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Editorials.

A Correction.

We learn that a report is being secretly circulated among certain of the delegates to General Conference, that on a certain occasion the editor of the CONSERVATOR was heard to say:

A convention on the forenoon of the day of the opening of the General Conference into which Bishop Wright's friends can be drawn and tested as to their strength and firmness is our only hope.

And we hereby declare that we said no such thing, nor have we heard any one else say anything like it. What we did say was, that a convention on the forenoon of the day of the opening of General Conference, composed of all the delegates, for the purpose of deciding on some course of procedure before the conference meets, is our only hope of saving the church. And this we have several times said, in substance, in the CONSERVATOR. And we here and now say that, in our judgment, unless this is done this church is ruined. For such a convention as this, not for partisan purposes, but for the purpose of prayer and counsel and, if possible, to save the church, the CONSERVATOR has all the time plead, and it continues to do so, but the representatives of the one side of the controversy have persistently declined to have anything to do with such a convention. Their policy has been, and is still, to hold partisan conventions for the purpose, not of saving the church, but of carrying the day for their party. And if the church goes to pieces the responsibility will lie at their door.

Worse than Smallpox.

A case of smallpox is discovered in the city. At once a general feeling of uneasiness, amounting almost to dread, seizes the people, lest the pestilence spread and become general. The city authorities, with the approval of the people, spend thousands of dollars of the people's money to erect, equip and run a

pest house outside the city limits and take every possible precaution to prevent the spread of the disease. This is right, and it meets the approval of all. To do less than this would be inexcusable, and the city authorities would be justly denounced and condemned as unfit for their places, as the guardians of the people's welfare.

Yet, strange to say, there exists in the city at the same time, and has been there for years, a pestilence more contagious, more malignant and vastly more destructive in its effects than small-pox. And, stranger still, very few persons seem in any way excited over it. Its deadly virus is spreading over the city and the country round about, bringing death, destruction and damnation wherever it goes. And yet the city authorities make no appropriation of the people's money to stamp it out; but, with general assent of the people, they have given it permission to stay and to continue its work of debauching the people and of corrupting every department of municipal government and making it subservient to its own interests; of deleteriously affecting every branch of legitimate business and every line of professional life; of entering the sacred precincts of the home and taking therefrom domestic thrift and happiness, and leaving in their stead poverty degradation, despair and death; of hedging up the way of the churches and making it impossible for them to reach the masses of the people with the gospel of salvation, and thus leaving them to hopeless damnation—but where is the pen that can describe all of its blighting, blasting, contaminating, body and soul-destroying effects upon the city? It were better by far to remove the guards from the small-pox infested places, to tear down the red flags that indicate the infested places, and, instead of the quarantine and the order for universal vaccination with kine virus, to open the doors of the school-houses and other places of public assembly, the places of business, the shops, the homes, and send the city physicians with virus direct from the festering pits of the diseased ones to inoculate the entire population with small-pox—far better this, than to do as we are doing with the more deadly and destructive pestilence in our midst. To do so, of course, would, in a few days, stop the wheels of the city's activities and within a few months, probably one-third of the people would be in their graves, for desolation and physical death would hold high carnival for a time. But, in a few months, their work, having been completed, their sway would cease, business would revive and all the surviving citizens would be forever immune to the disease. But not so with this worse pestilence that we are fostering in our midst. The longer it continues the worse and more direful its ef-

fects, and the less hope there is of ever ridding ourselves of it.

Is there any need that we name this pestilence? Nay, verily. Every one knows that it can be nothing else than the licensed liquor traffic, with its inevitable accompaniments. Is it not utterly inexplicable that the people of any city will tolerate such an evil in their midst? Who will explain it?

"Tainted Money."

Brother Theron O. Lewis of Appleton, Ill., writes as follows:

DEAR EDITOR: We have been watching with no little interest the notes and comments upon the acceptance of the gift of Mr. Rockefeller, and the comments of the country folk in the community in which I live is also sometimes interesting. If it is wrong to accept this offering, is not the church in most, if not all, denominations committing a similar sin continually? Take, for example, the man who has spent the Sabbath picnicing in the woods, playing cards, etc., and has won several nickels and dimes thereby. He is at church in the evening and one of these ill-gotten dimes goes into the contribution box which is passed his way for the very express purpose of receiving it. Does God consider the rich man's million more than the poor man's dime? In the towns and cities, as far as my acquaintance goes, though that is not far, our church sends its solicitors among the business men and many of the cases are as bad as Mr. Rockefeller's, only upon smaller scales. Yet our solicitors go, spurred on alike by pastors, elders and bishops. We might illustrate at length. Should we, as pastors sit in judgment upon these things? Or should the finance committees judge them? Who is sufficient for such a task? If we reject all our offerings that may be thought by some to be objectionable, upon the same ground there might be some astonishment on the part of foreign missionaries and workers in other branches of Christianity as well, and your very humble servant might not be so lonesome digging postholes for a living.

The difficulty about this whole matter is not that the money is tainted, for there can be no such thing as tainted money unless it is counterfeit, or in some other way not legal money; neither is it possible, nor, perhaps, duty, for the church to consider in all cases whether the money offered or contributed to her has been honestly acquired by the person contributing it. But the difficulty, as we see it, about the gift under consideration, is, that the amount is so great, and the circumstances connected therewith are such as to make it of the nature of a bribe and its acceptance a tacit approval of standard oil methods of business. To accept such a gift, under the circumstances, without protest, would be, in a measure, to estop the pulpit and the press, of the church accepting it, from raising their voices and their pens against the business methods of the man who made the gift, and would encourage him and others in the continuance of such methods. Besides, it would tend to increase the impression already too common among laboring men that the church is in collusion with the money power of