; thou vigorous executor of consistories, and refugee from oppression; thou tyrannical enemy of tyrants, and mighty advocate of reform; thou prince of Protestants, and burner of heretics; thou learned, laborious, loving child of God; thou analyzing, philosophizing, governing son of man; thou great counselor of kings and provinces, and lawgiver of states and Churches; thou advocate of Sabbaths, and punisher of plush breeches, hail! Here, in thy favorite Geneva, Farel detained thee by his curses, or the magistracy by its blessings—God knoweth which—and made thee at once minister and professor. Well, thou art earnest and honest—a man, and no make-believe—glorious with all thy errors. It is a pleasure to stand where once thy voice rolled in thunder, and thy pen scathed as lightning; thou wast mighty in truth, and in God; thou second Augustine, but greater than the first—a heart on fire is thy symbol. If we could contemplate Calvin apart from his theology, he would, nevertheless, be an object of veneration to a citizen of the United States—indeed, to any freeman; for he was the father of the Pilgrims, and the friend of civil liberty; and his pulpit was the nest that hatched the American eagle.

From the Cathedral we proceeded to the Museum, denominated "Musee Rath," where we found a number of pictures, chiefly by Calame, Hornuag, and other native artists, in relishing which we were aided by our new American acquaintance, who is a connoisseur. They are of no great interest, however, to one fresh from the Louvre, Versailles, and Hampton Court.

Next we took a hasty glance at the Musee d'Histoire Naturelle. It is very interesting, as it contains the native productions of Switzerland, and the valuable geological collections of Saussure and Decaudolle. We met, in passing, with many monuments to remind us of distinguished men to whom Geneva has given birth or abode, particularly of John James Rousseau—the miserable son of the happy watchmaker—the poor heir of a rich sensibility—a learned, gifted, but undisciplined intellect—a free, dashing, fierce, untamable spirit, like the wild ass of the desert. In boyhood he was a prating, lying, thievish, novel-reading, prank-playing little glutton; in youth, a cage-making, flute-playing, drum-beating, puppet-working play-acting, sermon-writing sinner; in later years a dupe, an apostate, a music-teaching wanderer, a black-haired, sparkling-eyed deceiver, a nervous, short-breathed, sleepless, corpse-like student—a sublime eulogist of the ancient faith, and great evangelist of modern scepticism.

Possessed of a fine imagination and a seductive style, and biassed by a sensual appetite and impious associates; he, perhaps did more mischief than any other man of his age. His sophistries have spread over the continent and the islands of Europe. He laid the foundation for the French Revolution. He seems not to have been insensible of the influence of some, at least, of his writings; for in the preface of his "Julie" he says, "No chaste young woman ever reads romances; and I have given this book a decisive title, that, on opening it, a reader may know what to expect. She who, notwithstanding, shall dare to read a single page, is undone; but let her not impute her ruin to me—the mischief was done before."

Speaking of Rousseau, we are reminded of his great rival—Voltaire—who, also, is associated with Geneva. He had gone from France to Berlin; but finding that Frederick was about to treat him as a orange—squeeze the juice out, and throw away the rest—he resolved to take care of the orange peel in time; so quitting his Prussian Majesty, he proceeded to Frankfort, and negotiated for a return to France; but as his obscene "Pucelle D'Orleans" had blocked up his way, he retired to Geneva, where he fomented the disputes of the little republic, leaning always to the strongest party, but laughing at both, till he was compelled to retire to Ferney. Strong as was the resemblance between himself and Rousseau, they never agreed. In their first meeting—at Boissier—Voltaire told Rousseau that his "Ode to Posterity" would never reach its destination. Rousseau, in return, advised Voltaire to suppress a certain one of his satires lest people might suppose he "had lost his abilities, and preserved only his virulence Voltaire" was a mixture of the eagle and the ape; Rosseau, of the swan and the hog.

How great the contrast between either of these infidels and the great Geneva Reformer, Calvin! All were gifted; Calvin only was good. He sought not his own interest, but that of the world; not his own pleasure, but that of God. His errors were those of his age, not of himself; the errors of the infidels were mostly their own, His fame wil widen with the advance of time; theirs will contract. Little Geneva, thou art least of all the tribes—Voltaire used to say, "When I shake my wig I powder the whole republic"—yet thou hast exerted an influence upon the world, both for good and for evil, greater than any other city of modern times! From thee came civil liberty and rational faith. From thee came anarchy and Atheism.—*Dr. E. Thompson.*

Obituary Notice.

Died, of dropsy on the heart, at Burton, N. B., Moses C. Burpee, in the 63rd year of his age. For 36 years he was a consistent member of the Wesleyan Methodist Church, having joined it in a gracious revival on the Sheffield Circuit, under the Rev. Wm. Burtt. He was a man of unassuming manners, one whose life was adorned by the grace of humility, being ever ready to prefer others to himself; he was warmly attached to Methodism, and a liberal supporter of its Institutions; but while he loved his own he hated none, he was a sincere friend of all. He was always delighted to see the revival of God's work, and no intelligence was so welcome as that which informed him of sinners being converted to God. His house was ever open for the reception of ministers of the gospel whom he valued highly for their works sake, and was used as a preaching place until a chapel was erected in its vicinity. For many years he had earnestly desired to see Burton formed into a Circuit; he lived to see his wishes gratified, but died before the first year of its existence as such had passed away. He held several important offices in our church, and discharged their duties faithfully and efficiently. Our little Zion mourns that one of her chief men has fallen, and the community unites in lamenting the loss of one who was a pillar of society. In his sickness he manifested complete composure of mind, and resignation to the divine will. He had no hankering after life and yet waited patiently till "his time should come." He knew in whom he had believed and was persuaded that he was able to keep that which had been committed unto him against that day. After extreme suffering for a season, the Lord was pleased to smooth the road before him to the grave. At length the messenger came, and in a moment executed his office, the disembodied spirit winged its way, we doubt not, to the paradise of God, leaving its clay tenement calm and undisturbed as if it still reposed within. He has left behind him a widow and four children who, whilst nature's current freely and deservedly flows at the remembrance of one who was a devoted husband and an affectionate father, mourn not as those who have no hope, but anticipate a speedy and happy reunion, never to be broken off throughout eternity. Their abiding confidence is that their loss is his gain.—May God afford to them richly the consolations of the gospel, and may the future show that the mantle of the father has fallen and rests upon his two sorrowing sons.

Amicus.

Burton, June 22nd. 1855.

Provincial Wesleyan

THURSDAY, JULY 5, 1855.

This Paper is filed, and may be seen free of charge at Hollloway's Pill and Ointment Establishment, 244, Strand, London, where Advertisements and Subscriptions will be received for this Periodical.

No communication will be inserted without the writer furnish us with his name *in confidence*

We do not hold ourselves responsible for the opinions or statements of correspondents unless editorially endorsed

Correspondents are respectfully requested to condense their communications—and write the names of *persons* and *places* very legibly.

The *Provincial Wesleyan* is the largest, and, for its size, the cheapest of the Religious papers of the Lower Provinces. Subscribers will confer a favour by recommending it to their neighbours.

Meeting of Conference.

The Ministers appointed at the Nova Scotia, New Brunswick, and Newfoundland District Meetings to attend Conference Meeting, are hereby informed that it will commence at Halifax on Tuesday the 17th day of July instant.

JOHN BEECHAM.

☞ *Subscriptions to the Wesleyan being payable* IN ADVANCE *are* NOW *due for the half year commencing with the 1st instant. Some of our Subscribers we regret to say are in arrears for previous subscriptions, which we trust they will remit without further notice.*

The National Magazine for July is already on our table. The number for June, we regret to say, has not been received.—The articles which compose the number now before us we are not about to review in detail: they are all of them choice and well adapted to that superior taste for which it is the design of this excellent periodical to cater. We may, however, indulge ourselves in a special reference to the editorial sketch of Bishop Scott, one of the four-new bishops elected at the last session of the General Conference of the Methodist Episcopal Church. Those who are familiar with the raciness of the editor's pen need not be told how with a few quick touches he brings before the reader the *tout ensemble* of an eminent man. To those who are not, we may supply an example from the present notice:—

No man could preside with more simple and graceful dignity than Bishop Scott. He dispatches business—but is never in a "hurry." Wesley had a good maxim, of being *always in haste but never in a hurry*,—it is a requisite rule with Methodist bishops. Bishop Scott is one of those rare men with whom it would seem to be next to impossibility to give offense. The suavity, the serenity, the courtesy—the *religious* courtesy, if such we may call it—of his manner in the episcopal chair, will not admit of a misinterpretation, and no man could venture to resent any of his official opinions or decisions without feeling that he did an act of as much disrespect to himself as to his officer. It takes a genuine gentleman to impress a public body in this way, and usually the "highest style" of that character—the Christian gentleman.

Dr. Scott is tall and slight in person. His features are very regular, and indicate much refinement, both moral and intellectual. His his hair is sandy and is becoming slight; cranio-logical development full and intellectual, the organs of "perception," "comparison," and "caution" being most prominent; his eyes are dark blue; his nose large and well-formed; his mouth remarkably well defined and expressive of the refinement of sentiment we have alluded to. Though Bishop Scott has no preeminent reputation, that we are aware of, as a preacher, his pulpit discourses are always good and impressive. Thoughtful hearers usually return from them pronouncing them "excellent." They are clear, well framed, and expressed in a correct and chaste style; they are often happily illustrated by figures; there is a fragrant unction about them which is always grateful and refreshing to devoted minds, and they never fail of the chief attribute of a good sermon—*instruction*. Not unfrequently they rise to a tone of chastening power and grandeur; we have recollections of such sermons, delivered by him full a quarter of a century ago, and which we shall never forget.

Dr. Scott is self-educated, but not the less thoroughly educated on that account; his attainments are classical, and he was, as we have stated, the successful teacher, for a period of three years, of the Grammar School of Dickinson College. Thus has he found, like many of his ministerial brethren, opportunities for mental culture amid the toils of the Methodist itinerancy. Able and reliable, as he is unpretending, he cannot fail to sustain his functions with success, if he can only sustain his health.

The marked distinction of his whole character, moral and intellectual, is its perfect *symmetry*.

Another article to which we would direct particular attention is that which deals with "The Sabbath Question." The writer not only pleads for the Christian Sabbath under the full belief that it is a divine institution,—"Revealed in the dawn of creation; proclaimed in thunder on Sinai; reverenced by God's chosen people, and embodied in their moral and ceremonial law; exemplified and honoured by Christ; observed by apostles and apostolic men, and incorporated with the solemn services of the whole Christian Church, until, after the lapse of six thousand years, this ray of divine light has reached us just as it fell upon Eden, and shall still beam on until it is lost in the fuller light of the Paradise of God,"—he contends that the Sabbath is an institution productive of such great civil advantages that it demands the protection of the civil authority.

The Rev. Abel Stevens continues his letters to Bishop Simpson on the "Reformation Movements" in the Methodist Episcopal Church, and thus sums up his views of the prospects of Methodism in the United States:—

When we consider the relation of Methodism to the moral interests of the country—that it not only numerically leads the van of the Protestantism of the nation, but, as we think, has a special responsibility for the vitality and power of religion through the land—no Methodist, no Christian whatever, can contemplate its prospects, in this or any other respect, without prayerful solicitude that no perilous event may overtake its hitherto triumphant march. The impressions I have received, in my travels over its territory, have not been discouraging. I have come to about the following inferences from these impressions:—

First That the sentiment of loyalty to our cause is unabated, and that the alienations from our membership are comparatively fewer than they used to be when our social position was less elevated among the sects of the country.

Second. That the "reforms" discussed among us, are proposed from a loyal conviction that they would eventually promote, rather than revolutionize, the essential peculiarities of our system.

Third That the people would, almost *en masse*, vote down any changes which should manifestly endanger the essential attributes of the system—choosing rather to endure local inconveniences from it than to impair its denominational efficiency

Fourth. That no general outbreaks or agitations are probable, if even possible, hereafter among us, in matters of ecclesiastical economy, provided that nothing more questionable than our present system presents, is incorporated into it, (a danger which is hardly possible, as all our tendencies have been for years, and, in the nature of things, must hereafter be otherwise.) and provided, especially, they are not produced by heedless attempts on the part of the organs of the Church to fight down the frank but loyal expression of opinion on such matters.

Fifth. That the greatest evil we need fear from these "reformatory" sentiments and discussions, is the feeling of precariousness which they may produce respecting the future of the Church—the great interests now growing up within it—its colleges and academies, its expensive chapels and parsonages. A better sense of the settlement of our economy would produce more settled confidence and larger resources.

Sixth. That our safety is chiefly with the authorities of the Church—the frankness and confidence with which they shall treat its public opinion. Most of the changes suggested are such as a wholesome progressive legislation need not be afraid of; they can either be adopted, or the reasons against their adoption be so explained as to meet the loyal sentiments of the people.

Our chief danger is from our fears. We make difficulties dangers by exaggerating their importance. The outcry about perils ahead, confounds the self-possession of good men, and drives them upon the rocks. Let us not croak, whatever else we do; the Lord is with the Church, and there is good sense and piety with the people. If a steady hand is kept on the helm, the winds will only help the ship along her destined way.

[FOR THE PROVINCIAL WESLEYAN.]

The approaching Conference in Halifax.

From the occasional intimations which have been given on the subject in the *Provincial Wesleyan* for some months, and especially from the published proceedings of the New Brunswick District Meeting, it seems that it may be legitimately inferred, that the Conference of Wesleyan Ministers, including the Rev. Dr. Beecham, which is expected to be held in Halifax on the 17th inst., and perhaps a few following days, will be the initiation, and something more, of very considerable changes in the relative position of the Methodist Church in these Provinces, and in the details of its future proceedings. It is in fact expected, that the growing Societies in the Districts of Nova Scotia, New Brunswick, and Newfoundland, which have been accustomed to lean for support on the Wesleyan Missionary Society, and to look for counsel to the Committee of that most useful Institution, should themselves become an affiliated Conference, assuming the dignity of self-guidance, and earnestly aspiring to the honour of adequate self-support. And ought not these modifications of Wesleyan polity, and what they imply, to be introduced at the earliest fitting opportunity? Right in itself, will it not be salutary in its effects, that the Societies should be permitted to apply to themselves henceforth the antecedents of Methodism, and work out in these Provinces its justly admired and cherished principles? No new experiment is about to be enterprised. It has many precedents in the Methodism of the empire, in the Conferences of Ireland, Canada, and Australia, not to mention the recently formed Conference of France. The models which it is proposed to follow here, are the product of much thought, of men who are in great reputation, as well for their enlightened zeal, as for their extensive information on the history and prospects of our Church, and hitherto they have been exclusively and largely successful. It may therefore be confidently hoped that at least a proportional measure of satisfactory results will flow from the formation of the anticipated Conference of the Eastern Provinces of British America.

It is, however, of great importance practically to remember that all human arrangements operate beneficially or otherwise, according as the sanction and blessing of God are vouchsafed to them or not. His favour is life. The blessing of the Lord it maketh rich and addeth no sorrow thereto. Not by might nor by power, but by my Spirit saith the Lord of hosts. His favourable presence with Israel in the wilderness, did more than counteract its sterility, it was better than verdure to its hills, and more refreshing than streams in its valleys. It was He who gave union to the tribes of Israel, and victory over all their enemies. The manifested presence of God with the Apostles in their preaching, councils, journeys, and persecutions enabled them to triumph in every place, and emboldened them to demand in humble, grateful confidence, "If God be for us who can be against us?" Yet, it is observable that earnest prayer seems to have been the condition of God's continuing his benign countenance to Israel, as well as of his abiding and effectual presence with the first ministers of the Gospel. He changeth not. It may therefore be enquired: Is not earnest persevering prayer one of the conditions on which the choicest, and the most abundant evangelical benedictions can alone be expected? Is it not said in reference to the greatest, and the most precious promises of what the glorious Lord will do in furtherance of the Christian interest among men, "For all these things I will be enquired of by the house of Israel to do it for them." How shall He be more firly or effectually enquired of, than by the devout and unceasing prayer of faith? Hath not He said, whose merits alone give efficacy to prayer, and whose holy example so eloquently enforces it on His disciples, "Shall not God avenge his own elect who cry day and night unto him, though he bear long with them, *I tell you* that he will avenge them speedily."—"Ask," said this Prophet, unapproachably "great" alike in wisdom, and in love, "and it shall be given you, seek and ye shall find." These God-breathed words have filled with hope multitudes who were ready to despair of their own peace, pardon, and salvation. Hope led to prayer, and prayer was followed by conversion, deliverance, joy, holiness, and eternal life. And have not the divine words as legitimate an application to a Society of believers, as to a solitary penitent?—Are they not correctly appropriated to a Church sincerely, and strongly desirous of knowing, that it may execute the very best means for the preservation, the powerful diffusion, and the unmutilated transmission of its saving doctrines, its tested services, and its wholesome economy?—Would it not be the surest guarantee of which the case admits, for the wise and most judicious adjustment of all the pending questions of the approaching Conference, if the Ministers, and the Societies, to speak of them distinctively, would give themselves unto prayer on this behalf?

The first Pentecostal effusion of the Holy Ghost occurred when the disciples were with one accord, in one place. O! that the trial might be made of unanimity in earnest prayer, by all our Ministers and people who will in any degree be affected by the decisions of the Conference. La the Church, and the world derive all possible advantage from the promise of our gracious God—the faith which He has inspired into his people's hearts—and the wondrous privilege to which He invites them of "agreed" and importunate supplication, to His throne of grace.

By intelligent Christians, these considerations will be thought not inopportune in any circumstances of the Church, however ordinary. And, "blessed" are those persons who habitually and fervently pray for the "good estate" the peace and enlargement of the kingdom of God, the purity, and stability of all its subjects. They *shall* have their reward Their service of piety and charity *cannot* be unrecompensed. But the proximate changes in the relations of our Church in these Provinces are locally novel, special, and pregnant with effects, near, and remote, of paramount importance. The decisions of the Conference will materially affect the existing interests of the Wesleyan Body, and the progress in all time to come of pure religion, and undefiled, in the ample and populous territories that shall be comprised within its bounds. It is very conceivable, and by no means improbable, that if the plan, and the details of the expected alterations in these Districts be of a certain character, and these be received by the Societies in a corresponding spirit, and temper, the visible blessing shall soon be so undeniable, general, and abundant, that admiring friends may regret, that the Eastern American Conference had not been earlier constituted; and full of gratitude to the God of all grace, they may wisely cherish the hope that Methodism will continue to occupy no secondary place in the maintenance of the knowledge of the truth as it is in Jesus, and the spread of scriptural holiness throughout this part of the world. A glorious result most devoutly to be desired.

Should this article, perhaps too brief, as well as too feeble, on so elevated a theme, be read by our Ministers, with the least approval, it is most respectfully submitted to them, whether it would not be advisable to direct the attention of the Societies on their circuits to the privilege and value of *prayer for the Conference*? Might they not also continue to assign to this topic a prominent place in their own public intercessions? and thus set to their people a model of the petitions that Christian wisdom would prescribe.

Might not this seasonable practice be specially introduced to the Leaders' meetings? Each Leader would cheerfully adopt the recommendation of the Minister to engage every member of his class to pray for the Conference. The household heads of the Church who "bless" their families by conducting among them the daily exercises of social instruction out of the Holy Scriptures, praise, and prayer, might also be requested to concur in supplications for divine and abundant benediction on the Conference. How pleasing would be such a concert to Him that heareth prayer? How salutary would be this union to all that can be persuaded to join it? O! how admirably adapted will this practice be to obtain from the Father of mercies, and the God of all grace a right spirit, good counsel, holy thoughts, alike for those who pray, and those who are specially prayed for? It is thus that the first meeting of the new Conference in Halifax shall be signally productive of "glory to God in the highest, on earth peace, good will toward men." Thus also that the advancing interests of the Redeemer's kingdom shall receive an impulse whereby it shall be more widely extended than ever in the towns, settlements, and families of all these provinces. The "fathers" among us satisfied at beholding the numerous accessions to the Church of Christ, shall reverently bow their hoary heads in death, exclaiming, "Lord, now lettest thou thy servant depart in peace." The prediction in the evangelical prophet shall receive a continuous fulfilment—"I will pour my spirit upon thy *seed*, and my blessing upon thine *offspring*; And *they* shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's: and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." The ranks of our Ministry shall be filled up and multiplied by men after God's own heart, who shall be valiant for the truth upon earth, and in a word the Church shall embody and exhibit that spectacle of orient beauty, of celestial meekness, purity and power, of "looking forth as the morning, fair as the moon, clear as the sun, and," towards error and sin, "terrible as an army with banners"

Father, by right divine
Assert the kingdom thine,
Jesus, power of God subdue
Thy own universe to thee;
Spirit of grace and glory, pour
Reign through all eternity.

July 3rd, 1855.

[FOR THE PROVINCIAL WESLEYAN.]

Mr. Editor,—As local information is generally considered of some value, as furnishing matter for your valuable periodical, I wish to lay before your numerous readers some account of what I consider a very remarkable interposition of Divine Providence, and a merciful deliverance from death

On Wednesday morning, 30th ult., as Bro. Morton I and were returning from the District Meeting held in Halifax, in company with seven more passengers, in the coach by the Western shore route to Lunenburg, there being six inside and three on the top, we met with a serious accident. All went well until we had left Halifax a distance of about seventeen miles,—and crossing the bridge of a large brook, the left beam or stringer broke in two, and precipitated us, with the horses, coach and all, into the water. The large, heavy coach was turned *bottom up*. Sitting as I did on the lower side with my back to the horses, I had of course one of the least desirable positions in the brook; the water was about 15 or 16 inches deep—had it been six inches deeper it is almost certain that some of us had been drowned before we could have been extricated from our perilous position. My forehead was slightly cut, and different parts of my head, neck and shoulders were considerably bruised; indeed I still suffer considerable pain in my neck at nights. To the best of my remembrance there was not a word uttered or a shriek given as we went over, (it was well we had no female passengers) I distinctly remember having my face in the water and hearing a friend call me by my name, using at the same time his best endeavours to extricate me from my perilous position. I remember apprehending danger from two sources—one was lest the horses should plunge and make bad worse; and the other was lest the top of the coach should give way and let the whole of the body and luggage fall upon us, in which case we had been crushed to death; but strange to say, there was not the *slightest injury* done to the coach, and though the carpet bags, hats, umbrellas, and all movable articles, floated down the stream at a rapid rate, yet the luggage lashed on behind remained unmoved and dry. One of our passengers was a young man who had been at sea five years, and had escaped the dangers and perils of the deep, and was on his way home to visit his aged parents, thought it "too bad at last to be shipwrecked on dry land within a half day's drive of home." He had with him a pigeon or dove which he had brought all the way from "Jerusalem," had had it 18 months,—the bird took its flight into the bushes and was no doubt glad enough to escape the threatened ruin—the owner went down the brook in search of it, called in a tone known by the bird evidently, for it came and perched upon his hand. Altogether, it is a most singular circumstance that no further injury was done—the horses were not thrown off their feet—not a bone broken among nine passengers—the coach to rest flat upon its top in the bed of the brook, and that with a loss of property so slight as not to be mentioned, are matters which call forth our wonder—yes, and our praise to the God of Providence and grace.

Canada Conference.

[Extracted from the Christian Guardian.]

The Conference assembled on Wednesday morning at nine o'clock, and as usual the first hour was devoted to a public prayer meeting.—A large number of the friends were present during the religious exercises of the commencement. The business of the Conference began by calling for the reports from the several Districts, of those who had been appointed by the Districts Meetings to attend. One hundred and forty-seven had been so appointed, and these, with the candidates who have completed their term of probation, and the usual proportion of visitors, make up the number present, as before stated. The Rev. S. D. Rice, was elected Secretary, and Revs. Jas. Elliot, and Charles Sylvester, Assistants, and E. B. Harper, Journal Secretary. Before the close of the morning session the President introduced to the Conference four members of the Michigan Conference who were most cordially greeted, and invited to take seats in the Conference The names of these brethren are Rev. Mr Collins, presiding elder of the Detroit District, Messrs. W. H. Perrine and M. Hickey of Detroit city, and D. C. Jacokes, of Port Huron. Wednesday afternoon the Conference proceeded with the regular order of its business. In compliance with the unanimous request of the Conference at its last session, Wednesday evening was the time appointed for the Jubilee Sermon, by our venerated Father in the Gospel, the Rev. Wm. Case, upon the termination of the fiftieth year of his ministry in the Methodist Church. The announcement of this extraordinary service, the first of the kind in the Wesleyan Church in Canada, had evidently created considerable interest as was evinced by the large and respectable congregation that assembled in the spacious Church in London.—Father Case, though now in the seventy-fifth year of his age, still possesses a degree of vigor and activity remarkable for a person of his advanced age. The sermon was founded upon Psalms xxv, 10, and after some preliminary observations upon the nature of God's covenant of redemption, and the proper work of the Christian Church, proceeded to a review of the history of the Methodist Church in Canada during the last fifty years, and related a number of incidents of thrilling interest in connection with his own experience and observation. The impression produced will not be soon effaced from the minds of those who heard it, and we are happy to state that the sermon will be given to the public in a printed form in compliance with the unanimous request of the Conference.

During the progress of the regular business on Thursday and Friday several interesting and animated debates took place upon some of the items under consideration. A regulation was adopted which provides for an extension of the time that ministers may be continued in the same circuit. Upon a request of the Quarterly Meeting, each year after the second, a minister may be appointed to the same circuit beyond the third year; but not more than five years. This is the positive limit of the appointing power of the Conference, with the invariable condition that a request of the circuit through the Quarterly Meeting is necessary to authorize the appointment of a preacher to the same circuit for more than two years.

The usual service of the public reception of the young men who had been received into full connection, took place on Friday evening The interest which the announcement of this service had created, was evinced by the large congregation present on the occasion. The order of this service is sufficiently known to most of our readers, to require only a passing notice in our report; but a circumstance which gave it this year some what of an extraordinary interest was the fact that two of the men who were called upon to relate their experience have devoted themselves to the Missionary work in the Hudson's Bay Territory. The Rev. Henry Steinhaur, a native Indian of Canada, has been engaged in that part of the missionary work for the last fourteen years, and who has been on a visit to his friends, is about to return to renew his labours in another station in that Territory. The other is the Rev. Thos. Woolsey, who came from England to this country about three years ago, and has since been engaged in the ministry in our church. His address on Friday evening was a pleasing indication of the apostolic and true missionary spirit under the influence of which he has so nobly and cheerfully responded to the request to devote himself to that distant field of evangelical enterprise. He declared that he felt himself highly honoured in being selected for that work, and was unspeakably happy in view of the work assigned him, and in the prospect of its glorious rewards His place of destination is Fort Edmonton, near the Rocky Mountains, and Br. Steinhaur, is appointed to a post near the same Fort. They set out this week for their place of destination, by way of St Paul's and Red River, and we most earnestly commend them to the prayers of the friends of missions, for a safe journey, and for abundant success in their arduous and self-denying work.

The business of Saturday forenoon consisted principally in examining the cases of the candidates recommended by the district Meetings to be received on trial with the Conference. After the most careful inquiry respecting the piety and talents of the respective candidates, thirty-one were accepted. A large proportion of these preachers have been employed on circuits during the past year, and approved to themselves to the Quarterly Meetings as proper persons to be employed in the work of the Wesleyan Ministry. This is a larger number of candidates than have been received in any previous year, yet the numerous openings for the extension of the field of labour, will require several additional preachers to supply the work.

According to a rule which has been observed for the last three or four years, the afternoon of Saturday was devoted to the consideration of the religious condition of the church, and what means were proper to adopt to promote the spirituality and progress of the work. In pursuance of this object, one topic of conversation was the necessity of united prayer for the Divine blessing upon those of our youth who are pursuing a course of literary training, and a resolution was adopted to set apart the third Monday evening in November, as a time of special prayer for the outpouring of the Holy Spirit upon the Students attending Victoria College, and an earnest request that all the members and friends of our church would join in this exercise. It was further recommended, that the third Friday in August be observed as a day of fasting and prayer for the general revival of the work of God amongst us, and particularly for the success of the Missionary enterprise. The increase in the number of members reported last year is 1,303.

The services of Sabbath were seldom, if ever more interesting and profitable. A love feast commenced at half past eight in the morning, and continued till near the time for the public service. With the exception of too much time being occupied by a few persons in speaking, it was a season of spiritual refreshing and profit. The Rev. Dr. Beecham having arrived on Saturday evening, as had been announced, conducted the service at half past ten o'clock. The sermon was a faithful exhibition of evangelical truth in its simplicity and power, and practical application to the different classes of hearers; and it produced a most happy impression upon the congregation. At the close of the morning sermon, as usual, the ordination of those who had been received into full connection took place Twelve were thus set apart to the work of the ministry; the others who had completed their probation this year having been previously ordained, on account of the requirements of the circuits to which they had been appointed—The Rev. Mr. Collins, Presiding Elder of the Detroit District, in Michigan, preached at half past two o'clock, and we think that few persons who heard this sermon, could but feel that the claims of God upon the entire affections and cheerful service of his creatures, were set forth in a manner which showed the deep criminality and fearful consequences of a neglect to comply with the divine requirements. At six o'clock, the Rev. Dr. Richey, of Halifax long and favourably known in Canada, occupied the pulpit We were happy to see this distinguished minister of Christ amongst us again, and the Gospel preached with that eloquence and power for which our valued friend is so well known to most of our readers. The exercises of the day closed with the sacrament of the Lord's Supper. The congregations throughout the day were large and deeply attentive, and we doubt not that the effect of the Sabbath services of the Conference will be long remembered with delight Several of our ministers officiated in the other churches in the city at the request of the respective pastors.

Religious Liberty in Tuscany.

CECCHETTI, THE TUSCAN CONFESSOR.

Rome itself cannot surpass the papal paradise of Tuscany. It is true the procedure against Domenico Cecchetti is arbitrary, illegal, cruel; it is true that good men are as scarce an article in Tuscany as in any other country; but what then? Heresy is nipt in the bud. Bibles are safely lodged where they can do no harm, the noxious weed is plucked up by the roots, and the whole Romish Church exults in the deed.—The laws of Tuscany are sufficiently comprehensive, one would have thought, to embrace every shade of heretical offence of which the state could take cognizance. The 137th Article of the Code imposed upon the Tuscans, at the instigation of Pius IX., in defiance of constitutions and oaths, declares that "whosoever, by public speaking, or by writings, either in manuscript or print, or by figurative representations distributed or fixed up, or in any other manner brought before the public mind, has attacked the religion of the state, will be punished with imprisonment with hard labour, for from five to ten years, if his intention has been to propagate wicked doctrines, and to separate from the Cathelic Church persons who belong to it; and with imprisonment from one to five years, if he only intends to insult religion; and whosoever shall make use of private instruction or persuasion, to gain the end contemplated under the preceding article, shall suffer from three to seven years' seclusion in prison, with hard labour." Such is the law. Bad as it is, it yet requires an overt act of publication by speech, writing or picture, or private instruction and persuasion; it requires a specified intention either to make proselytes, or to insult religion; and it requires, therefore, satisfactory proof both of the act and of the intention.

Cecchetti had transgressed none of its provisions. An humble workman in a cigar manufactory, he had neither harangued his fellow men, nor printed a tract, nor designed a painting, nor held private meetings to separate Catholics from the Church. Strange as it may appear, the only "publication" of his reading the Bible made by this humble Christian, was the excellence of his own conduct and that of his children. Under the influence of the Divine Word he became an epistle seen and read of his neighbours. A vintner's apprentice happened to lodge in the same house with Cecchetti. He was struck with admiration at the kind and tender care of the father, who is a widower, of his motherless children, and with the good conduct of the children themselves. He sought to ascertain the cause, and learned, on inquiry, that the father and children were accustomed to read the Bible. He casually mentioned the matter to his master. His master, acting in the spirit of the Church, reported it in confession. We are told that the seal of confession sealed the priest's lips in unbroken silence; but he to whom the confession was made, opened his lips to some purpose. He immediately denounced the heretic, and set the Tuscan police to watch his dwelling. Three months did these gentlemen exercise their vigilance in vain. At last the hour arrived to seize the presumptuous propagandist, as they believed, in the very act. They burst into his room about nine o'clock in the evening. They found there, indeed, a Bible and a Testament upon the table, and another Testament in a drawer; but instead of an audience receiving instruction, they only met with a fellow-lodger, named Ciotti, who had come to pay five pauls which he had borrowed of Cecchetti.

This was unfortunate. The mere possession of these books, or the presence of Ciotti, could not bring their victim within the grasp of the law. The case was laid before the judicial authorities, who were compelled to assert that there was no ground for further proceedings. Still it was hoped that this Bible-reader might contract himself. Protestants have the credit of truthfulness and candour. Accordingly, one ten weeks after the seizure of his books, Cecchetti was summoned before the delegate of the district in which he resided. With a noble ingenuousness the Bible taught Christian acknowledged his views on the mass, the confessional, and the authority of the pope. He expressed his belief that as Jesus was once offered, no other sacrifice was necessary; that if he sinned, he was to confess to God, and if against a brother, he was to confess to that brother his fault; that there is no Head of the Church but Jesus Christ, and that the pope is only a constituted authority, like any other official in Church or state. This was enough. The minutes of the examination were sent to the Council of Prefecture, who, by a stretch of authority exceeding the law, at once condemned the accused to imprisonment. Heavily ironed, this victim of pure popery was conveyed to the penitentiary of Imbrogiana, where once the dukes of Tuscany enjoyed the pleasures of retirement from the cares of state, and where now the groans of Protestants no doubt equally minister to ducal satisfaction.—*London Christian Times.*

The Pope in Politics.

A new addition of the celebrated letters of Kirwan to † John Hughes is about to be issued by the Harpers. From the introduction never before published we take the following extract, bearing on a present controversy. After proving the claims of the Pope to temporal supremacy, he says:—

Here, then, is the claim to temporal power asserted by popes and councils. Other authorities to the same point might be given, were it necessary. Those desirous of consulting them will find them in "Barrow's Treatise on the Pope's Supremacy," and in other standard works on the subject.

Equally clear are the teachings of Romish doctors, theologians, and annalists on the same subject. They maintain that all the power of Christ, who was King of kings and Lord of lords, and to whom all power in heaven and earth belongs, was delegated to the Pope, his vicegerent. One says, "the power of the Pope is infinite, because great is the Lord and great is his power, and of his greatness there is no end!" "The Pope" says Thomas Aquinas, "is the top of both powers; so that when any one is excommunicated for apostacy, his subjects are, *eo ipso facto*, freed from his dominion, and from their oath of allegiance." And Baronius says, "There can be no doubt of it but that the principality is subject to the sacerdotal."

Foremost in the assertion and maintance of the temporal power of the Pope have been the Jesuits. During the reign of Elizabeth, William Allan, a leading Jesuit, taught that "it was the duty of a nation to refuse allegiance to a sovereign who had fallen off from the Catholic Church;" and Parsons, another disciple of Loyola, taught that "it is a fundamental condition of a sovereign's whole authority that he should cherish and protect the Roman Catholic faith. It would be blindness to regard him as capable of reigning should he fail to fulfil that condition; much rather would his subjects be bound in such a case, to expel him from the throne."

Nor were these claims asserted by the popes nor defended by learned doctors, as mere theories. For centuries together the popes of Rome reigned over Europe as its spiritual and temporal lords. They distributed titles, revenues, territories, as if all belonged to them. They were umpires in all disputes, and final judges in all quarrels. They made emperors, gave crowns to their favorites, dethroned their enemies, reduced nations to vassalage, made wars, raised crusades.—History furnishes us with a list of sixty-four emperors and kings deposed by the popes, among whom that of King John of England stands conspicuous. Acknowledging the Pope's spiritual power, but denying his temporal, the enraged Innocent III. thundered forth his excommunication, and laid his kingdom under interdict. The priests shut up the churches, muffled the bells, and in every possible way worked upon the superstitious fears of an ignorant people. The land seemed clothed in sackcloth. Deserted on every hand, John yielded an ignominious submission. He gave up his crown and sceptre, the emblems of royalty, into