

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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known.

Written for the Pacific Christian Messenger.

To Whom Shall I Seek?

My sorrow is deep and my burden is heavy,
My night is so dark and I'm tremblingly
weak.

Dark sin doth a tax on my powers now
levy,
While my spirit is crying, "unto whom
shall I seek?"

I go to the law which by angels was handed
To the servant of God, in the ancient of
days:

But I find no relief! for there 'tis com-
manded,

The soul that doth sin shall die without
grace.

I ask myself consciousness who shall de-
liver?

Hast thou no power to set my soul free?
It says, that the sinner must perish forever,
But I have no hope to give unto thee!

I go to my flesh, which is weak, frail and
lame,

And ask hast thou relief in thy vital
breath?

And it rises, while trembling its guidance
to name,

Saying all of my tendency leads unto
death.

Then in despair, I asked the storm that
rushed by me,

I cried to the stars with querying breath
To river and ocean and all that was nigh
me

Who shall deliver from this body of
death?

But listen! a voice, 'tis the sweet voice of
Jesus,

Saying, "Come unto me and I'll give
you life,"

'Tis he that is come, from to redeem us,
And o'er sin give the victory in lifes sol-
emn strife.

By faith and repentance come unto me;
And by confession and baptism then en-
ter in,

From all past offences I'll make you free,
By the law of the spirit from death and
from sin.

B.

Giving Brandy to Children.

Ed. P. C. Messenger:

In No. 20 of your excellent paper
under heading of "Hints to Mothers,"
occurs the following language, to
which I wish, briefly to call attention.

We hope that mothers will remem-
ber that good brandy is a cure for
summer complaint. In behalf of suffer-
ing humanity, and especially of af-
flicted children. We earnestly hope,
mothers, that you will never cease to
remember that brandy, however good
it may be, is not a cure for summer
complaint. That it is neither a good
nor a safe practice to give it to chil-
dren, and that by repeatedly adminis-
tering it to your tender offspring, as a
medicine, you are not only wasting
valuable time, but in all probability
are kindling in its blood the flames of
death, which will eventually consume
it, body and soul. Never cease to re-
member that it is thronging our pris-
ons, and peopling our insane asylums.
That its smirchy mists and malarial
fumes hang like a death pall over our
nationality; and that many, many of
its miserable victims can ascribe their
ruin to that fatal teaspoonful given
three or four times a day.

Dr. J. W. McCURE.

Buena Vista Or.

Office of Evangelist.

NUMBER II.

Vangelion, uniformly *Gospel*, in
King James' translation. Liddell &
Scott's Greek *lexicon*; good tidings,
good news, the glad tidings, i. e., the
Gospel. *Vangelizo* King James shew,
bring, preach, declare, the *Gospel*,
glad tidings, good tidings, and some-
times only preach. Liddell & Scott
to bring or announce good news, to
bring or preach the glad tidings of the
Gospel. *Vangelistes*, King James,
evangelist. Liddell & Scott, the
bringer of good tidings, preacher of
the *Gospel*.

The apostles preached the *Gospel*,
and were therefore evangelists, and
although the word evangelist is but
three times found in the New Testa-
ment, yet we find forty-one acting
officially as evangelists besides the
apostles.

Paul was a teacher, a preacher and
a minister, "Whereunto I am ordained
a preacher and an apostle, a
teacher of the Gentiles in faith and
verity." 1 Tim. ii. 7. "Whereunto I
am appointed a preacher and an
apostle, and a teacher of the Gentiles."
2 Tim. i. 2, a "minister and a wit-
ness," as above, Acts xxvi. 16.

Teacher in these texts is translated
from *didaskalos*; King James gener-
ally, *master*. Liddell & Scott, a *teacher*,
master. Preacher is from *keerux*;
Liddell & Scott, a *herald*, pursuivant,
or marshal, in general, a public mes-
senger, partaking of the character of
an ambassador, an honorable office in
early times. Minister is from *hupe-
reutes*. King James mostly, *officer*.
Liddell & Scott one definition, *inferior
officer*. In all these words we have
official authority, aside, and different
from apostolic authority.

Barnabas is coupled with Paul as a
preacher, "And there they preached
the *Gospel*." "And some days after
Paul said unto Barnabas, Let us go
again and visit our brethren in every
city where we have preached the
word of the Lord, and see how they
do." Acts xiv. 7, 15, 36. Paul and
Barnabas, coupled with Simeon,
Lucius and Manaen as teachers. "Now
there were in the church that was at
Antioch certain prophets and teach-
ers, as Barnabas and Simeon that was
called Niger, and Lucius, of Cyrene,
and Manaen, who had been brought
up with Herod the Tetrarch and
Saul." Acts xiii. 1. "And as they
ministered to the Lord and fasted,
the Holy Spirit said, separate me
Barnabas and Saul for the work
whereunto I have called them. And
when they had fasted and prayed, and
laid their hands on them, they sent
them away. So they, being sent forth
by the Holy Spirit, departed unto
Seleucia, and from thence they sailed
to Cyprus." Acts xiii. 2-4.

Who selected and sent out these
evangelists or teachers? the church?
No. It was done by the evangelists
or teachers. But the Holy Spirit
directed them to do so. True, but what
was done specially by the spirit then,
was an example set by inspiration of
the spirit for us to follow, and if we
follow it, evangelists, not churches,
will select and send out evangelists.
But they reported to the church on
their return. "And when they were
come and had gathered the church to-
gether, they rehearsed all that God
had done with them, and how he had
opened the door of faith unto the
Gentiles." Acts xiv. 27. Certainly,
and this was right, for the church un-
doubtedly had, as she should do, coin-

cid-ed with, and submitted to the
action of the evangelists, and thus
made their action the action of the
church through their rules, and that
too by the direction of the Holy
Spirit.

Barnabas is called an apostle, and
this at least includes the evangelical
office and authority. Which, when
the apostles, Barnabas and Paul, heard
of, they rent their clothes and ran in
among the people." Acts xiv. 14.

Silas, Timothy and Luke are coupled
with Paul as preachers. "And after
he had seen the vision, immediately
we endeavored to go into Macedonia,
assuredly gathering that the Lord had
called us to preach the *Gospel* unto
them." Acts xvi. 10. Who chose
Silas? Paul, not the church, but the
church coincided, and recommended
them to the grace of God. "And
Paul chose Silas, and departed being
recommended by the brethren unto
the grace of God." Acts xv. 40.

Silvanus was another name for Silas,
(see Smith's Bible Dictionary), and
was coupled with Paul and Timothy
in preaching the Son of God at Cor-
inth, and in sending the epistles to
the Thessalonians, "For the Son of
God, Jesus Christ, who was preached
among you by us, even by me and
Silvanus and Timotheus, was not yea
and nay, but in him was yea." 2 Cor.
i. 19. "Paul and Silvanus and Timo-
theus, unto the church of the Thessa-
lonians which is in God the Father,
and in the Lord Jesus Christ." 1
Thes. i. 1. "Paul and Silvanus and
Timotheus, unto the church of the
Thessalonians in God our Father and
the Lord Jesus Christ." 2 Thes. i. 1.

He is found with Peter. "By Silvanus,
a faithful brother unto you, as I sup-
pose, I have written briefly." 1 Peter
v. 12. Barnabas is coupled with
Silas, as they were both chief men
among the brethren, and were both
prophets and apostles. "Then pleased
it the apostles and elders, with the
whole church, to send chosen men of
their own company to Antioch with
Paul and Barnabas; namely Judas,
surnamed Barsabas, and Silas, chief
men among the brethren; and Judas
and Silas being prophets also them-
selves, exhorted the brethren with
many words, and confirmed them." Acts
xv. 22, 32.

Who put Timothy into the field and
told him to do the work of an evan-
gelist? Paul or the church? "Him
would Paul have to go forth with him,"
to what work? The work of an
apostle, or the work of an evangelist?
Paul the evangelist, selected and ap-
pointed Timothy to this office, and set
us an example fore-evangelists, to select
and appoint evangelists, yet no one
should be thus selected and appointed,
but those that are "well reported by
the brethren," and could be by them
"recommended unto the grace of
God." "Then came he to Derbe and
Lystra, and beheld a certain disciple
was there, named Timotheus, the son
of a certain woman, who was a Jewess,
and believed; but his father was a
Greek, who was well reported of by
the brethren of Lystra and Iconium.
Him would Paul have to go forth with
him; and took and circumcised him
because of the Jews who were in those
quarters; for they knew all that his
father was a Greek." "But thou in
all things, endure afflictions, do the
work of an evangelist, make full proof
of thy ministry." Acts xvi. 1-3. 2
Tim. iv. 5.

What work was it that Paul and
Timothy both worked, and for that
reason, Timothy was to be with them

without fear? Fear of what? Fear
of being despised as a man and Chris-
tian? or of having his office and
authority despised? And who gives
these orders, and tells them to con-
duct him forth in peace? Paul the
evangelist or some church? "Now if
Timotheus comes, see that he may be
with you without fear; for he worketh
the work of the Lord, as I also do:
Let no man despise him; but conduct
him forth in peace that he may come
to me; for I look for him with the
brethren." 1 Cor. xvi. 10, 11.

"Timotheus a workfellow with Paul
and coupled with Lucius, one of the
teachers at Antioch." Acts xiii. 1,
and with Jason and Sosifater.
"Timotheus my workfellow, and
Lucius, and Jason, and Sosifater my
kinsman, salute you." Rom. xvi. 21.
Paul and Timotheus coupled together,
in sending epistles to the churches.
"Paul an apostle of Jesus Christ by
the will of God, and Timotheus our
brother, unto the church of God which
is at Corinth, with all the saints who
are in all Achaia." 2 Cor. i. 1.

"Paul and Timotheus, the servants of
Jesus Christ, to all the saints in
Christ Jesus who are at Philippi, with
the bishops and deacons." Phil. i. 1.
"Paul, an apostle of Jesus Christ by
the will of God, and Timotheus our
brother, to the saints and faithful
brethren in Christ who are at Colosse:
Grace be unto you, and peace from
God our Father, and the Lord Jesus
Christ." Col. i. 1, 2. "Paul, a pris-
oner of Jesus Christ, and Timotheus our
brother, unto Philemon, our dearly
beloved, and fellow-laborer, and to our
beloved Apphia, and Archippus our
fellow-soldier, and to the church in thy
house: Grace to you, and peace from
God our Father, and the Lord Jesus
Christ." Phil. i. 3. Philemon is here
addressed by Paul and Timotheus as
their fellow-laborer, and coupled with
Archippus their fellow-soldier, who
was a minister at Colosse. "And say
to Archippus, Take heed to the min-
istry which thou hast received in the
Lord, that thou fulfil it." Col. iv. 17.

Sosthenes is coupled with Paul, in
sending the first epistle to the Corin-
thians. "Paul called to be an apostle
of Jesus Christ through the will of
God, and Sosthenes our brother, unto
the church of God which is at Corinth,
to them that are sanctified in Christ
Jesus called saints, with all that in
every place call upon the name of
Jesus Christ our Lord, both theirs and
ours: Grace be unto you, and peace
from God our Father and from the
Lord Jesus Christ." 2 Cor. i. 1-3.

Romanism and the Bible.

It is important for the public to
know the precise position of the Ro-
man Catholic Church with respect to
the reading of the Bible by the people.
Rev. Philip Schaff, D. D., has prepared
a brief summary of Roman Catholic
deliverances on this subject which is
worthy of preservation for reference.

1. Several Popes before and even
after the Reformation, especially Inno-
cent III. (of 1216) and Clement XI.,
the Bulla Unigenitus (1713), have not
indeed, absolutely prohibited, but, at
least, restricted and discouraged the
reading of the Bible in the vernacular
tongues.

2. Pius VII. (1816), Leo XII. (1824)
Gregory XVI. (1832), and Pius IX.
have anathematized the Protestant
Bible Societies and denounced the
spread of Protestant Bibles. The Pa-
pal Syllabus of 1864 (§ iv.) classes Bi-
ble Societies (*Societates Biblicae*) with

socialism, communism, secret societies,
and calls them "pests," which had of-
ten been most severely reprov'd in pa-
pal encyclicals.

3. the "*Index Librorum Prohibi-
torum*," as issued by Pius IV., allows
the use of the Catholic translations
only on condition of a special permis-
sion of the priest.

4. It is perfectly consistent with the
Romish view on the obscurity of the
Scriptures, as with the hierarchial
spirit, to place very little value on
the reading of the Bible and to refer
the laity to the living teaching of the
priesthood. The reading of the Bible
is not regarded as necessary by the
Roman Church; but only as useful
within certain limits, and as positively
hurtful if left free to all.

5. The wholesale destruction of
Protestant translations of the Bible
was an essential and prominent part
of the Jesuitical counter-reformation
in Bohemia, Poland, Hungary, and
other countries. Bohemian and Po-
lish Bibles were burned by the thou-
sands during the sixteenth and seven-
teenth centuries, so that copies are
very rare. One Jesuit (Koniasch, died
about 1617) boasted that he burned
over 60,000 Bohemian books. The
whole Czech and Polish literature was
destroyed by the Jesuits.

No additional proof is necessary to
show the settled opposition of Roman-
ism to the reading of the Word of God
by the people. The Roman Catholic
bishops and priests are altogether con-
sistent in contending against the use
of the Bible in the public schools.
Indeed they can not do otherwise, and
remain loyal to the vows they have
taken upon themselves.—*Standard*.

Kindness to Animals.

It pays to treat domestic animals
kindly. There is no animal so stupid
as not to know the difference between
kind and unkind treatment, and none
so vicious or ungrateful as not to re-
spond in kindness to the hand that pets
and caresses it. The vicious horse has
almost always been a timid colt, and
required only kind and gentle treat-
ment to drive away fear and establish
confidence, to render him docile.

It is the nature of all animals to re-
sent ill-treatment, even from one of
their own species, and to fight when
imposed upon. Thus the horse will
return a kick or a bite, while the horned
animal will do battle with the arms
with which nature has furnished it.

A timid and spirited colt is rapidly
changed into a vicious and unmanage-
able horse by rough and unkind hand-
ling—and the timid heifer, by the
same treatment, becomes an ugly,
hooking and kicking cow. Domestic
animals recognize kind words as well
as kind acts, and a cross word at a
critical moment will bring fight and
determined opposition, where a kind
word would have calmed fear and sub-
dued anger. In handling domestic
animals, that man is the most success-
ful who governs his own passions.
With domestic animals, kindness be-
gets kindness, and passion begets pas-
sion.—*The Sanitarian*.

Like flakes of snow that fall unper-
ceived upon the earth, the seemingly
unimportant events of life succeed one
another. As the snow gathers to-
gether so are our habits formed. No
single flake that is added to the pile
produces sensible change, no single ac-
tion creates, however it may exhibit a
man's character.

It's bad manners to use slang
phrases.

Miss Mary Stamp