

[Continued from first page.]

containing the names of the persons who voted at that time, it will be found that the names of not less than twenty-seven hundred different persons are to be found enrolled there as "voting at that election". Only nineteen hundred are counted in making up the fifty-nine thousand for the whole Church.

In Indiana Conference the commission vote exceeded the vote for delegates by 401 votes. The total for the conference was reported at 1,728 in making up the 59,000. A large number of Radicals in that conference voted for delegates, but not on the commission. These should be added. In St. Joseph Conference the excess of the commission vote over the vote for delegates was 375 in a vote of 2,275. In Tennessee 100 in a vote of 216. In Allegheny, Lower Wabash, Arkansas Valley, &c., the excess is about 300. In conferences where the Liberals have a large majority, the excess of the commission vote is very large. It is evident that in all these conferences many more Liberals voted at the commission election than at the delegate election; so many more that they exceeded by many hundreds the combined liberal and radical vote for delegates. As the preponderance of Liberals decrease, this excess of course, decreases till in Radical conferences the combined liberal and radical vote on delegates is larger than the liberal commission vote. The "vote at that election" is to be determined by taking the poll-books, and by comparing them find out how many different names they contain. Some persons voted only for delegates, some voted only on the commission, and some voted on both. The total number of voters is the sum of all these. We must take the sum of the first and second classes, not their difference, to add to the third class. If there are three hundred of the first class and four hundred of the second, the difference is only 100, yet the number of votes in these two classes is 700. In Sandusky Conference the difference is 563—the total reported vote for delegates being only 1903. We would like to see the Liberals come into court and try to prove that only 59,000 persons voted last November, and that more than two-thirds of them favored the commission.

Envy is the reverse of charity, and as that is the supreme source of pleasure, so this is of pain. Fuller's prayer against envy was beautiful: "Dispossess me, O Lord, of this bad spirit, and turn my envy into holy emulation. Let me labor to exceed those in pains who exceed me in parts. Let me feed and foster and nourish and cherish graces in others, honoring their persons, praising their gifts, and glorifying the Name who hath given such gifts to them."

If herbs watered do still continue dry we justly say they are dead; so, likewise, we can not avow or assure ourselves to be Christians watered with the Spirit of Christ so long as, instead of bearing fruit by amendment of life, we continue dry and withered.

The Bible is to us the storehouse in which the Lord has laid up the treasures of seed.—*Calderwood*



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Notices.

Rev. J. H. Vandever has been appointed presiding elder of District in place of Rev. J. A. Kenoyer, which gives him the whole conference and enables Bro. Kenoyer to work elsewhere. H. J. BECKER.

Notice.

The Liberals, having begun suit to quiet title to property in the case of Round Lake Church, North Judson Circuit, St. Joseph Conference, it becomes the duty of the Radicals in this conference to rally and assist in paying the expense of the defense. We have employed an able attorney, but the brethren at Round Lake are poor, and as this suit will answer for this conference, we are in duty bound to help bear the burden. Send in your fives, twos or ones, and credit will be given through the CONSERVATOR for every dollar. Direct to myself at Columbia City, Ind., or to Joshua Collins, Knox, Stark Co., Ind. C. W. PATTEE.

Appointments.

East District. Arkansas Valley. Sedgwick, February 22nd, 1890; Eldorado, March 1st; Haven, 15th; Arlington, 22nd; Sharon, April 19th. All to begin at 2 o'clock, P. M. C. B. SHERK, P. E.

Married.

GELSINGER—LEHMAN.—On the 26th of December, 1889, at the residence of the bride's parents, near Scotland, by Rev. J. M. Bishop, Mr. S. P. Gelsinger and Miss Alice R. Lehman, both of Franklin Co., Pa.

DICE—CRIDER.—On the 2nd day of January, 1890, at Pleasant Retreat parsonage, by Rev. J. M. Bishop, Mr. Abraham B. Dice and Miss Laura M. Crider, eldest daughter of Philip O. Crider, both of Franklin Co., Pa.

CREORE—MILLER.—December 28th, 1889, at the residence of the officiating clergyman, near Olivet, Eaton Co., Mich., by Rev. O. Lash, Mr. John M. Creore, of Brookfield, Mich., and Miss Mary E. Miller, of Clarence, Mich.

PARTRIDGE—BUTCHER.—December 24th, 1889, at the residence of Henry Mainard, near Lawrence, Mich., by Rev. J. A. Krum, Mr. Chester H. Partridge and Mrs. Julia Butcher, both of Lawrence, Mich.

McNEAL—WILSON.—December 22nd, 1889, at the bride's parents in Lee, Mich., by Rev. Phebe C. Hinman, Mr. Samuel McNeal, of Porter, and Miss Mary Wilson, of Lee, Mich.

BAILEY—CRONRIGHT.—November 16th, 1889, at the bride's parents in Homer, Mich., by Rev. Phebe C. Hinman, Mr. Vernon Bailey, of Jasper, Mich., and Miss Adaline Cronright, of Homer, Mich.

WALLACE—BACON.—October 10th, 1889, at the bride's sister's, in Lee, Mich., Mr. William Wallace, of Homer, and Miss Corinna Bacon, of Lee, all of Midland Co., Mich.

Post-Office Addresses.

Rev. Jacob Mitchell, Constant, Kansas.

Cash Letters.

From Dec. 30th, 1889, to Jan. 6th, 1890,

Mary Salkeld, B M Parker, A B Powell 2, A G Hempleman, H E Lamb, D Clark, A M Copeland, W L Partridge, Mary Wetzel, Wm Lutz, Amos Little, Jos Mowbray, H T Slaughenaupt, S A Sellers, J Shellar, S A Stemen, J W Linthicum, Eliza Dagin, Joshua Pousler, A Snider, J E Williams, W O Koher, W R McClure, Samuel Wright, I G Hutchison, J M Overly, L Westenberger, Jas Orr, A J Bessey, C C Soule, David Cline, Charissa Hazlett, John Scott, G W Valentine, John Andrews, A R Laudy, E E McFarland, G W Baylor, F Shaver, D M Heikes, D N Paddock, Jacob Fentz, Wm Kralman, T G Moody, P B Williams, Emma G Gejst, Tiras Eterline, Geo Robinett, J W Porter, Harriet Pogson, Enoch T Yeadem, John Linebaugh, J H Zumbro, C A Poindexter, H C DeRodes, D W Bash, D L Dull, David Middaugh, David A Pool, W P Kitzmiller, C Clemens, E S Bunce, John F Gates, G W Coss, John Bear, A H Tussing, Elijah Crom, Abram Raor, J A Grubb, Lewis Monroe, Thos Potts, Gotlieb Helber, Noah J Minnick, J E Bodine, L M Hoyt, Jas J McKim, Wm Tebay, Jas Rector, Mrs S A Campbell, Samuel Breintzer, Mrs M F Dow, Geo Porter, N Swickard, J S Blair, J L Burris, H Coles, A R Laudy, J Y Demumbrun, W J Oxley, M Nevins, L F Kretsinger, H R Lehman, C R Lutz, Wm Miller, Sarah Long, J C Spoonemore, August Masincup, Mrs Sophia Seely, Mrs C D Pensyl, E P Kyle, W S Titus, H C Horsman, A St Clair, J Bitinger, D W Hamilton, Mrs A Kelly, W H Thomas, H Bever, Daniel Strayer, J Hoffbines, J S Clark, D Ickes, M H Tussing, J W Evans, G W Crawford, Martin Fox, M P Childs, Mary A Coburn, J P Hoffman, Andrew Blair, J W Elder, J L Powers, Robt Kline, Daniel Brillhart, M V Gundy, Daniel Manning, W S Spear, John H Fish, Isaac Shanely, W H Davis, J P Hershiser, Gustave Young, Eugene Quidot, Geo Buchannan, Mrs Betsey Patterson, C B Sherck.

Miscellany.

"Lay Aside Every Weight."

As applied to Christians, it means they should remove all which would obstruct progress in the Christian course. It is not the same thing in all persons. In one it may be pride; in another vanity; in another worldliness; in another a violent and ungovernable temper; in another a heavy, leaden, insensible heart; in another some improper and unholy attachment. Some persons would disencumber themselves of the heavy weight of gold which they are endeavoring to carry with them. Even a feather or a ring may become such a weight that they never will make much progress toward the prize.—*Barnes.*

Who Is My Neighbor?

A gentleman once said to Dr. Skinner, who was asking subscriptions for foreign missions: "I don't believe in foreign missions; I won't give anything except to home missions. I want what I give to benefit my neighbors."

"Well," replied the doctor, "and whom do you regard as your neighbors?"

"Why, those around me."
"Do you mean those whose land joins yours?"

"Yes."
"Well," said Dr. Skinner, "how much land do you own?"
"About five hundred acres," said he.
"How far down do you own?" inquired Dr. Skinner.
"Why, I never thought of that before. But I suppose I go halfway through."
"Exactly," was the reply. "Well, I want this money for the neighbors whose land joins yours at the bottom."
—*Sunday Friend.*

Subtlety of Error.

At the siege of Lucknow the mutineers had sent continuous and fatal fire into the fort from a ruin close by. A number of the adjacent houses had been blown up; but this structure was not quite demolished. Seeing this, one of the enemy began to make it his favorite haunt for still assailing our men. His presence was greatly abhorred; but nothing could dislodge him from the position. At last directions were given to shell the fellow's place of refuge. The command was attended to with the greatest alacrity. Shells were thrown with beautiful precision, and burst just where they should burst. But immediately after, a rifle bullet, whistling through the air as if in defiance of these strenuous attacks proved that the marksman was still unharmed. Nor could the riddle be solved till the capture of that gateway a little while afterwards. Then it was discovered that the residency was so well commanded from that spot that through a telescope he could watch the movements of the gunners; and by retiring by a ladder into a sort of cavern he had scooped out for his safety, he was preserved ready to return at once to action directly the shell had burst. He did what false doctrine and error always attempt when assailed from the Word of God. His head was for a time concealed that he might have further opportunity to attack, and if possible destroy those forces that opposed him. And it was only a final, irresistible advance on his position that revealed the secret of his long preservation.—*Robert Spurgeon.*

Drifting Away From God.

I was invited to be present at a wedding in a distant city. I was not able to reach the house of my friend till late in the evening of the day before the auspicious event. We sat in the pleasant parlor chatting for a time; then, though we were all weary, and the hands of the clock indicated that it was almost midnight, the bride-elect said: "Papa, we must have evening prayers to-night just the same as usual." Then, turning to me, she added in a low tone: "I am so afraid that in the bustle and preparation we may drift away from God."

There is often danger that the current of the world may sweep us along with it, but if anchored by prayer, we need not fear.—*American Messenger.*

It is a beautiful story which the *New York Christian Advocate* tells of the faithful and tender ministrations of a Catholic priest, Father Schreiner, to an infirm Methodist minister, Dr. William Smith, of Detroit, Michigan, who died at sea, a few weeks ago. Father Schreiner took charge of his effects, by his request, and the body prepared for burial, and shipped it from this city to the deceased minister's family in Detroit, advancing the money from his own pocket for the expenses. On reporting at the Methodist Book Concern, Dr. Eaton, one of the agents, reimbursed him, and thanked him in the name of all Methodist preachers. The good priest, with tears in his eyes, simply responded: "I have done nothing more than a Christian duty, and what I would wish

others to do for me under similar circumstances." It is little incidents like this that soften the asperities of ecclesiastical conflict, and help to remove the prejudice which makes it so hard for Catholics and Protestants to be just and fair and brotherly toward each other. Father Schreiner is a Benedictine, a Professor in St. John's University, Collegeville, Minn.—*The Independent.*

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood not only civilized by his light, but sanctified by his love. The isles of the ocean wait for him. He spreads his net and gathers of every kind, and lo! the burden of the sea is not only fishes, but fishermen, who go and gather and come again. If there are activity, free giving, ready going, a full treasury, able men who say, "Here am I, send me," it is because, through all the organization, Christ lives and his personal spirit works. There is no other possible spring for that enthusiasm.—*Bishop Huntington.*

It was a woman, Hannah More, who invented the phrase, "The logic of the life." It embodies a splendid truth. There are thousands of lives no incident in one of which can be used to illustrate any particular truth or assist in any particular cause, the sum total of each one of which is an unanswerable argument for the right. If no special passage in your life be so conspicuous as to arrest any man's attention, let your character as a whole, make an impression for the truth. Let its weight, however little, press every one it touches away from the wrong and into the right.—*Dr. Charles F. Deem.*

Jesus never says all. He lets fall golden words, that provide no record, into the great deep where common words are lost; he touches the key-note of a truth with a single divine smiting, and leaves its circle of sound to spread; only calling down after it into the years, "He that hath ears to hear, let him hear." It is the secret of inspiration, the difference between that and common study and thinking.—*Mrs. A. D. T. Whitney.*

Church Advocate:—"John Brown, at Harper's Ferry, was the prince of fanatics only to be canonized afterward. William Lloyd Garrison, John G. Whittier and Wendell Phillips, a half century ago were the crazed and erratic spokesmen of the dispensation of foolhardiness, and now their fanaticism is part of the national Constitution. Time has shown that they were wise while the public was crazy."

God has promised that a period shall be put to the reign of sorrow: "God shall wipe away tears from off all faces." (Isaiah 25: 8.) Can we not wipe away our own tears? Never. If any man dry his own tears, he shall weep again; but if God dry our tears, our eyes shall never lose their light.—*Joseph Parker.*

God loves to come to lonely hearts, which other loves do not fill. This is why bereaved hearts, outraged hearts, hearts misunderstood, hearts that have broken with kith and kin, and native place, and the grave of father and mother, are the hearts of his predilection.

"The night cometh, wherein no man can work." The grave is a bed to rest in, but not a shop to trade in. There is no settling up under ground for those who have neglected their souls above ground.

They who apply themselves to Jesus Christ shall be dealt with according to their faith; not according to their fancies, not according to their professions, but according to their faith.—*Henry.*

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