RELIGIOUS TELESCOPE.

CIRCLEVILLE, OHIO.

WEDNESDAY, SEPTEMBER 24, 1851.

THOU SHALT LOVE THE LORD WITH ALL THY HEART.—Bible.

This is a commandment of universal application, and equally binding upon all the generations of men. Its proceeding from the mouth of Jehovah himself, is a sufficient guarantee of the justness of his claim to the supreme affections of our hearts; yet he has not left us without giving us a sufficient amount of testimony as to the loveliness of his character, or the obligations we are under, to love him with all the heart; and however high many points in religious or Bible truth, may be above man's (at present) limited powers of mind, God has surely not left us without the clearest and most conclusive reasons why we should love him with the whole heart. We cannot conceive how man could love any being on earth or in heaven, unless that being, in his estimation possessed real excellence of character, and just in proportion as those excellent traits were manifested towards himself or others, all other things being equal, would be the amount of love manifested by him towards that being. This law pervades to some extent all animate nature. The poor dog that has been starving for days for want of food, will show great kindness of feeling to those who may supply his wants. Man can only properly appreciate the excellence of a real benefactor, when reduced to real wretchedness and want. It is then favors are appreciated. If we then take into account our undone condition by nature—not only the condition itself, but the unconsciousness of that condition also; and then remember what has been done by the Saviour for us, in supplying all our real wants—in the giving of himself for us all; and in the operation of the Holy Spirit to arrest our hearts—to warn us of our danger—to arouse us from a lethargy equal to death itself; we then would find overwhelming cause to love the Lord with all the heart. If a man with his wife and little dependent children were all together, going over the falls of the Niagara, and perfectly unconscious of their impending danger; and some kind friend having the power, would arouse them to a sense of their danger, and also save them from a watery grave, hard would be the heart that would ever fail to cherish everlasting gratitude to such a benefacter. But if that benefactor in saving the lives of the drowning family, had lost his own life, surely his memory would be embalmed in the hearts of all those saved by one so lovely in character. Such is the character of the lovely Jesus. He gave his life a ransom for us all. The salvation procured, was not from going over the falls, and being buried in the mighty deep; but from all that wretchedness and woe that hangs upon the second death.

Surely the command is a reasonable one. "*Thou shalt love the Lord with all thy heart.*" This, with all the reasonableness of the claim notwithstanding, can never be done, until man fully falls out with his own abilities to save or bless himself. So long as man feels any ability to help himself, or any wisdom of his own by which to guide his own feet, so long he will not and cannot love and trust his great daysman with all the heart. In this respect affection and trust go hand in hand; for unless we love the Lord with all the heart, we cannot trust in him with all the heart. To love, therefore, the Lord with all the heart, is to be perfectly happy and contented under the most trying and adverse circumstances in life. He who has become the object of our supreme delight has said, and cannot lie, that all those circumstances however deeply afflicting they may be, shall work together for our good—that the light afflictions of this life, shall work for us a far more exceeding and *eternal* weight of glory. Christian think of that weight of glory. How heavy do you imagine it will be? Can the highest imagination exaggerate the import of that term? ETERNAL *weight of glory!* Think of all earthly weight and measure; and then think of the *gospel measure* and an *eternal weight*.

H.

A FAITHFUL PASTOR.

Gentle reader: Are you in the dispensations of grace and providence, called to oversee or superintend in the religious devotions of worshipping congregations?—Have you ever remembered that it is a nice point to be a faithful pastor—one who is ever watchful for the spiritual welfare of those committed to his care?

Between you and your congregation there is an obligation binding reciprocally. They on their part are morally bound to see that your real wants are redressed. And you on your part are solemnly bound to attend to their spiritual interests.

Our main object in this short item is to enquire into what constitutes a faithful pastor.

1. Good and excellent preaching is not always proof of an excellent pastor. A man may have great eloquence, and understand all mysteries and all knowledge, and he may preach faithfully—very faithfully, and yet not be a faithful pastor.

2. He may be a very benevolent man, good to the poor, and do many kind acts, and yet not be a faithful pastor.

3. A faithful pastor must preach the truth plain and pointed, and that truth should, in the main, be of a real practical character. The truth he preaches to others should be faithfully lived out by himself. Nothing will atone for the want of a holy life in a minister.

4. He should make the work of the ministry his one and only work. Nothing will more effectually cripple the energies of a preacher than to become worldly minded. The minister who spends part of his time in the ministry, and part of his time with his heart and soul in the cares and spirit of the world, neglects both, and of course will not succeed in either. Such should never take charge of a congregation—better be a local man at once.

5. True decision of character is also essential to a faithful minister. The only thing—regardless of popular opinion, is to know the will of God concerning duty. Oh what a fatal compromise there is between the minister and his time-serving congregation. How prone is he to prophesy smooth things to his people. How unwilling to lay the naked truth—heart-searching truth, upon the conscience of those with whom he has to deal.

Jesus said a good shepherd will lay down his life for the sheep. This He did himself, as our great exemplar. The faithful pastor, or shepherd, will always be vigilant. Should any of the lambs wander away from the flock, he will at once be after them, and use all possible means to get them back to the fold. The young convert is in great danger of being separated from the flock. Without careful watching they will neglect the class or prayer meeting. The faithful pastor will watch with vigilant eye, the first symptoms of retrograde in any of his flock.

6. But in no place are the labors of a faithful pastor, more important than in the sick room. There his visits are sensibly felt and warmly appreciated. The faithful performance of all other duties will not atone for a lack at this point.—How painful it must be too for that pale and afflicted disciple of Jesus to be confined for weeks and perhaps months—worn down by disease, and death fast approaching—while no calls are made by the minister—no consolations of the gospel administered—no one perhaps to read God's book and pray for the sick. The Saviour meant something, in these words, "When I was sick ye visited me not."

Brother ministers: Are you living in the careless neglect of visiting your members at their houses; and exhorting to faithfulness in discharge of duty,—suiting your instructions to their varied conditions in life? Do many of your members have to say with pained hearts that through a long scene of affliction, their pastor never visited them? If this is your case your work is hardly half done. Oh fear lest many souls are lost through your neglect. Are the sick around you who belong to no church, and perhaps have never made any profession of religion, suffered to die without being by you pointed to the Lamb of God? If so, you have just reason to fear the consequences of such a course. Oh how precious are the labors of a faithful Pastor.

H.

THE GERMAN PAPER.

A word with you readers. Do you know that we publish a German paper at the Telescope Office? That the object of that paper is to give light and religious truth to the Germans in America, and especially those coming from the old country, who cannot read English? We should be glad to have you form an acquaintance with that paper and if you cannot read it yourself, you could circulate it in your respective neighborhoods. Peradventure you have some German emigrants among you, who might be greatly benefited thereby. Will you beatir yourselves a little in accordance with this suggestion. See if each one of you may not introduce this German stranger into one family at least in your acquaintance. You know not what a crumb of bread thus cast upon the waters may do.

We would also inform you that this German paper is about to be enlarged, and much improved. About the first of November next, it will be changed to folio, and be of respectable size, without any addition in the price. The circulation now is about nine hundred. Could it not be swelled to twelve hundred by the time the enlarged edition comes out.—The subscription list has been advancing slowly and yet steadily for the last few months; yet we should be glad to see a more general interest manifested. Let those, especially who feel an interest in our German Work, keep an eye to this matter.

H.

ADVERTISEMENTS.

Some of our readers at a distance complain of the advertising department of our paper. They say, and very justly too, that they have no interest in the dry goods, carriages, hats, &c., that are sold in Circleville; and would be glad to have all such advertisements stricken out of the paper. We have no apology to make for these very local advertisements.—They were only introduced to assist in meeting the expenses of the enlarged sheet. We have already said that as soon as our list is raised to six thousand paying subscribers, we would dismiss all these local affairs. A little more whole-hearted effort upon the part of our agents would completely adjust this matter.—Just as soon as six thousand cash subscribers are found, all local advertisements will be dismissed. Now will all our Agents take hold of this matter? This is certainly one great improvement in the paper yet to be made.

We should never stop our efforts until the Telescope is all it should be, in every sense of the word. Look back and see whence it has arisen. Go back ten years and see a little diminutive sheet published semi-monthly at its present price, with a little over one thousand subscribers, and sinking hundreds of dollars annually—bankruptcy appeared inevitable. It, however, through the untiring efforts of tried friends, commenced to rise—continued to rise—met all its liabilities and is still rising; and must rise until it is second to none in the land. To this point all our energies should tend. We say, *onward and upward* is the watch word.—There never was a time when advance in every thing good was more necessary than now. Let every lover of the paper go to work, and at once gain this desirable point.

H.

WRONG, AND YET RIGHT.

In an article of last week's paper, in reference to the price of the Church History, we made a mistake by commencing to speak of "the American Tract Society," and subsequently blending with it, "the American Bible Society." In passing from one society to the other, was an oversight, yet both societies sell books at cost, or nearly so, and are kept up, and sustained by the liberal donations of thousands of benevolent hearts. The price of our publications should not be governed by the price of the publications of either of those societies, for the reasons just named.

H.

SECRET SOCIETIES.

On our first page will be found an article taken from the American Baptist, on the subject of Secret Societies. We publish the article not so much because of any new light exhibited, as that our readers may see that the United Brethren are not the only people who are conscientiously opposed to secret societies.

H.

JUNIOR EDITOR ABSENT.

Brother Lawrence has been absent for the last two weeks, attending the Sandusky Conference, of which he is a member—consequently, a large amount of labor editorially and otherwise fall on H.

For the Religious Telescope.

MY CHRISTIAN EXPERIENCE.

This day six years ago, God for Christ's sake pardoned all my sins. When I contemplate the Divine goodness in converting me from sin and folly, and giving me the heavenly blessing of Gospel grace at an early period in life, and a willingness to sacrifice the world to follow Christ, it fills my soul with thanksgiving to the worthy name of God.

Near ten years ago, my father emigrated from Indiana to Iowa. At that time I was in my sixteenth year. Having a praying father, and a pious mother, with impressions received from Gospel sermons in my childhood, I many times felt deeply to mourn over the state of my soul.

But the trials and privations of a new country, with the lack of Gospel preaching, together with a greediness after this world's goods, soon led my dear father into a state of apathy; and myself into the incipient stages of infidelity. An ever faithful mother, however, stood at her post and maintained the conflict,—her constant prayer was, that God would send us preachers, and convert her family. Three years passed, when the Lord sent one of his servants, though not a preacher at that time, into our neighborhood, who commenced holding prayer meetings and exhorting professors of religion personally, to commence anew in the service of God. God was truly with him. Soon backsliders were reclaimed, and many young people converted to the Christian religion. Father re-erected the family altar, which yet stands permanently.—Meanwhile the Lord worked in my heart so powerfully, that I was constrained to to weep and pray, and being too proud and stubborn to come to the mourner's bench at home I was one night compelled to leave the room, to give vent to my feelings in the grove alone. I then vowed to God that if he would spare me till a contemplated camp-meeting, I would try to get religion. He did so. With a heavy heart I went to the encampment. So soon as opportunity was given, I went forward to be prayed for, and wept, and prayed some considerable time; but every thing in the spiritual horizon looked gloomy and sad to me. My load of guilt seemed to increase the more I prayed.

The next evening, opportunity again being given, I went once more to the mourner's bench. Deep anguish for having sinned against God filled my soul, and caused "groanings that cannot be uttered." After some hours, meeting closed at the stand, when the preachers advised that the mourners should be conducted to the tents, and continued with in prayer. I thought I was in earnest, and was in part, but I had all the while kept a handkerchief over my face. When raised from my knees, I beheld the crowd gazing—the tempter told me to be ashamed, and break from those praying people and escape through the aisle; but another and better thought recalled to my mind the vow I had made some three months previous. At once I saw the hindrance; I had all the while though weeping and praying, been ashamed to raise my head and let the world see that I was trying to seek religion. Through grace, shame was banished, and having lost my handkerchief, (which I found next day,) as soon as within the tent, fell on my knees, and raised my head and heart towards heaven in solemn prayer to God. Soon, very soon, the burden rolled off—the cloud gave way, the storm abated, and a heavenly calm filled my soul. Is this religion? thought I.—Meanwhile, my eager friends were pulling to raise me to my feet, but I firmly kept a kneeling posture, fearing lest I should profess religion and not have it, as I did abhor a hypocrite. Thus I remained for a moment, in deep solicitude, I knew my burden of guilt was gone, and I felt a calmness and tranquility of soul that I had never before realized. My friends having quit pulling at me, I determined to [illegible] if it was religion, that I might have a satisfactory evidence of it.

When I asked this, God in mercy broke in upon my soul with such brilliant rays of Divine light and glory, that speech, and sight, were for a moment taken by the weight of glory given, and I an unworthy youth enabled to arise to his feet without the aid of friends, (pulling) and testify what the Lord had done for him. Glory to God was my constant theme.

After embracing my dear brethren in the tent, I went out into the crowd of by-standers praising my Master, and telling them what great things the Lord had done for me.

I then went into the grove to look by pale moon-beams at the beauties of nature, which delighted my soul, as I thought, if possible, the trees stood straighter, and every leaf of the forest, moved by the gentle zephyr, was praising God.

O, the love, the glory and happiness, that then filled my soul! What tongue can express, or pen describe the happiness enjoined by the soul newborn of God. And thank the Lord, religion is a consolation in all the scenes of life. I expect by the prayers of the saints, and the grace of God, to be faithful in the cause of my Master, till earthly conflicts are all encountered, and my soul in glory landed.

JNO. DEMOSS.

POLK CITY, Iowa, Aug. 33, '51.

For the Religious Telescope.

PUBLIC SPEAKERS.

Messrs. Editors:

Our country boasts, proudly boasts her freedom of speech and press. We claim the right to utter our sentiments on any and all subjects wherever we please, with but a few necessary restrictions.

This universal freedom has, no doubt, been of great advantage in drawing out much of the thunders of oratory, which, in our country, sways so extensively the public mind. Many a soul that would have groaned through life under a modified serfdom, without any chance of emergement, has, under the freedom we enjoy, struck out new flashes of thought and gained the very apex of popular oratory.

But after all it is notoriously, and sometimes mortifyingly evident that every man is not moulded for the rostrum.

In most Protestant churches there are regulations concerning the qualifications necessary in the candidate for clerical preferment. In our own branch of the church this can hardly be said to be the case. Any good brother may appoint meetings, read Scripture and lecture the people, and no one dare ask him "whence he has his authority." Some of the regulations of our sister churches are doubtless stringent and arbitrary, tending to chill the germ of superior genius. Perhaps we have fallen into an opposite extreme—too great liberality. It is true we do not look for the chaste style—the systematic arrangement and copiousness of thought in the brother who but seldom speaks in public, as in the one whose business it is. But we do look for some degree of intelligence, unallied with the most unblushing egotism; such mutilation of language and misstatement of facts as we sometimes witness, not only brings the speaker into deserved contempt, but does actual disservice to the cause of God. We have a good brother round-about here who sometimes *exercises* in pub ic, that actually inflicted the following upon his audience. Having read a chapter in Proverbs, he burst out, "No doubt *Mr. Proverbs* has wrote this *conspressly* for our *edefaction* and *construction*." And at another time, after having read the hymn observed that if any one felt "exposed," he should raise the tune.

I have heard of some one whose prayer was sketched down and after a careful review, is was decided that the Almighty really could not tell what the man wanted.

It is easy to tell what the effect of such unpardonable ignorance will be upon persons of but even common intelligence. Instances of this kind are not very rare amongst us.

Many a serious wound has the cause of religion received from sincere friends.—Another prolific source of evils of this kind is found in the incorrect location of places, such as bringing Judea and the Sandwich Islands into juxtaposition; assigning Ephesus her place in Italy, and calling the Nile the principal river of Asia Minor. Errors of this kind though not quite so laughable, and not so dangerous will nevertheless bring the speaker into ridicule, and especially if he be an authorized minister. I think we should all make it a rule not to speak of things with which we are unacquainted, as guessing is very uncertain, and only depended upon by persons who are indolent to learn. The great difficulty with persons of this class is that they entertain very exalted opinions of their own ability. If you remind them of their imperfections you are at once charged with conforming to modern fastidiousness and are obliged to make your retreat to the time of *Apostolic fishermen*. If the church takes it in hand to make corrections; they fly off in a pet, call her a respecter of persons, and refuse church-fellowship any longer where so much partiality prevails. We think however the church should still do her duty and amidst the multiplied facilities peculiar to our day, if a brother is too lazy to improve he should remain in the capacity of a learner, till, in some sense he is found qualified to teach.

VIGILO.

Sep. 13th '51.

For the Religious Telescope.

SECRET PRAYER.

Secret prayer is one of the sweetest and most important duties that the child of God can perform. It is there, upon our knees, we can approach our Father in heaven, in the most humble manner, with full confidence and simplicity; where there is no eye to behold, nor ear to hear, but God's all-seeing eye is ever upon us. It is in secret prayer that we can make our most ardent wishes known to our Redeemer, and claim the blessings God has promised to those who ask in faith. It is prayer that unlocks heaven, and draws from Christ that sweet repose, which none but he that feels it knows; and when we are tempted let us flee to secret prayer—though yet the tempter may follow us to our secret place—when prayer is introduced, he must flee. The Savior said "Resist the devil, and he will flee from you." Therefore we should be found often at the Saviours feet—there pleading for grace to overcome all our temptations. O, let us follow our exempler Christ; we find he prayed in secret whilst here on earth; and if Christ prayed in secret, it is also needful for us his followers who wish to follow their master, who led the way. The Saviour also said "Enter into thy closet and when thou hast shut the door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

"Prayer is the burthen of a sigh,
The falling of a tear—
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach,
The majesty on high."

T. B. MYERS.

Barry Co., Mich.,
Sep. 7th '51.

REVIVALS.

Permit me to inform the readers of the Telescope, that the Lord is reviving his work on Clear Creek Circuit. We commenced a protracted meeting at Second Creek Chapel, Clinton county, O., on the 9th of August, the meeting continued till the 17th of August — twenty-two joined the Church, and a number of them experienced a change of heart, by faith in the Lord Jesus Christ — the Church was much revived. We had the assistance of Brs. Harker and Jackson, local ministers in our Church; also, Br.'s S. Dudly and Dr. Cusic of the freewill Baptist Church, on the 23d of August. Our fourth quarterly meeting commenced at Salem meeting house, Clermont county, O., and continued till Tuesday evening.—We had an excellent meeting — 3 united with us in church fellowship at this meeting. On the 30th of August, we commenced a two days meeting, at 5 mile, Brown county, O.; the meeting lasted till Monday. There was much union manifested among the members of different branches of the church, Methodist, Christians and United Brethren, all united in worshipping the only true God. We had Br.'s Glem and Miller, local ministers of our church; and also, Br. Burtner of the M. E. C., to assist us at this meeting; the meeting went off harmonious, and wound up with the best of feeling. On 6th of September, we commenced a protracted meeting at Br. J. Barr's, on Plum Run, Brown county, O.; the meeting lasted till Thursday — 21 joined church at this meeting, and the members were much encouraged and revived. Br.'s Glem, Harker, Jackson and Miller, assisted us at this meeting. We feel truly gratified to our ministerial brethren, for their assistance on this Circuit, and our prayer is, that God may bless and reward them for their labors.

In conclusion, I would say, fifty-one have joined our church on this Circuit during the past year, and my prayer to God is, that they may continue faithful, and become ornaments to society, pillars in the Church, and finally land their souls in heaven: Amen.

J. WALTER.

NOTE.—Your articles are not troublesome. [*Ed.*

MANCHESTER MISSION.

It is with joy that I would let the readers of our Religious Telescope know how we are getting along on the Manchester Mission.

Last Conference I was sent to the State of Md., to open a new Mission; and when my name was called, I thought I could never go into a slave State to preach — being so much opposed to slavery. But at last, I made up my mind to do what I could, and in the name of the Lord, I entered on my new field of labor; and with three appointments I commenced, and I was received with the most tender affection, both by saints and sinners.—The Lord owned his word, and sinners were convicted, and we had mourners every time we went around for several times; but the devil who is never idle, began to work, and tried to influence the people against me, and at last burnt down a meeting-house to get me out of the neighborhood; but in spite of all, the Lord was with us. A good Methodist Br. offered us a camp-ground, if we would hold a camp-meeting, about two miles from the place where the house was burnt down. At our first quarterly meeting we agreed to have a camp-meeting. This was appointed the 29th of August. We brought our little force out to the help of the Lord, and when we commenced upon the enemy, the M. Methodists, Protestants, Baptists and Evangelical Brethren, came armed to help us. The Lord was with us of a truth; we had one of the most pleasant meetings I have witnessed for some years. To see such love and union as was there, cheered my soul. We had eleven tents, and about twenty wagons. About thirty were converted—twenty-one joined church. May the Lord keep them all faithful till they die.

I have now eleven appointments, and could have more. I want all God's children to pray for us. Likely you may soon hear from us again.

Yours in love,

GEO. SCHNEIDER.

Manchester Mission, Md.,
September 5, 1851.

CONFERENCE MINUTES.

THE WABASH ANNUAL CONFERENCE

Of the United Brethren in Christ, met at the Roven Creek Church, Park county, Ia., Sept. 4th, 1851, and was opened by Jacob Erb, Bishop, reading a portion of Scripture — singing and prayer, and an appropriate address.

Conference elected F. Kenoyer chairman, and Wm M Jones, W C Smith, Sect'ys, and J A Mast German Secretary.

Conference proceeded to appoint committees on devotional exercises, on difficulties, to examine applicants, to examine for Elders orders, on finances, and one to settle with the treasurer of the benevolent fund.

MEMBERS PRESENT.

J Erb, Bishop	Wm Ashby
F Kenoyer, Chair.	Wm H Brown
W M Jones } *Sec'ys*	J P Epblin
W C Smith } *Sec'ys*	Wm Hoobler
J A Mast } *Sec'ys*	J Waymire
J Griffith	A Briley
J Hoobler	A Peterson
Wm Brown	G Kite
J P Shuey	I Pickard
J Ashby	D Brown
J Burtner,	J F Hall
G Davis	W Runels
S C Zuck	A Wimsett
J Dice	Wm B Bailey
G Shigly	Wm J Newcom

MEMBERS ABSENT.

S A Potts	A W Hedge
E Shuey	S Watts
H Stump	A Helton
A P Eckles	B B Allen
J S Williams	J Villars
S Simons	G Myres

APPLICANTS.

A Zurface	J Cotman
D Shuler	

On motion,

Conference meet at 8, adjourn ½ past 11,— meet at 1, adjourn ½ past 4 o'clock.

On motion,

Br C W Miller was received as an advisory member of the M. E. C.

On motion,

J Maning was admitted to an advisory seat amongst us, from White River conference. Also; Br John Denham from the Illinois conference. Br Green of the M E church, was received as an advisory member amongst us.

Conference proceeded to examine its members.

Conference adjourned to 1 o'clock.

1st day, 1 o'clock, conference opened pursuant to adjournment, and continued the examination of its members.

½ past 4 o'clock conference adjourned.

Friday morning, 8 o'clock, conference met—singing and prayer, then proceeded to business.

The name of A P Eckles was called, and a letter read to the conference his case, was taken up, and after considerable deliberation, it was

Resolved, That whereas A P Eckles has been dishonest in his dealings in the Wabash country, therefore,

Resolved, That he be expelled from the church; and we consider him unworthy of confidence.

The name of Joseph Williams was called, and it was

Resolved, That whereas Br. Joseph Williams refuses to comply with the rules of the church; and declares that he did not intend to preach any more;

Resolved, That he be expelled from the church.

Who are the candidates for the ministry?

Ans. A Zurface, D Shuler, J Cotman.

Who were examined, and by conference licensed to preach?

On motion,

Br Philo A Conida was received upon his transfer from the Indiana conference.

On motion,

Br G Bonebrake and Br J Manning, were received into conference, upon the condition they receive their transfer from White River conference.

Who are willing to travel this year without reserve?

Ans. F Kenoyer, J Griffith, Wm. C. Smith, G Shigly, Wm A Shuey, J Waymiro, S C Zuck, A Briley, G Kite, A Wimset, C P Mills.

Who are the Presiding Elders?

Ans. J Griffith and F Kenoyer.

On motion,

J Hoobler and Wm M Jones, were appointed to assist the Bishops and the Presiding Elders, in stationing the preachers to their fields of labor.

On motion,

J P Shuey and J Ashby, were appointed to station the Presiding Elders, in conjunction with the Bishops.

Friday evening, conference adjourned.

Saturday morning met pursuant to adjournment, and proceeded to the unfinished business.

Where shall our next annual conference be held?

Ans. Westfield circuit, near the town of Westfield, Otterbein Chapel, Coles county, Ill.

Where are the preachers stationed this year?

NORTH DISTRICT.

James Griffith, P. E.

Pine Circuit .... G Kite
Concord " .... A Wimsett
[illegible] " .... J Waymire
Lebanon " .... W Ashby
Crawfordsville .... to be supplied

SOUTH DISTRICT.

F. Kenoyer, P. E.

Vermillion Circuit .... C P Mills
Clinton " .... W C Smith
Westfield " .... S C Zuck
Hebron " .... to be supplied
Black creek " .... "
Eel river " .... A Briley
Rockville " .... G Shigly

What shall be done for the support of the Presiding Elders?

Ans. The quarterly conference members on each circuit, the P. E. and C. P. excepted, appoint a meeting, to take into consideration the support, and provide for the same.

A letter was received from the Telescope office, claiming 7 dollars and 8 cts., book money, which was by the conference, paid off.

The report of the committee on finances called for, and there found on hands $63,74, divided as follows:

J Burtner $20,00
A Wimsett 16,87
W Runels 10,00
J A Mast 16,50

The committee to examine applicants for Elders orders, reported favorably of W Runels, and he was solemnly ordained by the laying on of hands by the Bishops and Elders.

On motion,

Conference granted sister McNamer, 20 dollars of the benevolent fund money, whereupon the same was put into the hands of A Briley, to convey to her.

Br. David Brown was elected treasurer of the benevolent society.

Wm P Smith was elected conference treasurer of the benevolent fund society.

The committee on difficulties reported, and the case of John Villars was referred to Conference, and the following preamble and resolution.

Whereas, J Villers was charged with immorality, and whereas he refuses to appoint a preacher or E. to try the charge, having the rule of our church, therefore,

Resolved, That he be expelled from the church.

The book agents reported, and their report was received, and then re-elected to wit: J Bolton, South; J Dice North District.

On motion,

J A Mast was transferred to any conference he may wish to join.

Whereas, the use of intoxicating drinks as a beverage, leads to habitual drunkenness, and finally to interminable wo; therefore it is the duty of the ministers of Christ, to use all their influence in banishing this unholy practice from the church and the world.

Resolved, That we heartily approve of the position taken by our discipline, on war, slavery, and intemperance, and secret combinations; and in the sense of this conference, the prosperity of our church depends much on the strict adherance to those principles.

Monday, Sept. 8.

Resolved, That circuit preachers see that suitable persons be elected as leaders and stewards, for the successive year.

Resolved, That if any of our preachers neglect lifting Bishop's collections as directed, he shall pay the amount the conference may lay on him, out of his own fund.

Resolved, That this conference tender its warmest thanks to the people of Annapolis and its vicinity, for their hospitality shown to us during our stay with them.

Resolved, That it shall be the duty of traveling and local preachers, to take up missionary collections, and if any fail, he forfeits one dollar to be used as missionary money.

Resolved, That the practice of traveling on the Sabbath for the promotion of worldly interest, is contrary to the word of God, and ought not to be indulged in, either by ministers or members of the church.

On motion,

Conference adjourned after a pleasant session.

Elders eligible to election to General Conference.

F. Kenoyer	G. Davis
Jos. Griffith	S. C. Zuck
Wm. M. Jones	J. P. Epblin
J. P. Shuey	Wm. Hoobler
J. A. Ashby	G. Kite
J. Burtner	E. Shuey
J. Hoobler	A. Wimsett
Wm. Brown	H. Stump
D. Brown	A. W. Hedge.

N. B The Post Office address of W. C. Smith, is Goshen, Vigo county, Ia.

STATISTICS OF THE WABASH ANNUAL CONFERENCE.

Appointments	176
Classes	106
Whole number	2909
Received,	962
Expelled	33
Withdrawn	23
Removed	63
Deaths	26
Increase	8,17
C. P. Salary	1247,34
P. E. "	209,58
Mis. Collections	45,34
Bishop's "	37,35

W. M. JONES, } *Sect'ys.*
W. C. SMITH. }

ST. JOSEPH CONFERENCE.

The above named conference convened at North Manchester, Wabash county, Ind., on Thursday, Sept. 5th, 1851, at 8 o'clock, A. M.

By request of Bish. Edwards the first hour was spent in prayer, led by himself.

After an appropriate address by brother Edwards, conference elected E H Lamb chairman, and Joseph Miller Sec., and F L Forbes assistant.

MEMBERS PRESENT.

D Edwards	J Fotherhoff*
E H Lamb*	P Coons*
J B Slight*	E Hoover*
J Miller*	D C Ross
F L Forbes	E Collins
E Johnson	J Iliff
S Simons	A Pentland
H Hartley	S W Chapman
B S Clevenger*	J Lamb
J France	H Bean*
J [illegible]	W Atkinson
B Fanning*	R Baker*
H A Snep	J Alsep
J Paffly	J Patent*
J S Todd	J Antrick

APPLICANTS.

J M Hershey*	A R Doolittle
J Terrel*	J Surran*
R Patten*	H Freeman*
C Kidder	W Colwell
J Brown*	J Thomas*
J Cooper	D Osborn.
A Surface	