

# CHRISTIAN HERALD.

J. W. Cowles 1884

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## CHRISTIAN HERALD.

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### ADVERTISEMENTS.

Prices will be given on application.

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### Please Notice.

We are not responsible for the opinions and sentiments expressed by our contributors, but for our own writing alone. Hence our readers must judge for themselves. We intend to give space for the free expression of opinion, within the limits of sound discretion, and the good of the cause; but not be held as indorsing what others may write.

All matter intended for publication in this paper should be written:

1. On one side of the sheet only.
2. In a plain legible hand.
3. Let there be plenty of space between the lines.
4. Write with a pen instead of a pencil, so that it may not be defaced in transit.
5. Write brief articles.
6. Expect no attention to articles, notices, or queries not accompanied by your name.

## EDITORIAL NOTES.

Please remember our tract on Dancing. Let them be well circulated among the churches.

The *Christian Standard* comes to us in a new dress. It has enlarged its pages a little and dispensed with its supplement. We think this better.

The *Overland Monthly*, San Francisco, comes to us again enlarged and otherwise improved. We wish it success. Price, \$4.00 per year. Address Samuel Carson, Publisher, 120 Sutter St.

Orders are rolling in for our books and tracts, which is a favorable indication of the spiritual growth of our brethren on this coast. We say to the brethren, send them on, we will take pleasure in filling them.

Some of our three month's subscribers express themselves as being well pleased with the HERALD. We expect the HERALD to stand on its own merits, and we only ask a patient reading of it for a few months to make it a fixture in that household.

We can only speak for ourselves, but we would much prefer seeing our esteemed contemporary, the *Christian-Evangelist* come to us trimmed. We have enough trimming of our own to do without trimming our exchanges. Brethren, can you not manage to get up a little earlier and attend to this matter?

Bro. Jas. W. Lowber, of Lancaster, Ky., and one of our ablest contributors, says the HERALD is a good paper. This is only one evidence among hundreds we receive from far and near to the same effect. We again thank all our brethren for their encouraging words.

We have received the first number of the *Missionary Tidings*, a new paper conducted by the Christian Woman's Board of Missions, and published at Indianapolis, Indiana. It is a small folio monthly neatly printed and well filled with good things. Mrs. M. M. B. Goodwin becomes its editor. This little paper will be conducted in the interest of the missionary work engaged in by these good sisters. We place their paper on our exchange and wish them all success in their new enterprise.

We have received a letter from a gentleman who is not a member of the church stating that the HERALD comes nearest filling the bill of any religious paper he has ever read; but he thinks there is yet one thing lacking. That one thing is a good sermon published in our columns once or twice per month. This man also says he would like to be a member of the church. So here is a fine chance for some of our preachers to do good. We will agree to publish all the good ones.

During the last few weeks we have received a number of letters from different parts of Washington Territory for preachers to gather in the bountiful harvest. They say the harvest is plenteous, but the laborers are few. If any preaching

brother wishing a field of labor in the Territory will send us his address, we will publish it, that the brethren may see who he is and what he proposes to do.

Our good-brother of the *Pacific Christian Advocate* thinks we did him an injustice in our criticism of his article on "Fixed Methods;" but a portion of his reply, like some of his doctrine, is so dim that we can not read it. We will see what there is in the remainder. That our brother felt the force of our criticism we do not question; but just where the injustice comes in is not so plain. He is aware that we commended the great part of his

article, and only based our criticism on one sentence which we thought marred its beauty. While speaking of the "spirit of life and labor back in the being of God himself," the *Advocate* said: "Methodism was the birth of this spirit of life, this mode of action, over a century ago." We replied that our opinion was that Christ was this birth, that is, as we meant, Christ manifest in the flesh and the system of Christianity which he established which is inseparably connected with him. Our friend, evidently misconceiving the point of criticism, came back at us with an explanation, saying: "We simply said, in other words, that Methodism was the child of this spirit of life and labor." This is exactly what we understood him to mean at first, and this is exactly what we criticised first and last. This is the issue, and that is all there is of it. Hence we still believe that this "spirit of life" never brought forth such a child as Methodism, or any other of the modern isms. As we said before they are illegitimate children. The *Advocate* further says:

As to whether he has an "ism" or not we don't care to dispute the matter, although it seems to us that when he and his church interpret certain passages of Scripture, indeed many of them, one way, and we and our church interpret them another, and both base our personal denominational affiliations on these interpretations, we both come "mighty

near" having an "ism," and one just as near as the other. Of course we are entirely aware of the *Herald's* little delusion that his is the only Christian church. His happens to be one of two or three little bodies that make that claim each for itself; a claim that sounds very like what the great Roman Catholic Church says of itself; but the great bodies of Protestant Christendom, the Presbyterians, Baptists, Methodist, and others, conceding to others what they claim themselves, are crowding their millions forward to the world's conversion to Christ. This suits us better. If it does not our brother, we have not a word to say. His opinion as to what Methodism is, is of the least possible concern to Methodism.

That we, as a people, do not always fully live up to what we believe to be the divine standard in this respect, we are free to confess; but at least one marked difference between him and us is, that he believes in and advocates isms, while we are unanimous in condemning them. Methodism is busily engaged in building pens for the Lord's sheep, while we believe in turning them all into one pasture. The *Advocate* is sadly mistaken when he thinks the isms grow out of different interpretations of the Scriptures. God's people are not divided about what is in the Bible, but over that which is not in it. For example, does our brother find a Methodist church in the Bible? Does he find it in the Bible that the primitive Christians wore human names by divine authority, and that it is right to do so now? Does he find human creeds in the Bible, or any rule of faith and practice for the Lord's people save the Bible alone? These are some of the pens that our brother is aiding to build, and which need to be scattered to the four winds. We would like for the *Advocate* to answer definitely if he believes that the Bible authorizes such diversion among God's people, and that it is right for any one to advocate it? If not, then tell us how they can best become one in Christ? The Editor of the *Advocate* is evidently not posted, or else he has but little respect for the facts