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"GO YE, THEREFORE, TEACH ALL NATIONS."

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Timothy served with Paul in the Gospel, and coupled with Epaphroditus a companion in labor, and fellow-soldier, and sent by Paul, not by any church, to Philippi, and they were commanded to receive them, and hold them in reputation, because they did the work of Christ. The church did not send for them, or even consent to their coming. "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. But you know the proof of him, that, as a son with the father, he hath served with me in the Gospel. Him therefore I hope to send presently, so soon as I shall see how it will go with me." "Yet I supposed it necessary to send to you Epaphroditus, my brother and companion in labor and fellow soldier, but your messenger, and he that ministered to my wants." "I sent him therefore the more carefully, that when you see him again, you may rejoice and that I may be the less sorrowful." "Receive him therefore in the Lord with all gladness, and hold such in reputation, because for the work of Christ he was nigh unto death not regarding his life to supply your lack of service toward me." Phil. ii. 17, 22, 23, 25, 28, 30.

Timothy, a minister and fellow-laborer, sent, not by any church, but by Paul, to the church at Thessalonica, to establish and comfort them. "And sent Timotheus, our brother, and minister of God, and fellow laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith." 1 Thess. iii. 2. Timothy required, or besought to remain at Ephesus, in charge over certain teachers, two of whom, perhaps evangelists, were thrown out of their office, not by a church, nor the churches, but by Paul, and the church not even consulted, so far as the record goes. "Unto Timothy my own son in the faith; grace, mercy and peace from God our Father, and Jesus Christ our Father. As I besought thee to abide still at Ephesus, that thou mightest charge some that they teach no other doctrine." 1 Tim. i. 2, 3. "This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou mightest war a good warfare, holding faith and a good conscience, which some have put away, concerning faith have made shipwreck; of whom is Hymeneus and Alexander, whom I have delivered unto Satan, that they may learn not to blaspheme." 1 Tim. i. 18, 20.

In the same category with Hymeneus and Alexander we might place Phygellus, Hirmogenes, Philetus and Demas. "This thou knowest, that all they who are in Asia be turned away from me; of whom are Phygellus and

Hermogenes." 2 Tim. i. 15. "And their word will eat as doth a canker, of whom is Hymeneus and Philetus." 2 Tim. ii. 17. "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica." 2 Tim. iv. 10, and Paul, not the church, publishes them. Sopater, probably Sospater of Rom. xvi. 21, (see Smith B. D.) Aristarchus, Secundus, Gaius of Derbe, Tychicus, and Trophimus coupled with Paul, Timothy and Luke, nine in all. A pretty respectable Missionary Board, with Paul for president, Timothy Cor. Sec., Luke Rec. Sec., and Sopater Treas., and an Ex. Com. of five with the former officers ex-officio members of said committee, and all evangelists. "And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus." Acts xx. 4. Erastus coupled with Timothy, and sent by Paul to Macedonia. "So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." Acts xvii. 22.

Timothy commanded to bring Mark, for he was profitable in the ministry. One evangelist to exercise authority over another. No church, or churches in all this. "Take Mark, and bring him with thee, for he is profitable to me for the ministry." 2 Tim. iv. 11. Timothy commanded by Paul to teach; a master with authority to command. "These things command and teach." "These things teach and exhort." 1 Tim. iv. 11, and vi. 2. Luke, with Paul and Timothy. Acts xvi. 10, (see Conybear & Howson, p. 244). "Only Luke is with me." Col. iv. 11, and Demas with Luke. "Luke, the beloved physician, and Demas, greet you." Col. iv. 14. Luke, with Epaphras as fellow prisoner with Paul, and Mark, Demas and Aristarchus, fellow laborers with him. "There salute thee Epaphras my fellow prisoner in Christ Jesus; Marcus, Aristarchus, Demas, Lucas, my fellow laborers." Phil. xxiii. 24.

Jason, who is coupled with Timothy and others in Rom. xvi. 21, is probably the same as in Acts xvii. 5-7. Aristarchus, who was a fellow laborer with Paul, and coupled with Mark and others in Phil. 24, and with Timothy and the rest of the nine, in Acts xx. 4, is coupled with Gaius of Macedonia. "And the whole city was filled with confusion; and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater." Acts xvii. 2, 7. He is called a fellow prisoner and is also coupled with Mark and Justus, and the three are called fellow-workers with Paul, who had given the church at Colosse commandments concerning Mark, and they were required by Paul, to receive him. "Aristarchus, my fellow prisoner, saluteth you, and Marcus, sister's son to Barnabas, touching whom you received commandments; if he come unto you, receive him; and Jesus who is called Justus, who are of the circumcision. These only are my fellow-workers unto the kingdom of God, who have been a comfort unto me." Col. iv. 10, 11.

Epaphras was a servant of Christ, and labored in Laodicea and Hierapolis, and was a faithful minister, and fellow servant with Paul. "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that you stand

perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea and them in Hierapolis." "As you also learned of Epaphras, our dear fellow servant, who is for you a faithful minister of Christ." Col. iv. 12, 13, and i. 7.

Tychicus, one of the nine in Acts xx. 4, is a faithful minister and fellow-servant of Paul, and sent by him, not the church, with Onesimus to Colosse, and Paul never asked the consent of the church, if he might send them. "All my state shall Tychicus declare unto you, who is a beloved brother and a faithful minister, and fellow-servant in the Lord; whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here." Col. iv. 7-9.

Tychicus, coupled with Artemas, and one of them to be sent by Paul to Crete; and Titus required to come to Paul, and bring Zenas and Apollos with him. "When I shall send Artemas unto thee, or Tychicus, bediligent to come unto me to Nicopolis; for I have determined there to winter. Bring Zenas, the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them." Titus iii. 12, 13. He was also sent to Ephesus. "And Tychicus have I sent to Ephesus." 2 Tim. iv. 12. "But that you may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things." Eph. vi. 21.

J. J. Moss.

Ramblings by P. V. Crawford.

Whither tending, generation after generation is passing away, and no one escapes death, the stage of life when first entered may look broad and beautiful but it is beset with pitfalls on every hand. The most beautiful and attractive portions are liable to be the most dangerous places on the stage. Death is lurking beneath the stage ready to grasp every victim who may chance to make an unlucky step. The most cautious are in danger, even wisdom is not security, the elixir of life is not yet found, the skill of man has ever failed to find a spot on which he might rest secure from the fell destroyer. Time urges all onward till the last human being of each succeeding generation, has sunk beneath the stage, and death has secured his victims. Another generation is occupying the stage with the experience and improvements of the past. The great theatre of life is still open, and each part is being performed with increased skill on the side of crime from the pitiful sneak thief, up through all the forms of lying deception, to the grand swindles of the high and honored in life; in codes of honor, from the low brutal pugilist through all the forms of brutality up to the high handed assassin and the God forsaken dilaist. Idle amusement is taking a very conspicuous part, in deceiving all who are not well guarded, into the road to vice and ruin, and like the loathsome hypocrite pleading the harmlessness of their craft. The saloon the great champion of deception and ruin, with its hypocritical allurements is taking a most daring part in the great drama, urging its claims to self government, independence and happiness, while every tendency, has ever been to debase and

brutalize its victims, and yet we see daily, thousands stepping aside leaving the paths of truth and virtue, joining in the great throng who appear to have no object in view, other than self gratification, thinking not from whence they came or where they are going. Is it possible, that such is the condition for which man was created? why waste the intellect on that which gives only temporary pleasure, and then pass away forever. The tree that produces no fruit, is only fit to be hewn down, and cast into the fire; so with the amusements that only lead to temporary enjoyment, the laws of nature are harmonious and consistent, only man who is given higher power is capable of rising above or sinking beneath his natural element. Man alone can invent, or transmit to others what he knows. Man alone is capable of making himself useful to his fellow-man, and man alone is capable of degrading and brutalizing himself. The incentives to crime have no merit, they promise no happiness in the future, they feed only vanity and the baser fashions, yet heedless man, allured by scenes of folly and vice still plays his part in the great drama. In the grand order of nature, each principle is defined by its own extremes: temperature by excessive heat and cold; shade by light and darkness; hence, by comparing the positive and negative, we are able to identify the principle. In like manner, man is enabled to know right from wrong, by their tendencies, and to the precise extent that he loves one, he hates the other. He who acts the part of indifference has neither the approbation of God or man, nor the confidence of any one who knows him. He is watched and suspicioned by all who know him. The case of the defiant is more hopeful than his, for he betrays reflection, and may at some time reform.

The great Architect who built the stage, has given a guide leading from the entrance to the farther side, by which the actor, if he keeps within the bounds, let him fall soon or late, he enters a passage with a single outlet leading to a stairway that ascends to a higher stage, on to which no base performer can enter, death dare not enter there, none but the pure, the cleansed are allowed to appear before the great Architect of the universe, the builder of the house not made with hands eternal in the heavens, the great throne of all who enter, that grand stage, that grand upper chamber, are heirs to a bright crown far more rich and beautiful than earthly princes wear, a crown of glory.

The First Chapter in the Proverbs of P. V. C.

A fool looks on wisdom with contempt.
A wise man looks on a fool with pity.
Those who study fashion get but little intellect.
Those who study intellect get but little fashion.
Gossip is the low tide of society.
Reading produces the high tide.
Ideas are the offspring of thought.
Words are the wrappers in which they are done up. Men of different languages know the article by the wrapper if it be in their own fashion.
A fool may be wise in his own judgment, but it takes a smart man to be wise in the judgment of others.
He that laughs much at his own conversation seldom gets others to see the point of his wit.

Refined golds has only one plain modest color.

Refined manners has no superfluous airs.

Good people like good fruits mellow and become more pleasant as they advance in age. Mean ones stay sower till they rot.

As bile is disgorged from a foul stomach, so is profanity the disgorgement of a foul mind.

God's thoughts, like good fruits, should not be wasted, but gathered and canned that they may afford a feast during the winter of life.

As the plainest flowers are the forerunners to the richest fruit, so also is the plainest manners the index to the richest minds.

Experience is the fruit of age, wisdom the fruit of industry, so is also virtue the fruit of caution.

A healthy mind always produces good conduct, a diseased mind produces foolishness and mirth.

As pure metal is impervious to acids, so is the pure mind when tried by adversity.

The model man is one who reduces his theory to practice, the fool practices without theory.

As offensive effluvia arises from decaying bodies, so also vulgar words arise from a rotten mind.

As thistles grow in a neglected garden, so also profane words grow in a neglected mind.

A good man is known by his deeds, a hypocrite by his loud pretensions to goodness.

A fool advertises himself, a wise man is advertised by his neighbors.

As gold gives influence and earthly power, so also good thoughts give wisdom and heavenly power.

Beauty without virtue is like a fine house whose tenants are reptiles.

Temperance Items.

Albion, N. Y., gave 7,000 votes last year in favor of license, but this year gave 215 majority against it.

The Christian Secretary states that 260,000 children are yearly sent to the poor-house by strong drink.

There are 35,000 saloons in Chicago. What a curse!

Francis Murphy intends to begin his work in New York city in the fall. He will find plenty to do there, the city being cursed with 6,000 rum shops.

The late Reformed Church Synod passed resolutions which proposed to discipline all members engaged in the traffic of liquors, whether as manufacturers, dealers, or drinkers, and endorsing the movement now being pushed to shut up the tippling houses in New York and Brooklyn.

The records of the Temperance Provident Society show that total abstainers from intoxicating drinks on an average live longer than the best class of moderate drinkers.

Rev. Canon Wilberforce well says: "People talk about regulating the liquor traffic; they might as well try to regulate a toothache, instead of having the tooth out."

Here is a striking fact: "I have had 20,000 prisoners pass through my hands," said the keeper of the Canterbury jail, "since I have been keeper of this jail; but, though I have inquired, I have not discovered one teetotaler among them."—Christian Voice.

"A baby," says a recent French writer, "is an angel whose wings decrease as its legs increase."

The Mary Stamp