

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Communications.

NORTH YAMHILL,

August 13, 1877.

Dear Bro. Stanley:

I see several communications from Bro. Moss, headed with the Office of an Evangelist. I wish to say to all the brotherhood, and Bro. Moss, especially, that I know of no such a thing named in Scripture as the office of Evangelist, and if he or any one else does, I want them to name the verse and chapter.

But I will cut it short by saying I will accept of nothing but plain Scripture.

AARON PAYNE.

Office of Evangelist.

NUMBER V.

In the foregoing we have the word evangelist but twice, but we have the same thing, or office, undoubtedly in other words. In Eph. iv. 11, we have this word once more. "And he gave, some apostles, and some prophets, and some evangelists, and some pastors and teachers." Compare this with 1 Cor. xii. 28, 29. "And God both set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, help, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? In these two passages we have, it three times. 1. Apostles; 2. Prophets; 3. Teachers or evangelists. But we find teachers in the fourth place in the first text. Yes, but those are teaching elders. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v. 17, and these teachers answer to the "helps," teaching elders, "governments," ruling elders or pastors; and thus we have teachers or evangelists in the third place, and pastors or ruling elders "governments," and teacher or teaching elders, "helps," in the fourth place.

Of the above forty-one persons, two are called Paul's fellow helpers, two evangelists, two fellow soldiers, three fellow servants, four fellow prisoners, four fellow workers, five teachers, five preachers, seven ministers, ten fellow laborers, one partner, one yoke fellow, and three joined him in sending epistles. Thirteen terms together are applied to twenty-four men, leaving seventeen of them to whom none of them are applied. Eight of them are applied to Timothy, three to Aristarchus, Mark, Epaphras and Stephanas; nine of them have two each, and ten one each. See table. [The table would not go in our columns.—Ed.]

J. J. MOSS.

Some sermons are like small country-houses with big piazzas—the introduction is larger than the structure behind it.

Sister M. J. L. to Bro. Richardson.

LAGRANDE, OREGON,

Feb. 5, 1877.

Dear Bro. Richardson:

In order that you may know who is addressing you I will here state that I am the eldest daughter of J. and E. P. that left your neighborhood in '64. They are living in Walla Walla in very little better circumstances, financially, than when they left Polk County. I suppose you will remember that they were members of the Christian church at Bethel, but I do not think they have ever attended a church of that name since we left Polk county. I wish to state here that it was through the preaching and revivals of you and old Bro. Murphy, that I first felt a desire to live a Christian life, but after I moved to Grand Ronde, I was surrounded by entirely different associates, and for awhile I almost forgot all my resolutions to live better. Three years after we came to Lagrande. I married a Mr. H. P. L., who was a devoted member of the Missionary Baptist church. The more I became acquainted with that denomination the more I became attached to it, and the result was that three years after I was married I became a member of that church, in which I lived contented and quite happy, until about one year ago. The Seventh Day Advents came through this country preaching and almost ruined our little church. Our pastor has kept the seventh day ever since, although he claims to hold to every other point of Baptist doctrine; and half of the lay members, including myself, are in doubt and distress in regard to the Sabbath.

In my troubled reflections, I conceived the idea of writing to you, that perhaps you could advance some evidence or Scripture that would justify me in keeping the first day of the week. I should like to know why and when the Sabbath was changed. We have no preachers here that will talk, or at least, lecture on the subject. My husband is very much opposed to keeping Saturday, and I think will leave the church on account of such division. For his sake I am so anxiously inquiring, in part, but I can not live in a church myself, without acting the hypocrite, with such strong convictions resting on my conscience, and God forbid that I should be a hypocrite.

Please answer as soon as convenient, and inform me was the day changed at any time Scripturally, or are we carrying on our fourheads the mark of that dreadful beast described in Revelations.

Yours very truly,

M. J. L.

Follow the Spirit.

How careful are men who are starting upon a trip through an unknown country to procure a guide in whom they have confidence; or if we are only traveling through a section of country where there is no very great risk to run, we are very careful to follow our directions or guide books, or directions which we have received from some friend, and more especially is this true when we are upon a mission of great importance, and when a mistake in the choice of roads be-lateing us a few hours, we would lose all, with what anxiety we would regard every fork in the road, and if, while journeying, we should come to a point where we were in doubt as to

which fork of the road we should take, how quickly would we return to our directory and search for the needed information.

Now, we are travelers, we journey from time to eternity. We have never made the trip before, and as we start out in youth, we look forth upon the scene and behold there are sorrows and troubles, afflictions and misery, and anguish of soul, and death, and doubt, and uncertainty and darkness. And we are led to exclaim who are these and what does all this mean? And to our astonishment, we see there those who but a few years ago were the youths of promise who started out to enjoy the pleasures of the flesh and the world. But behold them! their bodies are racked with pain, their minds are filled with frightful visions, they cry for help as those that die without hope, they seek to be consoled but there are none to give them consolation, they pass away, darkness settles over their future, there had been no preparation of soul, no arrangement for an inheritance of a home and the pleasures of the heavenly world. And as we look upon the sad result and our reflections run back over the road that they have traveled, we say what a mistake, what a failure, how sad is this, and all because they either had been wrongly directed or had failed to take heed to the Guide Book.

We look again, and there are those who had great opportunities and have set their affections on riches, have striven to satisfy the demands of the flesh, have smothered out that revolting act of the conscience, have crushed its inner warnings, have crippled its power, and have at last succeeded in tainting its character, and have made their spirits yield to the leadings and guidance of the flesh until they are completely under the rule of the flesh, and are worldly minded, bowing to its dictates, passions and carnal pleasures, they pass away in many troubles, having great anxiety and no peace of mind, no treasures in heaven, no mana laid up to satisfy the hungry soul, Godless and without hope. Sad end indeed! and all on account of not following the true Directory. These were like the travelers on the plains in 1847, they grew tired of following the old road and threw aside the old chart, and made a guide book of their own to follow; they traveled on, but growing dissatisfied with that they began to alter and amend, and finally they broke up the old company and became divided, and each party manufactured guides to suit their own feelings, tastes and fancies, until many perished. So these have grown tired of following the great spiritual directory—the Bible—and have practically thrown it aside and have made guides and directories to suit their own vitiated tastes, their evil imaginations and fancies, until they are at war, indulging their carnal natures, and are perishing upon the plains of sorrow, in the wilderness of woe, and the valley and shadow of death.

Now we have strayed from the way and what shall we do? The true and only intelligent answer is "follow the spirit." Yes, follow the spirit and you shall not fulfill the lusts of the flesh, for if you be led by the spirit you shall live, but if you are led by the flesh you shall die. To follow the spirit is to follow its directions to be written out for our instructions. The Bible is the guide book of the spirit, by it we are brought on our way through the trials, sorrows and afflic-

tions of life. It points our way through the wilderness, across the sea, and beyond the deserts, to the Canaan of God. It is the spirit's great chart by which it enables us to make a successful voyage across the ocean of life, the Jordan of death, and anchor in the harbor of heaven.

The Sabbath.

NUMBER I.

Sister M. J. L.

Yours of Feb. 5th, is before me. When your letter arrived at Amity, Or., I had removed to Dayton, W. T. This accounts for the delay. Well do we remember your father and mother as members of the church at Bethel, nor have we forgotten Sister Jane. During a meeting we held in Walla Walla city last April, we had the pleasure of renewing our acquaintance. Time has written its cares and its labors on their kind faces and we were forcibly reminded that we all do fade as a leaf. May they long live to honor the profession that they have made before many witnesses. Your experience and the experience of the church to which you belong is nothing new. It is but the experience of many churches and individuals. To-day thousands of churches are rent to shreds by the errors referred to in your letter, and their members in their bitterness are heard to say of their once beautiful Zion, "her glory is departed." Faith is conservative and unites Gods children. Error heretical and divides the purest and truest of friends. While the church was satisfied with God's word, they were united prosperous and happy. When they added to his word in the form of creeds and confessions they lost that love and unity for which the blessed Savior prayed. See John xvii.

I once believed the doctrine taught by Eld. William Miller, and was familiar with the advent literature of those times. Since his day great changes have come over them. He simply taught the near approach of the time of the return of our Savior to our earth. Now Adventism is but the cloak for a variety of errors, none of which are innocent. 1. Gross materialism. 2. Unconsciousness of the dead. 3. The annihilation of the wicked. 4. Keeping of Saturday as the Sabbath of the Lord. 5. That Christ has no kingdom as yet. 6. That these opinions are essential to salvation. Happily or unhappily they are much divided among themselves. Allow me to say that there is a popular error underlying Adventism, zealously advocated by Methodists, Baptists, Presbyterians, Episcopalians and Roman Catholics that is responsible for all this trouble. They all say that the ten commands, Exodus 20, is still binding, and that no part thereof has even been done away. If this is true we can have no valid objection to keeping Saturday as the Sabbath of the Lord. Ask a member of any of those churches for authority for keeping the Sabbath and you are quickly referred to Exodus xx. The Christian church takes the ground that none of the ordinances of the Old Testament have been changed, but that they have all been abolished or done away, the ten commandments not excepted. But you ask have we nothing as a substitute for the Old Testament? I answer, no. A substitute answers the same purpose as the thing for which it is a substituted, consequently we would be no better off by

the coming of the Christ. Christianity is not a substitute for the Law of Moses. It is a new thing under the sun, it is a new covenant, see Jer. xxxi. 31-34 inclusive also xlii. of Hebrews and iii. of 2 Cor. In the Scriptures above referred to, you can easily note the following. 1. A new covenant. 2. Not according to the old one. 3. The old one was made with Israel when they came out of Egypt, the new covenant was made after the death of Christ and ratified with his blood, while the old or first testament, was ratified with the blood of calves and of goats. See Heb. ix. 19. Out of this doctrine of change, substitution, etc., comes the doctrine of infant baptism, supremacy of the clergy, centralization of ecclesiastical power in one earthly head, the Pope for instance, and many other monstrosities too numerous to name.—You may desire to know if none of the duties required in the Old Testament are binding on us Christians? I answer yes. But they are not binding because they are found in the Old Testament but, because they are found in the New or by virtue of their having been enacted, or to use a homely illustration, God tore down the old house and took it out of the way and whatever material was fit to go into the new house which was for all the world or all nations, whereas the first house was for the Jews only. If God makes a new covenant it cannot consist in the modification of an old one but in the abolishment of the old laws or covenant, and the enactment of new laws or a new covenant.

Yours in the Lord,

G. W. RICHARDSON.

The Foundation.

"According to the grace of God which is given unto us as a wise master-builder, I have laid the foundation and another buildeth thereupon." But let every man take heed how he buildeth thereupon.

In the preceding article on this subject, we discoursed that the foundation was laid in Zion, which consisted in the death, burial and resurrection of the Savior, and it was on that rock that Christ's church was to be built. And in this article it will be our province to inquire into what means were employed, and the quality of the material to be used in erecting this building. The Savior says, "on this rock I will build my church," which building was to be done by human agency. As Paul says, "let every man take heed how he builds thereupon for other foundation can no man lay, than that is laid which is Jesus Christ." The foundation God provided, but the building was to be by divinely appointed human agency.

Man could not provide for himself a foundation, but man can build upon the foundation that God has laid for him. Has man any divine instruction or directions about how to build upon this foundation? Most assuredly. "Let every man take heed how he buildeth thereupon." Take heed to what? To the divine instruction. What was the divine instruction? That given by the twelve apostles. Did the apostles have authority to give divine instruction? Certainly. By whom did they have authority? By the Savior. When did the Savior give them this authority? After his resurrection. He commissioned them to go unto all the world and preach the Gospel to every creature.

All power (authority) in heaven and in earth is given unto me, go therefore and teach all nations, baptizing them (Concluded on page 5.)

Miss Mary Stump