New Orleans Republican.

OFFICIAL JOURNAL OF THE UNITED STATES.

OFFICIAL JOURNAL OF THE CITY OF NEW ORLEANS

OFFICIAL ORGAN OF THE REPUBLICAN PARTY.

ANDY JOHNSON.

Hoo is that man hoo used tu bee
A tailer down in Tennessee
An sighed for popularitee?
Andy Johnson.

Hoo was it struggled long tu rize,
And fill with SELF the nashen's ize
And mingle with the grate and wize?
Andy Johnson.

Hoo was it, when Rebellion roze,
And stalkt abrod with awl its woze,
Took sides agenst the Union's foze?
Andy Johnson.

Hoo thot that such a koarse wood send
His name tu earth's remotest end,
Az freedom's most devoted frend?
Andy Johnson.

Hoo was it got, by means unfare,
Into the Presidenshal chare,
And shode a traitor's hand while thare?
Andy Johnson.

Hoo wuz it tried a while to sho,
That he was Moses, so-an-so,
But proved hisself a Pha-ra-oh?
Andy Johnson.

Hoo wuz it that, with rebel ade,
The Union Party haz betrade,
And cast Jeff Davis in the shade?
Andy Johnson.

Hoo wuz it that, as President,
Of these United States wuz bent,
To sho HE WUZ THE GOVERNMENT?
Andy Johnson.

Hoo likes old Bourbon—(jist the smell?)
Hoo actions awl so clearly tell,
He'd like to be a king so well?
Andy Johnson.

Hoo tried the Hero Grant to spoil,
An catch brave Stanton in his coil,
An Reconstrucshon plans tu foil?
Andy Johnson.

Hoo finds that, when quite to late,
The PEOPLE think him NOT SO GRATE,
That he shood miss a traitor's fate?
Andy Johnson.

Hooze name will travel down through time
Threw every nation, every clime,
All dark with infamee and crime?
Andy Johnson.

Loyaltown, Aprile, 18 hundred an 68.

THE EPISCOPAL ADDRESS.

Delivered May 5, 1868.

To the General Conference of the Methodist Episcopal Church:

REVEREND AND DEAR BRETHREN—Grace be unto you from God the Father and from the Lord Jesus Christ.

Assembled in General Conference as the chosen Representatives of the Methodist Episcopal Church, we extend to you our fraternal and most cordial salutations. We also invoke for you and upon you the blessing of the great Head of the Church, humbly beseeching him that in his fatherly goodness your lives and your health may be mercifully preserved during the period of your deliberations, and that your families and pastoral charges may, in your absence, be watchfully guarded by his gracious Providence. Intrusted with the highest interests of the Church, invested with powers involving vast responsibilities and exercising an influence which must affect even the most distant fields of labor, we earnestly pray that the Divine presence may constantly be in your midst, and that you may be endued with that wisdom which alone can preserve from error, and direct to conclusions which God will approve.

Never in the history of the Church has a general conference convened under circumstances more favorable than those which attend this fifteenth quadrennial session of your venerable body. The place of its assembling, farther West than at any previous period, this city, so recent in date, of such wonderful growth, located on the shore of a beautiful inland lake, yet reaching its arms of commerce to distant parts of the globe, seems in harmony with uor branch of the Church to which God has given such rapidly extending boundaries. Already its annual conferences reach from the Atlantic to the Pacific, spreading alike over the immense prairies and the towering mountains. It has not only kept pace with the advancing columns of population on this continent, but, claiming the world for its parish, it has organized its conferences in Africa, Europe, and Asia.

The time has peculiar interest as making an era in our history. The first century of American Methodism has just closed. Before us pass in review its small beginnings, severe oppositions, hard contested fields, its moral heroes, its fearless utterances, songs of joy and shouts of triumph. As in the presence of such "a cloud of witnesses," we meet in the first general conference of our second centenary. What may lie in the future no human eye can see, but we look forward in hopefulness and faith. The same grand and glorious doctrines of a free and full salvation which our fathers proclaimed still resound from all our pulpits. To fallen and sinful humanity is offered a Divine Redeemer, whom, despite of all cavillings of infidelity and "the oppositions of science falsely so called," we rejoice to hail as "very God" and "very man;" the Lord of Hosts, the King of Glory. We have the same usages and the same instrumentalities. The class meeting and the love feast, the itinerant system and the general superintendency are elements of power with us as with our fathers.

In our national condition a vast change has occurred since our last assembling. Then a fearful war was devastating a large portion of our land. More than a million of men were under arms and in frequent conflict. Peaceful avocations were interrupted, many a home was vacant, and many a heart was sad. Dark clouds threw their shadows over the future, and the nation's life seemed in peril. Now we meet rejoicing in the salvation which God has wrought. The voice of war has been hushed and its tumult has passed away. The unity of our nation has been secured. Human slavery, that great crime against humanity and God, has perished in the struggle which itself commenced, and freedom, peace, and prosperity are beginning their triumphant reign in every part of our land. Doors long closed against our ministers and our services are now thrown open, and the down-trodden and oppressed are joyfully welcoming the missionary and the teacher.

The world is feeling the impulse of great ideas. Not only are the thoughts of freedom wafted from our shores stirring the hearts of the masses in Europe, but slumbering Asia with the weight of stagnant centuries upon her seems partly aroused, and the old Celestial Empire, which scorned to learn from Europe, is to-day bowing to receive lessons from America. Not our thoughts of government alone move the world. China knows America chiefly through her missionaries. It is the spirit of our free voluntary churches that gives inspiration to our citizens who represent us abroad. The same spirit is to-day shaking the established Church in Ireland and in England; and when the connection of Church and State shall be severed in every land, when boasting ritualism, and arrogant exclusiveness shall perish, the historian will turn to our shores to note the commencement of the movement, and will find that not least among the causes has been the wonderful progress which Methodism has made.

Since the adjournment of the last General Conference, Rev. L. L. Hamline, D. D., formerly an honored member of our board, has departed this life. Bishop Hamline was a man of genius, of culture, of varied learning, and of eminent piety. He possessed both a logical mind and a vivid imagination. He was a beautiful and forcible writer, and a natural and effective orator. During his ministry he spent seven years in the pastoral work, was for four years editor of the *Ladies' Repository*, and for eight years a general superintendent or Bishop. At the close of his second quadrennial term of service he found his health wholly inadequate for the arduous duties of that office, and he presented to the General Conference his resignation. From that time until the period of his death he was a superannuated member of the Ohio Conference. In death he was more than conquerer.

We are also reminded that some beloved brethren who took part in our deliberations in the last session of the General Conference have been called from labor to reward. Charles B. Tippet, Isaac Own. Samuel Y. Monroe, and Henry M. Blake will be remembered as among our most devout and honored laborers, men who endured toil, who stood in the van of our advancing hosts, and whose memory will be "as ointment poured forth."

As members of the Episcopal Board we desire in this public manner to return thanks to Almighty God that, notwithstanding our labors have been abundant, and our travels have led part of our number almost around the globe, yet our lives have been spared, and no severe accident has happened to any of us. We have been permitted to attend all the sessions of the annual conferences, with but three exceptions, when there were providential hindrances, and to perform all the duties devolving upon us in the order of the Church. We regret to say that the health of our collegue Bishop Baker has been materially impaired. While on his way to the Colorado and Pacific Conferences in 1866 he was attacked with a disease which seriously affected his vocal organs and which was followed by general debility. Though somewhat improved in health he has been but partially able to resume his labors.

Having been appointed by the last General Conference as a delegate to the Wesleyan Conference of Great Britain, Bishop Janes, in 1865, attended the sessions of the British and Irish Conferences, and conveyed to them your salutations. He was most cordially received by those churches which he visited in your name. He will make his official report when desired by the General Conference. Rev. Dr. Bowman, who had been appointed to accompany him, was, we are sorry to say, detained by domestic affliction.

Bishop Janes also presided in the Mission Conferences of Germany and Switzerland, and visited generally the missions in Germany, Switzerland, and Scandinavia.

In 1864 and 1865 Bishop Thompson made an extended tour to India and China, visiting and superintending our missions in those distant lands. Under the authority given by the General Conference he organized the missions in India into an Annual Conference, December 8, 1864. His visit, we believe, was made a blessing to the missionary work, and an increased impetus has been given to our labors in those lands. On his return Bishop Thompson also visited our Bulgarian mission in Constantinople.

In 1867 Bishop Kingsley visited our mission stations in Germany, Switzerland, and Scandinavia, and also held the Mission Conference of Germany and Switzerland.

Arrangements were being made for one of the bishops to visit South America, but learning from the superintendent of the mission that it would would be premature, the contemplated visit was deferred.

In accordance with the action of the last General Conference, a number of annual conferences have been organized. Among these are four German Conferences, the Central, Northwestern, Southwestern, and Eastern. These are in successful operation, much to the satisfaction of our German brethren.

In that part of our Southern territory heretofore not included in annual conferences, the following conferences were organized under the specific authority given to the bishops, viz: Holston, June 5, 1865; Mississippi, December 25, 1865; Tennessee, October 3, 1866; South Carolina, April 2, 1866; Texas, January 3, 1867; Virginia and North Carolina, January 3, 1867; Georgia, October 10, 1867; and Alabama, October 17, 1867.

In these conferences 373 traveling preachers were appointed at the recent sessions, besides a large number of local preachers who travel under the presiding elders, and the membership was reported at 90,071. From information recently received, we have no doubt large accessions have since been made. In addition to the above, our work has been greatly enlarged in the States of Kentucky, Missouri, and Arkansas, there having been during the four years an increase of 27,225 members and 177 traveling preachers. If we add these returns to the Conferences above named there is exhibited a total gain of 550 traveling preachers and 117,326 members. These Conferences earnestly desiring to make known to your body their condition and necessities elected representatives under the form and directions for electing delegates. They will be present, and will ask admission as members of your body. This question rests wholly with you, and yet we deem it proper to say that if in your wisdom any mode for their legal admission can be found, such action would greatly advance the interests of the churches in the localities represented.

Near the close of the last General Conference authority was given to the Bishops "to organize among our colored ministers for the benefit of our colored members and population" one or more Mission Conferences and to define their boundaries. Subsequently on the same day the General Conference defined the Delaware and Washington Conferences by names and boundaries. The rule of discipline requiring a probation of ten years was so far suspended as to allow the Bishops to organize into annual Conferences such colored local elders as had traveled two or more years under Presiding Elders, and were properly recommended. Under this authority, the Delaware Conference was organized July 28, 1864, and the Washington Conference, October 27, 1864. They now contain 101 ministers, and 26,487 members and probationers. This action of these Conferences was hailed, by our colored ministers and membership, with great joy, and has, we believe, been productive of much good. The ministers are becoming familiar with the mode of conducting business, and many of them are rapidly improving. At their recent sessions, they elected representatives to this body, according to the forms of the Discipline for electing delegates. Whether these representatives should be admitted, you alone have authority to decide. In our judgment, the success of this work demands all the encouragement which the General Conference can properly give.

Not only has the Church been greatly extended by the organization of Annual Conferences, but with devout thankfulness we record that the Divine blessing has been given in large measure to our pastoral work. The number of members and probationers has increased from 923,394 in 1863 to 1,146,081 in 1867, being an addition of 222,687, or the largest increase which has occurred, with a single exception, in any quadrennium in the history of the Church. Part of this has arisen, as before stated, from the progress of the work Southward, where a large number of these who had not been able to secure our services previously gladly welcomed our arrival among them; yet by far the largest part of the increase has been by conversions.

The material interests show an addition equally remarkable. The number of church edifices has increased from 9430 to 11,121—being an addition of 1691, or an increase of about eighteen per cent in four years. The value of churches in 1863 was $20,-830,554, and in 1867 it had swelled to $35,885,439—showing an increase of $15,054,885, or more than seventy per cent in four years.

In the same period the increase in the number of parsonages was 717, and the increase in value was $2,-571,145—making a total increase in the estimated value of Church property in four years of $17,626,000. By turning to the minutes of 1857 it will be seen that the total value of Church property was then $17,908,-184—thus showing that in the last four years the addition to our Church property was nearly equal to its value for the first ninety years of our history.

Part of this increase may have been caused by the general rise in estimated prices, and part by the erection of new churches; but the greatest proportion probably by substituting for primitive edifices those of more commodious size and of costlier structure.

The last General Conference were pleased to direct the bishops to appoint a committee of preachers and laymen who should designate "to what objects and in what proportion the money raised as Centenary Connectional Funds should be appropriated." This committee met at Cleveland, Ohio, February 22, 1865, and its action has already been placed before the General Conference. It was found practically, however, that our people generally preferred local objects to connectional ones. Hence, while some noble donations were made to the Mission House, to the general educational fund, and to the Irish and German funds, the larger part of the contributions were given to colleges and seminaries, and for the erection and improvement of church edifices and parsonages. The religious services were attended with more than ordinary interest, and in many places there were signal manifestations of Divine mercy. The aggregate amount of the contributions for general and local objects is reported by the Central Centenary Committee at $8,397,-662. That portion which is for the general educational fund and for the children's fund is under the direction of the General Conference, and will require appropriate action.

We are happy to say that the educational interests of the Church have been greatly prospered during the last four years. Many of our institutions, which were deeply embarrassed, have been relieved from debt. The endowment of others has been increased, and the general interest in the cause of education has been strengthened and extended throughout the Church.

Our theological schools are reported to be in a prosperous condition. The oldest of them, removed from Concord, is now known as the Boston Theological Seminary. It has been but partially organized in its new abode, but liberal friends are rallying around it, and it promises to take a high rank among similar institutions. The Garrett Biblical Institute has erected a beautiful memorial hall known as the Heck Hall, thus honoring the name of the Christian lady who was first to urge the establishment of Methodistic public worship on our shores. The chair made vacant by the death of Dr. Dempster has been filled by the trustees, on the nominations of the bishops by the election of Miner Raymond, D. D. In all its arrangements this institution is in a state of great prosperity. To these has been added by the munificent liberality of Daniel Drew, Esq., of New York, a third institution known as the Drew Theological Seminary, and located on a beautiful tract of land at Madison, New Jersey. A liberal charter has just been obtained from the Legislature of that State, placing the Seminary fully under the control of the General Conference. We invite your attention to a careful consideration of the question whether the guardianship of these institutions, having, as they do, for their object the education of the ministry, is sufficiently assured to the Church.

There is, we think, less tendency to the multiplication of collegiate institutions than during the former periods of our Church history, and there is a growing disposition to more thoroughly endow and sustain those which have been founded. Several new seminaries have been established in different parts of our work, and generally, we think, under favorable auspices. We trust, however, that they will not be multiplied beyond the absolute necessities of the localities; or beyond the means and disposition of the Church to sustain them. In the liberal patronage of our colleges and seminaries we recognize the strong purpose of the Church to provide for the education of its youth. It is our imperative duty to watch over and to train those committed to our care, that they may grow up attached to the doctrines and to the usages of Methodism.

The publishing interests of the Church, we are glad to say, are in a prosperous condition. The reports of the book agents, both at New York and Cincinnati, show a very large increase in the amount of sales during the last four years. For specific details we refer you to the reports of the agents, which have already been presented. With improved facilities and with an increasing demand for our publications, we anticipate that the future will show a much greater enlargement.

The periodical press continues to be an element of great power. Its issues are prized, and the information diffused tends to foster an enlightened piety. We hope the day is not far distant when in every family our Church papers will be found.

Our Sunday schools show an increase in the number of children, amounting to 241,819, being some 18,000 more than the addition to our membership. The conversions reported also exhibit a large advance. New publications have been issued from the press, local libraries have been enlarged, and an increased interest has been awakened in the modes of instruction. The formation of Sunday school teachers' institutes has added to this interest, and has been of great service to the cause. How far additional encouragement should be given to this department of labor is worthy of your careful consideration.

The tract report shows an increase both in collections and disbursements. A number of new tracts have also been added to the list. While much has been done, we think it worthy of your consideration whether there is sent a systematic agency for the distribution of tracts as the interests of this department require.

The receipts of the treasurer of the Missionary Society show an unparalleled increase during the past quadrennium. Notwithstanding the centenary contributions called forth in another direction the liberality of our people, notwithstanding heavy drafts were made in the earlier part of it for the Christian and Sanitary commissions, and in the latter part for the Church Extension and Freedman's Aid Society, yet so deep and abiding is the interest in the cause of missions that the contributions have more than doubled. The largest receipts of any previous quadrennium was from 1860 to 1864, amounting to $1,153,041. Those from 184 to 1868 are $2,457,-548, an increase of $1,304,507. Yet so many fields have been opened, and so urgent have been the calls that the treasury is now in debt.

Our foreign missions are generally in a satisfactory condition. In the oldest of these, the mission in Liberia, the progress has been slow, yet it is thought there has been more of an aggressive spirit manifested than during any previous period. The future also seems more hopeful. As the condition of the colored population in this country is improved, the emigration to Africa will be of more intelligent and enterprising men. The demands of commerce, the call for skillful mechanics and artisans to develop the resources of that country, and for teachers to educate the youth must bear to their shores those who will impart a spirit of increased enterprise.

In conformity with the provision made by the last General Conference, the Liberia Annual Conference, with the concurrence and approbation of the missionary secretaries, and the bishop having charge of the work, elected Rev. J. W. Roberts as missionary bishop for Liberia. He visited this country and was ordained and set apart for that work by Bishops Janes and Scott, at New York, in June, 1866.

Our mission in China is progressing steadily. Not content with occupying the province of Tookien, our missionaries have entered that of Kiangsio, and have planted a mission in its capital, Kinkiang, heretofore unoccupied by any Christian missionary.

The extent of the empire, the advance of European civilization along its coast and up its highways, the revolution of ideas and institutions which is constantly and rapidly going forward, and the protection secured both to missionaries and their converts by treaty stipulations mark China as the grandest field for Christian missions which the earth affords. We may add that the increasing commerce and facilities of communication between our Pacific coast and the opposite shore increases our responsibility. We suggest that provision be made for this organization of an annual conference in our China field during the next quadrennium.

Our India mission field, we have every reason to believe, has been cultivated by faithful laborers, with fruits worthy of their diligence and devotion. In the protection afforded by the government, the patronage of the English population, and the accessibility of the native mind, our expectations have been realized. The value of our foundations, the number of our stations, the vast population which we have undertaken to evangelize, together with the certainty of steady and the hope of rapid progress, though matters of congratulation, should impress us with a sense of our responsibility and the necessity of an enlarged beneficence. While the difficulties to be overcome in winning the natives to Christ should inspire us with patience in waiting for results.

In Bulgaria, though but little fruit has yet been apparent, much faithful labor has been expended. Rev. Mr. Flockem has worked admirably in his field upon the Danube, while more recently Dr. Long, the superintendent of the mission, who had been engaged in co-operation with others in the translation and publication of the Holy Scriptures in the Bulgarian language, has entered upon our mission work at Constantinople. We hope a foundation is being laid for an extensive work in the future.

In Germany our missions organized some ten years since into an annual Conference have steadily been gaining in every element of strength. The Tract House in Bremen has issued tracts and papers both in explanation and defense of our plans, but chiefly to promote experimental piety. The Theological Institute, formerly at Bremen, and over which Rev. J. F. Hurst, D. D., presided, has been removed to Frankfort-on-the-Main, a generous donation of $25,000 having been made by J. T. Martin, Esq., of Brooklyn, for the erection of an edifice in that city.

Our missions in Scandinavia, like those in Germany and Switzerland, have resulted from the desire of persons converted in America to proclaim the Gospel in their fatherland. The work is more promising at present than at any former period in its history, and new fields of labor are already white unto the harvest.

In our South American missions there has been considerable enlargement. New doors have been opened, and calls for missionary labor are abundant. We have already stated the reasons why an Episcopal visit has not been made to that mission. A visit, however, is contemplated whenever arrangements can be made for the ordination of such licentiates in the employ of the mission as may be found by virtue of their talents and services entitled to orders, and when the other interests of the mission shall make it desirable.

In 1866 the Bishops recommended the establishment of a mission for the benefit of the Spanish-speaking population in our Southwestern territories and in Mexico. The General Mission Committee made an appropriation for its commencement, and a missionary was selected and was prepared to enter upon his work. But owing to the financial embarrassments of the missionary treasury, resulting from the failure of the receipts to equal the appropriations, the Missionary Board considered it unwise to commence it at present.

Provisions were made at the last General Conference for the organization of the Church Extension Society, and in the following winter a charter was obtained from the Pennsylvania Legislature. Rev. Samuel Y. Monroe, D. D., was appointed by the Bishop as the corresponding secretary. He entered upon his work feeling its importance, especially in view of the enlargement of our Church territory, and liberal plans and arrangements were devised. The work was laid out, possibly, upon too large a scale, and in attempting to carry out these plans his health became impaired, and his sudden and mournful death interrupted and greatly embarrassed the operations of the society. More recently Rev. A. J. Kynett, D. D., of the Upper Iowa Conference, was appointed to succeed him, and he entered vigorously upon his allotted work. The society, although not accomplishing all that its friends hoped for or desired, has been the instrument of great good. It is now upon a safe foundation, with the prospect that its means of usefulness will be greatly enlarged. Some changes may be needed in its constitution to fit it more fully for the work contemplated.

The overthrow of slavery has made accessible for purposes of education and Christian nurture the colored population of the South. Commissions having this end in view were speedily organized, and our Church heartily cooperated in the work. But when the leading denominations withdrawing from the undenominational commissions established societies of their own, and especially when the establishment of schools in connection with our missions became necessary, a Freedmen's Aid Society was organized in connection with our own Church. It has now been in operation about a year and a half. During the first year fifty-two teachers were employed, and about 5000 scholars were gathered into the schools. At the present time the society has seventy-two teachers with about 7000 scholars. The education of the freedmen is a question so important to themselves, and so vital to the future of the Church as well as of the country, that it demands as it no doubt will receive your earnest consideration.

On the twenty-seventh of May, 1864, the General Conference adopted the following resolution, viz:

Resolved, That the Board of Bishops be requested to consider and report to the General Conference of 1868 what changes should in their judgment be made in the boundaries of the annual Conferences to promote the highest welfare of the Church.

The Bishops are deeply impressed with the importance of the subject thus referred to them, and have given to it that careful consideration which it demands. Heretofore, in fixing the boundaries of Annual Conferences, too little regard has been paid to the civil divisions of the country. Nor is this surprising, since in those instances in which the ecclesiastical organization preceded the civil it necessarily defined its limits by mountains, streams, or other topographical landmarks. This primitive mode of designation was naturally retained after its necessity ceased. In the formation of new Conferences from old ones the usual practice has been to divide by an arbitrary line without much regard to State or county lines. Hence it has happened that in the formation of Conferences, towns and cities have been divided, and yet one of the largest States in the Union has no Conference wholly within its boundaries, while, on the other hand, some Conferences embrace parts of two, three, and even four States within their limits.

In view of the influence of local legislation upon the corporate wealth of the Church, the benefit of ascertaining from year to year our ecclesiastical statistics within the several States, and the advantages of city, country, and State organizations in carrying on the various benevolent operations and other collateral interests of the Church, such as the distribution of the Word of God, the promotion of the cause of temperance, and the erection of institutions for higher education, it is our deliberate judgment the General Conference might promote "the highest welfare of the Church" by readjusting Conference lines.

We know that there are serious, though we think not insurmountable, obstacles in the way. One of these is legal, growing out of corporate interests secured to certain Conferences by name. It is presumable, however, that in nearly all such cases, if not quite, in the readjustment, all pecuniary damage might be avoided through that love of equity and spirit of kindness which characterize all truly Christian bodies, and that enlightened legislation, which would never refuse its aid, when necessary, to a just and satisfactory settlement.

Another difficulty which has been regarded as formidable by some is even less serious. We refer to those strong personal attachments which years and decades of common toil and suffering, and pleasant business relations, and delightful social and religious communion have contributed to mature. Probably in most cases the separation of chief friends could be avoided, and even should this be found impracticable, it can not be doubted that men of God would cheerfully sacrifice personal feeling upon the altar of religious duty. Nor would such sacrifice be without compensations, not the least of which would be the acquisition of new fields of labor without the disadvantages of transfer.

There may be more serious difficulties in certain cases, nor would we urge a conformity to State lines where it is found impracticable without the loss of important interests, though we think such cases will rarely be found.

Should the General Conference be in harmony with us on this subject, we shall be prepared to give suggestions and furnish data to aid in the proposed readjustment.

In arranging for our centenary services the General Conference was pleased to express a desire that all branches of Methodism might unite in those services. In this spirit of fraternal union the bishops heartily sympathized, and in 1865 some resolutions were adopted expressive of our views and of our desire to see Methodistic families more intimately associated. As the General Conference had extended to the Methodist Episcopal Church in Canada, and to the Methodist Episcopal Church South, with some conditions, the rule previously existing as to the British Wesleyans, we deemed it proper to say to the annual conferences that on the question of receiving ministers from other branches of the Methodist family we should not object to the Conference acting, if they desired, so to do on the same rule. We submit this action to your body, and ask that if it be approved such change shall be made in the Discipline as shall remove all ambiguity.

The subject of Lay Representation will come before your body both by resolution of Annual Conferences and by petitions and remonstrances from the membership. It will doubtless receive your careful consideration.

We respectfully ask your attention to the inequalities connected with the supernumerary relation. In some cases ministers who desire to engage in secular employments or agencies, or to travel abroad, seek for and receive a supernumerary relation without an appointment. In a few instances the relation has been sought for the purpose of serving churches connected with other denominations, thus retaining a claim for an appointment and possibly for support should there be failure elsewhere. What legislation is necessary to guard against these evils and to define more clearly the amenability of those who reside beyond the limits of their Conferences is for your decision.

Confiding fully in your wisdom and in your devotion to all the interests of the Church, we submit to your careful review our administration during the last four years.

We have received and are prepared to lay before your body an address to the General Conference from the British and the Irish Wesleyan Conference. You will also be favored during the progress of your deliberations, with the presence of honored brethren who will come as delegates from the British Wesleyan Conference, and from our sister Conferences in Canada. They will be cordially welcomed as brethren beloved, and we hope to be profited by their presence and ministrations as on other occasions we have been by their colleagues who have borne to us the salutations of their churches.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

T. A. MORRIS,
E. S. JANES,
L. SCOTT,
M. SIMPSON,
E. R. AMES,
D. W. CLARK,
E. THOMPSON,
C. KINGSLEY.

A gentleman in Grafton, Vermont, at the point of death, conveyed his property by deed to his son, also in failing health. The son died the next day, when the property reverted to the original holder. The father then died in a few hours, involving a third change of ownership in twenty-four hours.

HEEDLESSNESS.

BY TOM HOOD.

Alas! I have walked through life
Too heedless where I trod;
Nay, helping to trample my fellow-w
And fill the burial sod;
Forgetting that even the sparrow fa
Not unmarked of God.

The wounds I might have healed!
The human sorrow and smart!
And yet it never was in my soul
To play so ill a part;
But evil is wrought by want of tho
As well as want of heart.

The Early Life of Senator Wils

A correspondent of the Boston J writes from Farmington, New Hamp

"Your article upon Henry Wilson's slavery record suggested to me the th of sending to you the following copy bill signed by him, which I found las among some loose papers in the old chest. The original I have in my p sion. It was evidently written by the selectmen:

"1833. Town of Farmington to Wilson, Dr.

To 3½ days' labor done on the road per day, $1 83.

"November 30,

"Received payment of the selectm said town in full for the above accou

"HENRY WILS

"On the back of the bill some show that his tax (probably his pol was one dollar and twenty-five cents that he received the balance of fifty cents in money.

"As Mrs. Stowe says, 'Mr. Wilson life on the working man's side,' for bound out at ten to live with a farm twenty-one. He was to have the pri of attending the district school three each winter, and on attaining his ma two suits of clothes and one hundred in money. That event occurred in M just before our annual town meeting, well remember seeing him there in h dom suit of stout brown cloth, and ceiving several votes for selectman. stead of his hundred dollars he rece yoke of oxen, which, if I remember he sold for ninety-four dollars. With money he went to Strafford, probably terms (as board was then only about lar a week) and worked out his tax o return home at the close of the fall. He then went to Natick, and learn make shoes, earned more money, with he returned to New Hampshire, and w Wolfboro' Academy, perhaps two term am not certain whether two or more.

"These, I believe, were all his school vantages. But he had that natural for knowledge and persistency of app tion with which any boy in this co can educate himself, and without whi free run of all the schools will not him a practically educated man. It i that while he worked on shoes at Natick once wagered with shopmates that he c make forty pairs of shoes before he sl but went to sleep over the thirty-ninth p While serving his time with the farmer spent all his leisure moments in readi principally historical works, some of wh were kindly lent him by a sister of the Levi Woodbury, then living here, and s he took from the Rochester town libr It is said he would walk to Roche seven miles and back, of an afternoon, then sit up half the night reading his d earned book by the light of pitch k blazing in the open fire. When a eighteen years old, I think, he indu few of the boys to join him in form debating club. It was a short-lived as most of us were too young or too p read to make it very interesting. Af went to Natick he joined a debating c sixteen, I believe, every one of whom obtained an honorable position in With this he remained connected s years, and to it doubtless owes very m of the clearness and directness for w his speeches are noted."

The Veiled Vocalist—A London Str Romance.

[From Once a Week.]

Some years ago a mysterious paragr went the round of the press to the eff that a young and beautiful woman m her appearance every night at ten o'clo in one of the West End squares, and afte superb vocal display she disappeared, one knew where or how, exactly as clock struck eleven. The *Sunday* professed to give special and exclusive ticulars of the anonymous nightingale she was termed, and even went so far hint broadly that she was a cele vocalist married to a penniless lord took this novel mode of enlarging an i cient income. Of course this piece of f history proved to be all invention. I the good fortune to hear her on one o sion in Buckley square. Seeing a l crowd waiting in an expectant attitude where a fashionable hotel is located, I quired the cause, and was told that mysterious vocalist, the nightingale, w about to show herself.

As the clock struck ten, a lady dressed deep mourning, having the upper part her face concealed by a thick black v glided forward and took her place in centre of a space purposely kept clean her. I decided, from noticing the be ful formation of the mouth and chin, the finely rounded, fair throat, that must be both young and more than monly attractive. She was accomp by a little boy, also in deep morning, carried an open reticule. Without delay nightingale commenced a ballad, and with such surpassing taste and feeling hold the miscellaneous crowd in mute rapt attention. The song was followe several favorite scenes from popular op all exhibiting the talent and culture accomplished artist. A collection made; a few gave coppers—all who afford it gave silver. The little boy se his bag to the hotel, the balcony of w was crowded with visitors, and wa turned apparently heavy with precious The sum total must have been consider and this, I was informed, was the usual ward of the hour's work. When cl struck, the unknown stopped her made a slight courtesy, and threaded way quickly through the crowd.

Her real history, I afterward learned, a pitiful one. She was the daughter celebrated teacher of music, and had educated for the stage; she married ag the wishes of her parents a clerk in office, who being detected in the the pardonable sin of uttering a forged was tried, convicted, and hanged. three little helpless infants, and no mea earning a sufficient income, the bere wife adopted the plan of making her voice and scientific attainments furnis means of subsistence. The close of story is more hopeful. Her beauty, m tune, and accomplishments attracted attention of a clergyman in one of the ern countries. He married her, and disappeared forever from public view.

ABOUT ARMY HORSES.—A contributo the *Independent* writes:

I used to admire the horses in the Well-trained cavalry horses would understand the bugle, and never mak takes. The men were sometimes co and would rein the horses the wrong I have seen horses rear straight up than obey the rein against the bugle. the horses loose without riders, and sound of the bugle they would form selves into line, and go through parade.

At the battle near Corinth I watched artillery horses. They came in on a run, drawing a thirty-two pounder; on the instant the signal was given wheeled, the piece was unlimbered in a ment, and then at another signal, they away again on a run. The gun was good position and did good execution. the rebels flanked us, and we were pelled to leave the gun and fall back ei rods. There we reformed in good or and with fixed bayonets charged back the rebels. They were in disorder and We took the gun again; but knowing we could not long hold the ground, object was to bring off the gun. So opened right and left, and the bugle sound for the horses. They came dashing up on the run till they reached the gun; wheeled, waited a moment to be hitch and then whirled it away in no time saved it. I stood there, though the bull were whizzing around me, and looked perfect admiration at those horses.

Had they no riders to guide them?

Yes, but they obeyed the bugle. The riders could not control them.