

CHRISTIAN HERALD.

J W Cowles 1884

DEVOTED TO THE RESTORATION OF APOSTOLIC CHRISTIANITY.

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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.

A WORD TO CHRISTIANS.

"That they may all be one."—John 17: 21.

In vain ye say, "Let sects and systems fall,

And Jesus' precious name be all in all;"

In vain ye say, "By his blest name alone

His members should, while here on earth, be known;"

Yet cling to what that gracious Jesus pains—

Sectarian union and sectarian names.

And can it be that "Baptist" sweeter sounds

Than the dear name which each believer owns?

Does "Independent" tell of Jesus' love,

Or efficacious in conversions prove?

Is "Bible Christian" God's appointed term

By which He'd have mankind His own discern?

Or does the spirit in "the Word" insist

Their being known by "Friends" or "Methodist?"

That word is silent—not one single name

Of all the multitudes which now obtain,

If sanctioned there, but His, whose precious blood,

Has sanctified the family of God.

Say not, "How otherwise shall we be known?"

Did Paul or Peter such distinctions own?

Say not, "Names nothing mean;" alas! we see

How oft they move the heart to jealousy.

Say not "they're harmless," for too well we know

How under them what fierce contentions grow.

They gather to their standard—not the Lord:

Enforce their own enactments—not "the Word."

Just think of heaven, where happy oneness reigns,

A gathering place for parties, sects and names!

Ah, no! 'twould dim the glory of that place,

'Twould throw a cloud o'er every saved one's face.

One name ALONE the heavenly hosts adore;

Nor is there space or room in heaven for more.

Jesus is there,—His name alone is sung,

His blessed name's the theme of every tongue,

Jesus is there—no other name they know;

Why should we hear of other names below?

Survey the vast profession of the day;

How many men—how few the Lord obey!

Men's systems, rules, and principles abound,

While cleaving to "the Word" how few are found.

"Our cause" now takes the place of Jesus' fold,

"Our church" the place of church of God of old,

"Our pastor" now is bound by space and time,

And paid accordingly—is that divine?

Oft fills his place in priestly robes arrayed,

Spurning alike the vulgar dress and trade,

Before his name the prefix "Reverend" stands,

Which God in, Scripture, for himself demands;

Usurping thus the title due alone

To him who sits on the eternal throne!

(O how unlike the noble few of old,

Whose labors were for souls, and not for gold,

Distinguished by their spirit, not their dress,

Patterns of godlike, holy loveliness!)

For these majestic edifices rise

Of every character, and shape, and size;

Gorgeous in their structure, costly in their plan,

Majestic, mentoes of the pride of man!

These buildings reared are called "the saint's abode,"

The "sanctuary" and the "house of God;"

The "place of worship," and the "temple" too.

Names so applied, the Apostles never knew.

Alas! 'tis earthly worship that they teach,

And hinder souls that would beyond it reach;

Keeping at distance those love bids draw near,

To worship in their priestly character,

Within the temple pitched by heavenly hands,

Where Christ, our Great High Priest, our surety stands.

There is the only proper "saint's abode;"

The purchased Church, the only "house of God;"

Where Jesus is, our joy it is to know,

Our "place of worship" is, and not below.

No grand conception of the builder's mind—

No taste or elegance, how'er refined

No lofty eloquence, that charmeth so—

No sounds harmonious that from organs flow—

No "dim religious light"—no high degrees,

Nor gorgeous vestments—can the Father please,

Ah, no! man looketh to the outward part,

But God surveys the secret of the heart;

And that, by man esteemed perfection's height

Is but abomination in his sight.

No man's invention can adorn the cross;

'Tis all abomination in His sight.

Christian, go search the Word of God, and see,

How far the statements here with them agree.

Let not these things unheeded be, I pray,

I speak as to the wise, judge what I say.

—R. COSSAR in *Zion's Watch Tower*.

EDITORIAL NOTES.

Will those who are in debt to the HERALD please pay up without further notice? We greatly need the money and hope our friends will remember us by sending it at once.

The time of our State Meeting at Salem is drawing near, and the question for us to consider is, Are we getting ready for it? Let us try to make the meeting a profitable one. We hope to have something more to say on the subject soon.

Time is short and is rapidly passing away. The moments that

pass to-day can never be recalled, but have only brought us that much nearer eternity. Death must come, and after death, the judgment. This life only is given us to prepare for the future.

PERSONAL MENTION.

We were agreeably surprised last week by meeting our old friend, Mr. N. L. James, from El Dorado, Kansas, at Fort Canby, W. T., on our way from Ilwaco to Astoria. Mr. James and wife are seeking health and pleasure on this coast and will return to Kansas about the first of September. We did lots of talking in a short time.

Bro. J. W. Higbee, of Madisonville, Ky., our tract publisher, is working to inaugurate a plan by which he hopes to aid our publishers to increase the circulation of their papers. We hope he will be successful.

Bro. Timothy Coop, from England, is again visiting the churches in America.

CONSCIENCE.

The Bible not only teaches that man possesses the faculty of conscience, but it assigns to the conscience of Every Christian a very important place in his religion. With this fact in view many who profess Christianity are wont to make too much out of conscience. They make conscience a rule of action—a standard of rectitude. They measure all their actions by its dictates. They go so far as to claim that whatever conscience approves is right on the one hand, and whatsoever it disapproves is wrong on the other. Thus in all matters of right and wrong conscience is the infallible judge. This in short is the theory, the tendency of which we regard as evil continually. But let us examine it. If the theory be true in the light of the Scriptures, we must accept it without regard to the consequences. But if it is not true, we should know it and reject it, and