manifest injury. This is clearly our right as members of the church in good standing. The late General conference said, "The largest amount of attention shall be given to it (commission act) by our people, *for and against*." If, however, we can not hold these meetings in our churches, let those who oppose us take the responsibility of saying so, and we may be sure that the Lord will provide. Surely not many of our people will approve a procedure so violent and unreasonable as to drive us from our church home.

3. By contributions, so that the good cause may not suffer for the want of support. It is but just to say that the friends have not been wanting in this respect. The editor of the CONSERVATOR says, "The number of subscribers steadily increases." Bro. Floyd says, "Contributions are being freely made for the general work." This is all very encouraging. But may I not suggest that very much more in this direction could be done if all the friends of the cause we love would take hold in hearty earnest. Oh may the blessed Master himself give us grace and courage to do our full duty. So then let us go forward with a firm reliance on God, and our labor and suffering will not be in vain. The work that we have undertaken is not ours but the Master's. He would have us do it in his name and in his Spirit. The fires of persecution have already been kindled, but no matter; by the help of God's grace we can endure all that may be in store for us. We know not what is before us, but he has said, "My grace is sufficient for thee; for my strength is made perfect in weakness." Having this grace and strength we can "take pleasure in reproaches, in persecutions, and in distresses for Christ's sake." True, it is not now pleasant, but the end will be peace. For the present it is ours to struggle and trust.

The Welcome Conservator.

DEAR BRO. DILLON:—We do feel so thankful to see the face of the dear CONSERVATOR coming to our home. We can scarcely wait so anxious are we to hear its cheering words of comfort and advice in this perilous time. How would some of the dear readers know any thing of the condition of the church were it not sent to their homes? So many of our good brethren and sisters are not able to get away from their own circuits to the Annual conference or conventions to hear how the church is going, and what it is doing. Again, some of the circuits are supplied with liberal preachers who will not tell their people of the condition of things, but try to cover up or misrepresent the real situation. I feel we could not afford at this most critical time in the history of our church to do without this paper if it were to cost as much again. I wish we could have it three times as large. I know all who read it because they love it would be glad. We were very much encourged of late while attending the Michigan and North Michigan conferences, to learn that this advocate of the principles of our church had so many warm friends. This made us feel quite at home, though among strangers. We are sure it is gaining ground continually in spite of the missiles the enemy is hurling at it. What does it matter if the presiding elder and circuit preacher and members rise up in the Quarterly and Annual conferences (as I have heard them) and call it a rebel sheet, stirring up strife and causing division? The time will come when the facts will be disclosed. God is helping on the cause of right. There are some left, thank the Lord, who dare to move ont and stand almost alone and cry against the sins of the people. Oh may the leaders uncover sin of every kind. May they have Holy Ghost power, for this alone will help them to stand and be true. We must expect to be called rebels, fanatics, and almost any thing, if we follow the direction of the Master. The sifting time is come. We as a church have more than we can go out to battle with. She boasts of her numbers, but where is her spiritual strength? I am afraid she is leaving the old landmarks, desiring to be "like other nations." Oh, may God help us all, and especially the ministers, to point to the old paths and keep pace with our dear Master. The people are apt to follow their minister. Oh what a responsibility rests on them as embassadors for Christ. May God help them in the wouderful work committed to their charge, and may they work to maintain the principles of the dear old U. B. church and not say as a certain minister of our conference said to a preacher who left and joined another church, "I am going to stay and bother them awhile yet." How dwelleth the love of God in a heart with such a spirit. Thank the Lord for the number who are tarrying at a throne of grace asking God to carry the ship safe through the storm. May God bless the editor and all who have placed themselves in the front to fight this battle out on the old lines, is our prayer.

MRS. E. BALDWIN.

Those Figures.

I learn that Bro. Hippard at the recent session of Auglaize conference objected to my statement that Otterbein university had increased its debt over $11,000 during the past year. I here give the following from the corrected report of Rev. S. M. Hippard, the General agent and treasurer, showing the receipts and expenditures of the institution for the year ending April 30th, 1886:

RECEIPTS.

Instruction fund	$ 7,474.78
Contingent "	18,154.24
Incidental "	2,208.73
Ladies' Hall "	50.00
Total receipts	$27,887.75

EXPENDITURES.

Instruction fund	$ 8,025.80
Conting't Fd. (correct'd)	27,695.40
Incidental fund	3,698.60
Total expenditures	$39,329.80
Ex. above receipts	$11,442.05

I give these figures to show that my authority for making my statement was the figures of Otterbein's own treasurer. I understand also that Bro. Holden, an agent of Union Biblical seminary also protested that this institution did not owe $57,000, and had decreased rather than increased its debt during the last year. Bro. Holden was unfortunate in holding in his hand at the time a statement for the year ending in 1885, instead of 1886. For the benefit of Bro. Holden, and the brethren of Auglaize who may have been misled by his statement, I again refer to the figures;—the annual report of the General manager and treasurer, Rev. D. R. Miller.

LIABILITIES (ONE YEAR AGO) MAR. 31, '85.

Borrowed money	$51,831.26	
Due Endowment fund	2,437.50	
Total		$54,268.76
Less cash Bal. on hand		683.93
Debt one year ago		$53,584.83

LIABILITIES AT PRESENT (1886).

Borrowed money	$53,546.60	
Due Endowm't (Bal.)	4,383.17	
Debt at present		$57,929.77
Apparent increase		$4,344.94
Real increase		3,703.37

Thus we see that the debt on Union Biblical seminary, according to the statement of its treasurer, is within a few dollars of $58,000, while on the same authority the debt had actually increased $3,703.37.

I will say in addition that in obtaining my figures I have used care, and in most instances these have been based on statements made by the treasurers and financial agents of the institutions, and therefore can be relied upon. My intention in giving these facts to our people was not to injure those institutions, but rather that our people may know the real state of affairs. I had hoped too that these statements might reach the eyes of our liberal leaders, who seem to be heedlessly pressing their measures indifferent as to the injuries they bring, and lead them to stop and consider if it would not be better that they withdraw their obnoxious measures rather than that our church should be torn asunder and our institutions sold for debt.

W. R.

Sandusky.

DEAR BRO. DILLON:—As I have not seen any thing in your paper, CHRISTIAN CONSERVATOR, from Sandusky Annual conference pertaining to the church commission created in this conference by the General conference, and as many would make the impression, and also have it so, that Sandusky is a unit in favor of the commission, and as silence would give consent, we do not all purpose to be still, a reason for which we will present. It is my opinion that the commission was called for, *for no other purpose* than to lower our church standard so as to admit all secret societies. And if it was not the foremost desire in the hearts of the originators, it truly has had that effect in Sandusky conference; as since General conference we have knowingly taken into our fellowship members of the Odd-fellows. Again, on the most fields of labor the bars are let down so that all secretists can step into the church. Our instructor informed us in our Annual conference, (when the question was asked about an applicant whether he was an Odd-fellow, and the answer was in the affirmative,) "O, our law on secret societies is much like the law in some of our states on the liquor question—*Local Option*." Again, a number of our ministers have united with the Odd-fellows and some with the G. A. R. I am safe in saying five have joined the Odd-fellows. Two were Odd-fellows when taken into the conference. So you see that the leaven of secrecy is beginning to hatch *under the commission* ministers of the Gospel, who can be in *fellowship* with the *world*. How does this sound with old-time United Brethrenism? O, may God help us to lift up the standard of righteousness and godliness in the church! Amen! SANDUSKY.

Appointments.

CENTRAL OHIO.

The following is the report of the stationing committee of Central Ohio conference:

Westerville District—REV. A. ORR, P. E. Johnsville, J. L. Mauger; Galion Station, A. E. Davis; Marion Station, W. S. Reese; Westerville Station, J. S. Mills; Albany, J. H. Robb; Richland, William Almsbaugh; Cardington, S. Barcus; Climax, James Turner, Otterbein, S. Werts; Bellpoint, E. Barnard; Peachblow, D. Bonebrake.

Winchester District—W. J. DAVIS, P. E. Columbus Station, P. L. Hinton; Winchester Station, M. S. Bovey; Circleville Station, H. A. Bovey; Etna, J. W. Sleeper; Licking, J. W. Edwards; Jacksontown, I. Dennis; Basil, J. Hoffhines; Pleasant Run, A. Snyder; Bethany, A. J. Wagner; Walnut, William Brown; Galloway, J. F. Brown; Union Mission, D. F. Cender; Dr. H. A. Thompson, Prof. in Otterbein university.

CALIFORNIA CONFERENCE.

Sacramento District——F. J. BAUDER, P. E. Eureka mission station, F. Stearns; Rhonerville circuit, W. H. Bast; Petrolia mission, G. W. Burris; Eel River, J. B. Hamilton; Upper Lake, C. W. Gillett; Shasta mission, G. W. Burtner; Feather River, D. Shuck; Yolo, A. W. Snepp; Sacramento mission station, J. K. Statton; Woodbridge, to be supplied; Calavaras mission, to be supplied; Stanislaus, J. McBride; Selma, W. L. Demunbrun; Traver, B. Flenor; Tulare, E. DeWitt.

Los Angeles District—J. W. BUMGARDENER, P. E. Los Angeles circuit, J. W. Bumgardener; Riverside mission, F. Eisher.

CENTER DISTRICT, NORTH OHIO.

Hicksville, October 23rd, 1886; Bryan, 30th; Stryker, November 6th; West Unity, 13th; Montpelier, 20th; Mt. Pleasant, 27th; Pleasant Lake, December 4th; Ransom, 11th; Hillsdale, 18th; Waldron, 25th.—all to begin at 1:30, P. M.

J. D. SNYDER, P. E.

RESOLUTIONS.

On Memorial.

WHEREAS, Our heavenly Father, in his wisdom and unerring providence, saw proper to visit the ranks of this conference (North Ohio) by the hand of death, and has thereby taken from this world of sorrow to the blessed fields of glory our much loved Bro. Tarring Osmun, we would humbly bow to his will, and while we so much regret to have his presence with us no more on earth, yet we rejoice in the prospect of meeting in that home where death can never separate us. We remember with pleasure the signal success that attended his labors, and the noble disposition that led him to great sacrifices for the good of others.

Resolved, 1. That we will endeavor to imitate him in his careful walk in life, which enabled him to exercise such a Christ-like influence, and we will pray that his untiring efforts to win souls to a better life will prove an incentive to us which shall result in great usefulness.

2. That we tender our sincerest sympathy to his companion in her deep affliction, and pray the riches of Christ to sustain her until called to join the loved one gone before.

3. That a copy of these resolutions be forwarded to the CHRISTIAN CONSERVATOR and *Religious Telescope* for publication.

Special Notices.

MINISTERIAL ASSOCIATION.

The North Ohio ministerial association will convene at Sugar Grove, on Sugar Grove circuit, November 2nd, 1886. Those coming by rail will come to Ray, and will be conveyed thence to the church.

G. W. CRAWFORD, Pres.
C. M. EBERLY, Sec.

Corrections.

Speaking of the parents in the death notices of Anna May and Maggie L. Custer, published some time ago, it should read, "Sister Custer being a daughter of Rev. James *Carter*, of Michigan conference."

DEAR BRO:—In the CONSERVATOR of September 30, in the Statistical report of North Michigan, Collected for all purposes reads thus: $1,1307,827. You run all the figures into dollars instead of pointing off the two right hand figures for cents. Then it would read thus: 13,078.27.

Illustrations.

Seeking Water in the Desert.—Mr. William Stewart observed: "It is customary for those traveling in the Eastern deserts, when their supply of water is gone, and the skins are all emptied, to send forth a messenger in search of a spring on a swift-trotting dromedary. When he is a mile from their encampment they send forth another, and a third, a mile behind him, then a fourth and so on, until the last messenger is but a mile from the camp. As soon as the foremost messenger discovers the much-wished-for water, he shouts to the next to him, 'Water.' As soon as the welcome word borne on the clear Eastern air reaches him, he calls to the next man, and so on the word goes from man to man until it reaches the camp, when the whole company proceed whence the sound came. We can follow them in our imagination until they reach the spring, when each and all drink freely. Does not the imparting of the good news from one man to the other beautifully illustrate our Lord's work, when he says, 'Let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely?'"

A Minister's Singular Dream.—An Evangelist related that: "There was a minister, who after thinking over his sermon for a good time retired to his study to pray over it. While there, from some cause, he fell asleep and had this dream. He thought that Satan and all his attendant devils were sitting in committee; and Satan said, 'Look here, there is a minister on earth who has a terrible sermon prepared, and if he preaches without something being done to counteract it I don't know how many souls will be saved. Who'll go and poison the minds of his congregation?' Then one jumped up and said, 'I'll go and tell them there is no God.' Satan scowled at him and said, 'Is that all you've got to say? Sit down. The people know there is a God' Another said, 'I'll go and tell them that the Bible is not all true; that some of it certainly is, but not the whole of it.' Satan said, 'That's better, but it won't do; the people know the Bible is true.' Then a third rose and said, 'I know; let me go, and I'll tell the people that the Bible is all true, that there is a God, that they must come to him some day, but that there is plenty of time;' and Satan laughed with fiendish glee and cried, 'Get you gone as quickly as you can;' and that devil flew to earth. Of all the excuses that Satan gives men for not coming to Christ, there is none so popular as 'there is time enough yet.' That is his favorite bait, and many a poor soul it has landed in hopeless perdition."

Miscellany.

Salvation of Children.

I hate to hear people say, "They have received a pack of children into the church." "A pack of children." Yes, and if Jesus carries them in his bosom, surely you are not imitating Christ, nor exhibiting much of his spirit, when you look down upon or despise them. To me one soul is as good as another. I rejoice as much in the addition of the poorest mechanic to this church as if he were a peer of the realm; I am as grateful to God when I hear of repentance in the young as in the aged; for souls, after all, are not affected in value by rank or age. They are all priceless, and to be weighed in the scale with worlds. I pray you, therefore, rejoice if the Spirit of God dwells in the lowly or in the great, in the young or in the old. He is the self-same Spirit; he makes each renewed person equally his temper, and each saved one is equally a jewel of Christ, dear to the heart of the Eternal Father, beloved by him who redeemed all his people alike with his most precious blood. —*Spurgeon.*

During a severe thunder storm, a little girl attracted the attention of several gentleman by her freedom from fear when all around her were in terror. One of them said to her, "What makes you so calm? you are not a bit frightened." "Why should I be frightened at thunder?" was the answer. "It is nothing to hurt people. It is only the Lord Jesus moving the sofas and chairs about, as he is getting heaven ready for us all. You know he said, 'I go to prepare a place for you,' and how can he get it ready without making a little noise over our heads?" Heaven was a real place to this little child. It may be as real to you as it was to her. The fiercest thunder storm need have no terror for you, for Jesus rules and controls all.—*Zion's Watchman.*

The very core of healthy and happy discipleship is the willingness to deny self and to let the Master have his way. This principle runs through all the deepest, richest experiences of the blood-bought and consecrated believer.—*T. L. Cuyler.*

No prayer is more needed than that which asks God to teach us our errors and disclose to us our secret faults. Without God's help we must be blind to our most dangerous faults; but he, working in ways that are his own, can bring even the least of them into view.

Let me give you the history of pride in three small chapters. 1. The beginning of pride was in heaven. 2. The continuance of pride is on earth. 3. The end of pride is in hell. This history shows how unprofitable it is.

When we know God, we have not to travel far to find him. He is found—even as the light is found when the eye is opened to its beams. —*Macleod.*

Married.

BRADY—PEIRCE.——October 7th, 1886, on East Queen street, Chambersburg, Pa., by Rev. John Fohl, Mr. Henry Brady, to Miss Hannah Peirce, both of Chambersburg, Pa.

Our Dead.

ROBERT M. NEWMAN died of typhoid fever, at his home near Ellsworth, McLean Co., Ill., October 3rd, 1886, aged 43 years, 11 months, and 12 days.

Bro. Newman was born in Highland Co., Ohio, October 21st, 1842, and came with his parents to McLean Co., Ill., in 1853. He was a well respected citizen, a worthy member of the U. B. church, a devoted husband, and an affectionate father. He leaves a widow, six children, an aged mother, six brothers, three sisters and many friends to mourn his departure. His funeral was preached by the writer at the family residence in the presence of a large congregation of acquaintences and friends, after which his remains were interred in the Stipp graveyard, there to remain until the general resurrection of the dead. May the blessing of the Lord rest upon the bereaved mother and children and bring them all at last to a reunion in heaven.

W. E. MOSIER.

MARY DAVIS died in Hocking Co., Ohio, August 25th, 1886, aged 76 years, 1 month, and 21 days.

She joined the U. B. church in 1860, and has been a faithful member ever since. She was the mother of eight children, thirty-two grand-children and three great-grand-children. Mother Davis was a good woman, and met the battles of life a hero. A few months before her death she met with a severe accident, being thrown from an express by a runaway team. She received a broken arm, the bones penetrating the flesh, and other injuries, which caused her death. During her affliction she only asked that she might depart and be with the Savior. May the friends meet her in the sweet by and by. GEO. CRIGER.

D. D. LANDAW, of the Western Reserve conference, died September 9th 1886, aged 46 months, and 17 days.

He joined the conference at Alliance September 29th, 1875, and from that time till affliction rendered him unable to work he labored hard and zealously to bring sheaves into the Master's garner. Bro. Landaw set a high price on principle, and always felt willing to bear reproach that he might dignify his convictions of right. He came to us from the church of God (or Winebrennerians) because he believed in, and loved the distinguishing features of the U. B. church. It was the occasion of much regret that he lived to see the time when the leaders of the church laid violent hands on her pure record, and now seek to trample in the dust the long cherished principles which have distinguished us from others, and which has been a leading cause of thousands coming to us from other churches. It was sad to die with this dark pall of night hanging over the church, but he never wavered in his allegiance to her, and was true to every principle till the end. When the time came for the angel to finish his work, death had lost its terror, and faith triumphed. How sweet to die when faith brings the scenes of the heavenly within our view, and reveals to the soul that death is but the gate to endless joy.