

## The Christian Conservator.

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## EDITORIAL.

We have obtained favors over fifty-two railroads under a combination plan to our convention.

The convention at Fairmount will open at 2 o'clock, P. M., Tuesday July 20th. Quite a number of our brethren have reported that they are coming.

Our letters show a deep interest in our cause, and since the battery has opened on us on the other side of the river, our brethren are waking up to greater activity.

The North Michigan conference has had a gain of about three hundred members the past year. This is doing well, after throwing off their lodge liberals a few years ago, and recovering from the perfidy of those who sought to betray them.

Rev. H. Floyd says they are building a booth that will hold a large number to add to the convenience of their church in accommodating the convention. They are making good arrangements to entertain the convention. Our letters indicate a large attendance.

We have already sent out ninety-five certificates, and still others will apply. We have ordered another lot of certificates, making one hundred and ten in all, and possibly we may need more.

Fairmount, where our convention will be held, beginning at 2 o'clock, P. M., July 20th, is on the Cincinnati, Wabash & Michigan R. R., which runs from Anderson, Indiana, to Benton Harbor, Mich. This is a north and south R. R., and the East and West lines cross it as follows: The C. St. L. & Pittsburg, and the C. C. C. & I., pass through its Southern terminus at Anderson. The Lake Erie & Western crosses it at Alexandria. Another branch of the C. St. L. & Pittsburg crosses it at Marion. One branch of the Wabash, St. Louis & Pacific crosses it at Wabash, another further north at North Manchester. The Chicago and Atlantic R. R. crosses it at Bolivar. The New York, Chicago & St. Louis R. R. crosses it at Claypool. The Pittsburg, Ft. Wayne & Chicago R. R. at Warsaw. The B. & O. at Milford. The L. S. & Mich. Southern crosses it at Goshen and also at Elkhart. The Chicago & Grand Trunk R. R. at Granger. The M. C. R. R. at Niles. The C. & W. M. R. R. at Benton Harbor.

We are always ready to receive "more grace," but the more grace we get the more we love God and hate evil. If the church could be cooled off, and let grace leak out, it would be better fitted to tolerate lodge fellowship. We once heard Dr. Cooper say he was visiting his flock in Philadelphia and he found a member that he asked, "Do you pray publicly?" He answered, "No." "Do you pray with your family?" "No." "Do you pray at your table?" "No." "Do you pray in secret, or do you pray at all?" He answered, "No." Dr. Cooper, I am thinking of joining the Odd-fellows." And the doctor told him he was at the right stage for joining them, having quit prayer. The rumor to which the editor gives currency,

who wants us to have more grace, is not stated truly. He says some one stood up in a convention and advised the people of that conference to withhold their money from the cause of missions "and give it to him to help carry on the effort of breaking down the Telescope and other work of the church." This is a greatly distorted statement. The editor has likely heard of the rumor that some one ejected three black crows, and ought to have enough grace to discount rumors at a large percent. The Telescope needs no help at breaking it down. Pressing the work of the commission on our people to get the secret orders into the church, and publishing articles advocating the superior wisdom and piety of churches that fellowship the orders, like the "Leech" letter, and speaking against a conference that liberals tried to betray, and those liberals entered the lodge; these things are doing more to break down the Telescope than any thing we ever did or can do, however aided by means.

## Advice to Those Coming to the convention.

We have sent out a considerable number of certificates to persons going to the convention. We wish to advise them to use the utmost carefulness. We have advised the General manager to have all the agents on all these lines prepared to sell tickets through to Fairmount. If it is possible, you should see the agent at the place where you start a few days before you go, and if he has not got the tickets through to Fairmount, which is situated on the line of the Cincinnati, Wabash & Michigan R. R., have him order them; or, if you can not go to see him, send him a card notifying him when you will be there to purchase a ticket to Fairmount, Indiana, on the C. W. & M. R. R., and by what lines you go. And if it should in any case occur that agents can not sell you through tickets to Fairmount, then buy a ticket as far as you are to go on that road, and take a written statement of the agent that he was not in possession of tickets through to Fairmount, and also that you paid full fare over his line; but do not let him in that case use your blank certificate, but apply when you strike the next road, and if they can sell you a through ticket to Fairmount, have him fill your blank certificate. If he can not sell you a through ticket to Fairmount, then do as you did at the first. Of course, when you reach the C. W. & M. R. R. They can sell you a ticket to Fairmount, and if you should fail to get a through ticket before reaching this last line, have their agent sign and fill out your certificates. We hope that none of the liabilities will occur against which we provide in this advice. We only name them to forewarn persons if they should occur. We have cautioned the General manager to have all arrangements fully made. Then we thus caution our brethren. You had better take this paper with you for reference also. We are doing all in our power to make the matter secure and successful. We are working by day and part of nights to help on the interests of the cause, and also looking up to Heaven for help in this responsible work.

## Denial.

In a recent issue of a Dayton paper the missionary secretary alludes to published reports, 1. That he was "Immediately prior to the commencement of the rebellion a Freemason, and aided that order to bring on the rebellion, or at least had a knowledge that the order was organizing secession." 2. "That I am now a member of some secret society"

He says, "In reply I have to say that these statements are absolutely false and whoever makes such statements in the future is guilty of deliberate slander." We quote his statement to give our readers who may not see that paper whatever benefit there is in his disavowal and denial of these reports. If, however, Dr. Warner would be a little more explicit before the matter is "dismissed" we should gladly aid in further vindicating him from all lodge connection. We wish to deal kindly and justly with him. We are credibly informed that he took one or more Masonic degrees and was made a Mason at sometime. Whether before, during or after the war we cannot say. Would he be kind enough to tell us unequivocally whether this is true or not? We learn that some years ago since he was a U. B. preacher he wore an emblem on his watch chain which was taken by our brethren to be a Masonic emblem. Would he explain whether it was or was not any thing of the kind suspected? If he answers that he has ever taken one or more Masonic degrees, would he tell us when and how he ceased to be a Mason, if he is not now one? Mackey holds that in Masonic law a demit does not absolve the person from his obligations, as a Mason. They are asked Masonically, "What makes you a Mason?" The answer is, "My obligation," and as long as the person regards and does not throw off his Masonic obligation he is a Mason. When he ceases to regard that wicked obligation as binding on him, he ought in some way to confess it and forsake the order. A man may be a Mason at one time, even though he was not at a time before he was made a Mason. Some persons go out and in on a demit and when out claim they are not members of the secret society, yet have taken and regard their obligations as Masons. Now if Dr. Warner has never taken any degree or degrees in Masonry, or if he has, and will tell us how he ceased to be a Mason, we will publish his statement freeing him from all complicity with the Masonic fraternity. We would not injure any man knowingly and especially by any false rumor, and would be glad to have the evidence that Dr. Warner is not a Mason, but the way he puts his denial in the Dayton paper is to many not satisfactory nor convincing; for many a Mason can say he was not a Mason immediately before the rebellion, and that he is not now a member of any secret society. We are willing that any one question us closely as to lodge connection and they ought to have the frankness to allow us the same privilege toward them, when done in kindness to subserve the cause of Christ.

## Mrs. Woodworth's Work.

It was my privilege to attend a tent meeting held by this woman evangelist last sabbath at Perkinsville, in Madison Co., Ind. She draws large crowds, and there are wonderful demonstrations attending her work. Many hundreds have been awakened and converted recently in her meetings. Trances are a frequent occurrence in her meetings. She has them frequently herself. The people wonder at her words, her singing and her ways. But with all the seeming eccentricities and irregularities in her methods God is wonderfully blessing her labors. Many hundreds have been brought to the Savior through her magic power. She reaches many that the churches do not reach. She seems to be divinely anointed to carry on campaign work for the Lord. Many objectionable things occur in her meetings which are the result of a misguided zeal. And the anti-church spirit prevails sometimes, which tends to the unsettling of

her work. I think her work would be more permanent if the prejudice against the churches was somewhat restrained. But the very nature of her work arrays itself against the formality of the churches. This campaign work is wonderfully blessed of God through her instrumentality. But its durability depends largely on the success of the churches in taking care of her converts. This is true of the work of all evangelists. I think we should neither esteem it to highly, as though it should supersede the regular work of the church; nor should we oppose it, or underrate its importance in God's plan of saving souls. His plan, as to the employment of works, is stated in Eph. 4: 11, "And he gave some, apostles; and some, prophets; and some, evangelists; and some pastors and teachers." Let none oppose God in his plan of saving souls.

HALLECK FLOYD.

## Liberalism.

Liberalism cries out against churchism, and denounces denominational views and denominational work as intolerance. Liberty of thought and work is urged against church creeds and church methods. Church discipline is rendered inoperative and ineffectual in so far as the liberalistic views obtain. And when carried out to its legitimate end, it culminates in "come-outism." Liberalism boasts of preserving individual conscience. But the truth is, that it sets up no standard of conscience. It not only abandons men to their errors, and superstitions and vices, but boasts of its lack of fidelity to God and truth, and flatteringly speaks of its own shame. "Broad and liberal views of religion destroy the conscience of the church on moral questions. Prohibition, as applied to temperance, secret societies, theater going, social amusements, such as church fairs, church festivals, church balls, etc., is denounced as being too narrow and too intolerant for the exigencies of the times."

Foreigners hear of the liberty of the American Republic, and in too many instances when they come to our shores they substitute the word "license" for "liberty," and conclude that in America every man has a right to do as he will. Anarchists are liberalists as to their views of civil government. The constitution is too narrow, and too uncompromising, it is too intolerant, for it secures the right of property to men who by industry and skill are successful in accumulating it. Free thought, free speech, free government. This is liberty. But it must all be controlled by an enlightened and quickened conscience, or it tends to the destruction of human and divine government. Is not the leading thought of the church and of state inclining divines and statesmen too much to liberalistic views? Are not the foundations of church and state being shaken by the broad view which destroys public conscience in matters of religion and civil government? Let wise men consider.

Can we afford to elect men to administer the government who have no conscience on moral questions? Can we afford to follow the lead of church men who can preach any doctrine, or advocate any form of church polity which may happen to be popular? who measure the standard of the church on moral questions by public sentiment? Reformers are not of this type. Oh for the speedy reformation of the public conscience! Let the church of God arise and shake herself from this worldliness which is sapping her power, and God will clothe her with the garments of salvation.

HALLECK FLOYD.

## CONTRIBUTIONS.

## North Michigan.

BY REV. R. H. WATSON.

Mr. Editor:—I notice some things in the Telescope of June 16th purporting to be "facts in North Michigan." The writer has taken very decided grounds.

1. He says that "anti-secrecy churches are no more pure in their morals than others." We inquire, How does he know? Has he a moral gauge by which he is able to ascertain their exact moral purity? This is, indeed, something new.

2. "It is a fact that they have no more zeal for the cause of Christ." If he measures the zeal of the church by his own, it is very easy to understand how he arrived at this conclusion. This comes with a very poor grace from this source.

3. "It is a fact that they are no more spiritual." He states this as a fact. It is still a query in my mind how he knows these things. It presupposes that he has been in all the different churches, taken their spirituality, put it into his spiritual balances and demonstrated the above fact.

4. "It is a fact they are no more benevolent." What superhuman knowledge! It is truly astonishing that we have a man of such keen perceptions.

5. "It is a fact that they make more strife in communities where they preach." This fact is rather against some of the facts before stated. But he does not tell us why they cause so much strife. If I understand the teaching of Christ, those who preach the purest Gospel, those who are the most spiritual, those who are the most zealous, cause the most stir in the world. Jesus said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword."—(Matt. 10: 34.)

Hear him again: "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." It is true to-day that if you go into many places and tell nice stories—smooth things, the world will applaud, but if you tell plain truths; if you strike right and left, and use the sword of the Spirit, which is the Word of God, you wake up some opposition. I do not recommend nor approve of harsh and unkind epithets: leave these out and give them the truth. I do not mean by this, hobbyism, but plain, untarnished truth. If you do this, there will be a stir, or, as our author has it, strife. Whoever saw a thorough revival until ministers and people become intensely in earnest and some one was stirred? Some, perhaps, (and usually it is the case,) oppose the movement. And the more thorough and widespread the revival, the greater amount of strife and opposition is engendered. Now, Mr. Editor, this is a fact in the experience of men and ministers. Hence, if it is true that certain churches cause more strife by their preaching, then it follows, from the above, that such churches are on the Christ line, and certainly are right, I care not what their peculiar views may be on the question to which our author refers.

6. "It is a fact that they have less influence." This statement is very indefinite. Churches, like individuals, may exert an influence for either good or evil. If any church or individual has less influence for evil than another, they are entitled to the preference, of course. But I suppose our author means, though he does not say so, that the churches referred to have less influence for good. If so, it falls with the rest by our previous argument and Scripture:

7. "It is a fact that they pay their preachers less per member." This is not a fact, in my personal experience in the U. B. church.

8. "It is a fact that their members do not uphold their ministers as others do." Now it is a fact that the lay members of North Michigan conference pay and stand by their ministers grandly. I do believe that they pay the biggest money for the same work of any church in Christendom, considering numbers and ability.

9. "It is a fact that secrecy has grown so that they are shut out of all our business places and best rural districts, and are obliged to go to the frontier to be driven back continually by secrecy and the ground occupied by wiser denominations." This is not true, according to my experience, and I believe my opportunities for observation along this line have been at least equal to the brother's, having traveled five years as presiding elder, while his operations have been confined to a few fields located largely on the East district. There are but very few, if any, business centers on the West and Central districts but that have anti-secrecy churches in them. I will mention a few: Grand Rapids, Muskegon, White River, Big Rapids, Ionia, Petoskey, Cedar Springs, &c. These are a very few of the many. A minister of a pro-secrecy church once said to me, "We dread your church; because when you drive a stake it generally stays. That seems to be a characteristic of your church." I can not see why our brother should make such statements and call them facts.

10. "It is a fact that the U. B. church once had a good influence in North Michigan." I would simply say, This is a fact, and it is true to-day. The U. B. church now stands well, and is doing a good work. We are not afraid to compare with any of the mission conferences in this church. Our bishop spoke of us in flattering terms last fall, and also at the meeting of the board this spring. The Missionary treasurer said to me, after he had visited other conferences, that we were doing splendidly, notwithstanding our poor soil and hard fields. We reported a very fine increase in membership last fall. The Statistical secretary told me that it would have been much larger had it not been for some mistakes of the year before, which we had to correct.

11. "It is a fact that it is now on the decline. That the seven or eight best circuits and missions that refused to receive liberal preachers four years ago, are all declining, and three or four are nearly or entirely extinct." This is news to us up here in North Michigan. I wish the brother had called names just here. I visited one of those fields June 5th. We had an excellent meeting. They have built a church within the time specified, and I think a parsonage. There has been a fine increase in membership this year. Their assessment for the presiding elder was \$7.00. They paid me \$9.76. Three months ago they paid me \$9.68. The love-feast was one of real life, and two or three were on the floor at once, ready to testify. Saturday afternoon the house was full. So much for that declension. June 12th I visited another where we had a good meeting. Children's day was observed in the afternoon, and it was an entire success. Their assessment was \$10.00. They paid me \$12.97. Yesterday I visited another. They have a church house nearly done. This is a mission field. It has never been called a strong one. It is doing finely. Two of the classes have been hindered all these years, not having a place to hold protracted meetings; the school-house being clos-