

confession" to our entire and grateful satisfaction, and they are commended, by our prayers and blessings, for the work to which we believe that God has called them.

For the mercies which we have enjoyed, during the sittings of the Conference, and the religious services connected with them, we would fervently express our thanksgiving to God. He has indeed been in the midst of us, and has delightfully united our hearts together in unanimity and peace. The day which we had set apart for the celebration of the Wesleyan Centenary was eminently crowned with good. We felt that the God of our fathers was still with us,—that he had not left nor forsaken us. It is our confident hope that other days of celebration, which are to be held throughout the Connexion, will abundantly share in the same diffusive benefit, and that they will prove, in no ordinary degree, "seasons of refreshing from the presence of the Lord." We go forth to the labours appointed to us, at the commencement of another century in our history, with an humble determination to devote ourselves more zealously than ever to God and to our proper work. May we "obtain mercy of the Lord to be faithful!"

And now, brethren, we bid you farewell in the Lord. "Whereunto ye have already attained,—walk by the same rule, and mind the same thing." Turn a deaf ear to the insinuations of all unscriptural principles, how plausible and seductive soever such insinuations may be; and "meddle not with them that are given to change." Be ready at all times for every good word and work; and "walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." "Build up yourselves on your most holy faith; pray in the Holy Ghost; and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." And may "the Lord deliver you from every evil work, and preserve you unto his heavenly kingdom; to whom be glory for ever and ever. Amen."

Signed, by order of the Conference,
THEOPHILUS LESSEY, President,
ROBERT NEWTON, Secretary.

Liverpool, August 16, 1889.

Miscellaneous.

From the Christian Advocate and Journal.

THOUGHTS ON DRESS.

Dear Brethren,—You may be very much surprised to hear that the piece of Mr. Wesley's Works, entitled "Thoughts on Dress," is contained in less than twenty-two lines, and is judged to be altogether unsuitable to the purpose for which the General Conference appointed it to be read. The words of the Discipline are, "Let every one who has charge of a circuit or station, read Mr. Wesley's *Thoughts on Dress*, at least once a-year in every society." See Discipline, pp. 87 and 88.

Mr. Wesley's *Thoughts on Dress* may be seen in vol. vi., p. 553, where it will be found that those thoughts originated in 1789, about three years previous to his death, and could not be the same thoughts to which his large minutes refer, and from which it is presumed the General Conference copied the title.

For the large minutes, see vol. v., p. 217, where the words are to the question, "Should we insist on the band rules, particularly with regard to dress?" Answer. By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no band tickets to any till they have left off superfluous ornaments. In order to this (1.) Let every assistant read the '*Thoughts upon Dress*' at least once a-year in every large Society." Vol. v., p. 217.

You will readily believe that some other piece of his writing was intended than that which is known at this day by that title in his standard works. Hear him farther:—

"I published that advice above thirty years ago; I have repeated it a thousand times since. I have advised you not to be conformed to the world herein: to lay aside all needless ornaments; to avoid all expense; to be patterns of plainness to all that are round about you. Have you taken this advice? Have you all, men and women, old and young, rich and poor, laid aside all those needless ornaments which I particularly objected to? Are you all exemplarily plain in your apparel? As plain as Quakers, so called, or Moravians? If not, if ye are still dressed like the generality of people of your own rank and fortune, you declare hereby, to all the world, that you will not obey them that are over you in the Lord." See Sermon cii., vol. ii., p. 329.

No reasonable doubt can be entertained that it was his "*Advice to the people called Methodists with regard to dress*," which was intended to be read in all the large societies." No doubt the General Conference intended the same. But, if so, the attention of the General Conference should be called to the subject, that this important direction may be corrected. For why should so palpable an inconsistency be continued in the discipline?

Please to let this, or something more appropriate, appear in the Christian Advocate and Journal, that the attention of our fathers in the church may be called to the subject.

JOHN LAWSON.

[In relation to the above remarks our readers can consult the Discipline themselves and compare what it says with Mr. Wesley's Works therein referred to. Meanwhile we think it profitable to publish Mr. Wesley's Advice on the subject of Dress, that if any of our readers have not seen it, they may have an opportunity so to do. And if preachers in charge will take it into a society meeting, and read it, and take that opportunity to obtain subscriptions for the Advocate and Journal, so much the better.]—Edu. C. ADV. AND JOUR.

ADVICE TO THE PEOPLE CALLED METHODISTS, WITH REGARD TO DRESS.

1. I am not fond of saying the same thing over and over; especially when I have so many things to say, that the day of life (which with me is far spent) is not likely to suffice for them. But, in some cases, it is needful for you that I should; and then it is not grievous to me. And it may be best to speak freely and fully at once, that there may be the less need of speaking on this head hereafter.

2. When we look into the Bible with any attention, and then look round into the world, to see who believes, and who lives according to this book; we may easily discern that the system of practice, as well as the system of truth, there delivered, is torn in pieces, and scattered abroad like the members of Absyrtus. Every denomination of Christians retains some part either of Christian truth or practice; these hold fast one part, and those another, as their fathers did afore them. What is the duty, meantime, of those who desire to follow the whole word of God? Undoubtedly to "gather" up all these "fragments," that, if possible, "nothing be lost;" with all diligence to follow all those we see about us, so far as they follow the Bible; and to join together in one scheme of truth and practice what almost all the world put asunder.

3. Many years ago I observed several parts of Christian practice among the people called Quakers! Two things I particularly remarked among them,—plainness of speech, and plainness of dress. I willingly adopted both, with some restrictions, and particularly plainness of dress; the same I recommended to