

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

VOL. VII.

MONMOUTH, OREGON, AUG. 23, 1877.

NO. 24.

THE MESSENGER

PUBLISHED EVERY THURSDAY BY THE
MESSENGER PUBLISHING CO.,

MONMOUTH, OREGON,
J. POLK, Editor.

Subscription price, \$1.00 per annum in advance.

Advertisements, 50 cents per line per week.

Business communications, 25 cents per line per week.

Letters, 10 cents per line per week.

Editorial communications, 50 cents per line per week.

What day? Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

Why through the Lord's day?

here religiously; hope they may improve. The adversary is busily engaged with all the cunning of his wily nature. But the admonition, to be wise as serpents and harmless as doves is not well heeded by the disciples.

It is now past 10 o'clock at night and so warm that it makes us sweat to write on this the 15th day of Aug., 1877.

Your brother,
MARTIN PETERSON.

Jackson county, Oregon.

P. S.—Can you attend our debate and assist in conducting a meeting during the time, and after the debate, what say you, Bro. D. T. Stanley?

M. P.

Office of Evangelist.

NUMBER IV.

"Erastus, coupled with Timothy," Acts xvii. 22, and Trophimus one of the nine, and left at Corinth, and Trophimus at Miletum. "Erastus abode at Corinth, but Trophimus have I left at Miletum, sick." 2 Tim. iv. 20.

Mark is coupled with Paul and Barnabas. "And they had also John to their minister." Acts xiii. 5. With Barnabas. "And Barnabas determined to take with them John, whose surname was Mark." "And so Barnabas took Mark and sailed unto Cyprus." Acts xv. 37 and 39. With Peter. "The church that is at Babylon, elected together with you, saluteth you, and so doth Marcus my son." 1 Peter v. 13. Crescens, coupled with Titus. "For Demas * * * is departed unto Thessalonica, Crescens to Gallatia, Titus to Dalmatia." 2 Tim. iv. 10. Titus, with Paul and Barnabas. "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also." Gal. ii. 1. He was sent by Paul to Corinth, with evangelical authority, to finish up the financial work among them, and collect money. "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also." 2 Cor. viii. 6. And he sent with him two brethren, supposed to be Tychicus and Trophimus of the nine. Acts xx. 4, (see Smith's B. D.) "And we have sent with him the brother, whose praise is in the Gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind." 2 Cor. viii. 18, 19. "And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. Whether any do enquire of Titus, be in my partner and fellowhelper concerning you, or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ." 2 Cor. viii. 22, 23. "And when I come, whomsoever you shall approve by your letters, they will I send to bring your liberality unto Jerusalem." 1 Cor. xvi. 3. "Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants." Phil. ii. 25.

It will be seen that the churches chose evangelists, for their messengers, and to travel with Paul, and carry up their contributions; for their praise was in the Gospel throughout all the

churches, and the glory of Christ, and Titus was Paul's partner and fellow helper; and while the evangelical office was administered by us (Paul and some other evangelists), to the glory of the same Lord; it was done upon the declaration of their ready mind." Titus, clothed with authority, and not to be despised. "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus ii. 15. Who gave him this authority? the church at Crete, or some other church? or Paul, in making him an evangelist, and leaving him there. Apollos, with Paul, a minister, and fellow laborer. "Who then is Paul, and who is Apollos, but ministers by whom you believed, even as the Lord gave to every man?" "Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; you are God's husbandry, you are God's building." 1 Cor. iii. 5, and viii. 9.

Aquila with Paul. "And found a certain Jew named Aquila, born in Pontus, lately came from Italy, with his wife Priscilla * * * and came unto them;" and with Apollos. "And a certain Jew named Apollos, born at Alexandria * * * And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." Acts xviii. 2, and xxiv. 26, and mentioned in Rom. xvi. 3, 1 Cor. xvi. 17, and 2 Tim. iv. 17. Stephanas, a minister, and fellow helper, and laborer, and coupled with him we have Tortunatus and Achaicus, and the church was required to acknowledge them as evangelists, and commanded to submit themselves to them, and all other evangelists. "I beseech you; brethren, you know the house of Stephanas, that it is the first-fruits of Achai, and that they have addicted themselves to the ministry of the saints, that you submit yourselves unto such, and to every one that helpeth with us and laboreth. I am glad of the coming of Stephanas and Tortunatus and Achaicus; for that which was lacking on your part they have supplied. For they have refreshed my spirit and yours; therefore acknowledge you them that are such." 1 Cor. xvi. 15-18. Clement, a fellow laborer with Paul. "I intreat thee also, true yoke fellow, help those women which labored with me in the Gospel, with Clement also, and with other my fellow laborers, whose names are in the book of life." Phil. iv. 3. Philip, a preacher and an evangelist. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." "Then Philip opened his mouth, and began at the same Scripture, and preached unto them Jesus." "But Philip was found at Anotus, and passing through he preached in all the cities, till he came to Cesarea." "And the next day we that were of Paul's company departed and came unto Cesarea; and we entered into the house of Philip the evangelist, who was one of the seven, and abode with him." Acts viii. 12, 36, 40, and xxi. 8.

Joseph, coupled with Mathias. "And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Mathias." Acts i. 23. Agabus. "And in those days came prophets from Jerusalem unto Antioch.

And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world; which came to pass in the days of Claudius Cesar." "And as we tarried there many days, there came down from Judea a certain prophet named Agabus." Acts xi. 27, 28, and xxi. 10. Andronicus and Junia, of note among the apostles, and Paul's fellow prisoner. "Salute Andronicus and Junia my kinsman and my fellow prisoners, who are of note among the apostles, who also were in Christ before me." Rom. xvi. 7.

J. J. MOSS.

From the Standard.

A Letter to Bro. W. L. Hayden.

My Dear Sir:—I have been for sometime watching the tendency of your pen as it honestly delineated our wants and indicated the remedies for what annoys in the Lord's Zion. Even the import of your name has interested me. Hayden, composed of hay, a hedge, not cured grass, and den (Danish), forming—altogether, means a hedge former—a hedge around the course of God, to preserve what is already within the enclosure. I believe I do not personally know a single Bro. Hayden, but I know of their works—good!

I read, in a late issue of the Standard, your article on preachers' associations, and frequent ministerial interviews. Your suggestions commend themselves to my heart. I have been 42 years in the brotherhood. I came from the oldest Protestant denomination (the Lutheran) in whose ministry (51 years). I abandoned my position in that communion from a conviction that there is a *dearer and simpler* way of presenting and enjoying the Gospel, than could be pursued in a church circumscribed by creed-formularies and "concordias." I cheerfully and at no trifling sacrifices, united with those who were pleading for that simplicity. The most sensible want I felt early in my new church relations was the *absence* of ministerial fraternization and available consultation. The ministry brotherhood in Indiana at that time was in a peculiar status. There obtained the classification of "big preachers" and "little preachers." The "big ones" were few and far apart, and considerably suspected; the "little ones" were jealous, and shy of the "big ones"—especially in convocations, where the "little ones" apprehended they might be *probed* by the "big ones," in regard to qualifications, and meet with infringements on their rights! This state of things was a barrier to a free and cordial intercourse.

I frequently adverted to the necessity of a closer and more earnest ministerial association, but a certain section of our improvised ministry gave me to understand that I "scented" of the "old cask"—that the odor was offensive and ominous of no good—too much *clergy!*

I yielded to the course of things, but always with an inward protest against the existing status of the cause. I now here aver that if pleading for the local cooperation of contiguous congregations in sustaining one preacher in their midst who is to furnish more than pulpit talk; if pleading for annual or semi-annual delegate meetings of elders and ministers in congressional or wider districts; if pleading for the periodical meeting and official brethren for consultation and mutual encouragement in the cause of Jesus; if pleading for efficiency in making successful inroads on the domain of sin, indicate the odor of the clergyman, then I am a clergyman, and "I can not help it!"

If the church status of our extended brotherhood is to be improved (and this is greatly needed), it must be brought about by the hearty cooperation of the elders and ministers. I use the term minister rather than preacher, because it means a *servant*, an idea that preachers ought to entertain that they may not take a lordly bearing. No cooperation can be effective without consultation and mutual stimulation.

I have been hearing, for four decades of years, much about "calves" with budding "horns," which are to be the natural offspring of conventions, and some day "gore" the saints of the Lord! That kind of talk engenders groundless apprehensions, and is ever obstructive to such a development and management of our resources as will ultimate in such results as will commend themselves to every Christian heart.

At my advanced age (74) I wish God speed to every pen that tends in the direction of order and efficiency. I am a hearty congregationalist—a *unionist* in every good work. He who pleads for *union of effort* among us, is, in my estimation, just now, applying his force to more purpose than the most eloquent pleader for the union of all sorts of Christians on the "Bible alone."

I therefore say to all my juniors in the ministry who can wield the pen: Write, speak, expostulate and act until every church in the brotherhood is permeated with the spirit of consultation and fraternization for an effective advancement of a cause worthy acceptance of all men.

I know there is a spirit in our church atmosphere, opposed to the pleadings of this paper. I would just say in conclusion that all *sweet tempered* beings are gregarious, delight in associations—it is birds and animals of prey that prefer isolation and solitude—can work best in darkness.

S. K. HOSHOUR.

Boiling Meat.

The secret of boiling meat properly is one that is unknown to most American cooks. The idea seems fastened in their heads that fast boiling is indispensable to thorough cooking of meat. Nothing is more erroneous than this. Fast boiling toughens the fiber, expels the juices of the meat, and makes of the tenderest sirloin or round a tasteless, chippy, indigestible dish. The true way to boil beef, corned or fresh, ham, fish, flesh or fowl, is to put it in boiling water and let it boil hard two or three minutes only. This toughens all the outside of the meat so that a shell is formed, like the crust on a loaf, which holds the juices of the meat. So soon as this coating is formed the meat should be removed from the fire and kept as near as possible just below the boiling point until it is done. If it is to be served cold, it should be left in the liquor in which it is boiled till both are cold. If served warm, serve as much as is needed for the meal, and, if practicable, leave the rest in the liquor to cool. The toughest piece of neck or brisket, if the animal furnishing it was flavorful, may be made perfectly delicious by this long, slow boiling.

Subscribe for the MESSENGER.

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp

Miss Mary Shipp