

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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We will offer no additional remarks, beyond the foregoing investigation and Scripture, in support of the evangelical office and work, for so long as the Gospel is to be preached; churches established, built up, and cared for; so long the office must exist. We also think that but little more is needed, besides a careful study of the Scriptures presented, to convince anyone that the evangelists create and put into office evangelists, and that all the churches have to do in the premises, is perhaps to choose them, or at least point out such as are of good reputation among them, and none others should ever be made evangelists, or be continued in office, but such as they can appreciate and recommend to the grace of God, and when so put into office, none can put them out, and publish them but evangelists, and the churches never received, or submitted to any but such as were sent to them by evangelists, and in the apostolic age the churches submitted implicitly to such as were sent to them, in money matters, and all other matters, whether the evangelist was selected from their own church, or some other church, and we are fully convinced that if we as a people were to return to the practice of the apostolic age in these matters, as we have in some others, we should not have as many irresponsible and bad men among us going about the country preaching and injuring the cause, and bringing disgrace and death to the churches, as we have now, nor as many weak-dying and dead churches as now, nor as many cankering, corroding and disgraced difficulties existing among us unsettled as now. May the Lord speed the time.

While we would call earnest and careful attention to the subject of evangelical authority, as set forth in the foregoing Scriptures, we feel it important to present some additional thoughts and evidence. Christ the head is the fountain and source from whence all authority flows, and it comes down through apostles and prophets, and then sinks into the sand, and is lost while it passes by evangelists, or "thirdly teacher." Eph. iv. 11, and 1 Cor. xii. 28, 29, and then breaks out again in "pastors and teachers," or "helps and governments." This certainly cannot be. "And we beseech you, brethren, to know them who labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." 1 Thess. v. 12, 13. Who was over them in the Lord? 1 Thess. i. 1, and iii. 2, quoted above, shows that it was Paul, Silvanus and Timothy, and how over them, if it was not in authority? "Remember them who have the rule over you, who have spoken unto you

the word of God; whose faith follow, considering the end of their conversation." Heb. xiii. 7. Evangelists here with authority to rule. "Obey them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. xiii. 17. Elders here, and if there was authority with these that must be obeyed, there was with the others. "For though you have ten thousand instructors in Christ, yet have you not many fathers, for in Christ Jesus I have begotten you through the Gospel, wherefore I beseech you, be you followers of me. For this cause have I sent you Timothy, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Cor. iv. 15-17. Paul had the authority of a father, and that was vested in Timothy as a son. Paul exercising evangelical authority by confirming the disciples, exhorting the brethren, and ordaining elders. "And when they had preached the Gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. And when they had ordained them elders in every church; and had prayed with fasting, they commended them to the Lord, on whom they believed." Acts xiv. 21-23, confirming the churches, "And he went through Syria and Silecia, confirming the church." Acts xv. 41; strengthening the disciples, "And after he had spent some time there, he departed, and went over all the country of Gallatia and Phrygia in order, strengthening all the disciples." Acts xviii. 23; and teaching the elders, "And from Miletus he sent to Ephesus, and called the elders of the church, and continues his instruction." Acts xx. 17-35.

J. J. Moss.

The Sabbath.

NUMBER II.

Sister M. J. L.

In my first letter to you, I spoke of the abolishment of the law of Moses, and of the introduction of the new law, or the Gospel. The first law was given on the first Pentecost after the killing of the pascal lamb in Egypt. See Exodus xix. 20, read the chapter entire. The second law or new covenant, was given on the first Pentecost after the slaying of the Christ, our passover, the lamb of God that taketh away the sins of the world. See Acts ii. chapter entire. Nothing but the Ten Commandments were ever written on stones. Four commands were written on the first table or slab, the last of which "is remember the Sabbath day to keep it holy. All of the commands of the first table are purely positive and not moral. The second table or slab contains the remaining six commands and are purely moral, and not positive. For the distinction between moral and positive commands please consult Webster. I could refer you to what I consider better authority, but to you it is perhaps not accessible. Adventists say that all that was not written on stones was done away, and no more. Let us now refer to 2 Cor. iii. chapter entire. Read carefully and you will note the follow-

ing.

1. The ministration of the spirit or new law was written on the 'fleshy tables of the heart, of which the apostles were able ministers.

2. The first law was written on stones and was the ministration of death.

3. The ministration of death written and engraven on stones was done away.

4. The ministration of the spirit was to remain.

5. The ministration of death or the law of Ten Commands was glorious in the day of its giving, but its glory all faded when the new law came like the stars which seem to hide themselves when the king of day first arises in the east and throws his glowing light across the vast concave of heaven. You may ask, did not the apostles keep Saturday as the Sabbath of the Lord? I answer no. It true they refrained from ordinary labor on that day so far as we know in all their labors as the apostles of Jesus. Let us now candidly inquire into the facts and circumstances that led them to do as they did. They did meet with the Jews on the Sabbath day, but did they meet on that day because they regarded the 4th commandment as still binding? or because that on that day the Jews met for public worship and the apostles could get a hearing on those days that they could not get on any other day? Simply because on the Sabbath the multitudes of Jews and religious proselytes were assembled and their meetings were so conducted that the apostles were permitted to speak in their assemblies and preach a crucified Christ, which above all things they delighted to do. If the Jews had chosen Friday or any other day as the day on which they had their gatherings the apostles accommodated their business accordingly, without ever thinking for a moment that their act would have been regarded as attaching peculiar sanctity to the day on which they met. But says the objector, did not the apostles meet with the people on the Sabbath in heathen lands? Yes. But we should remember that the Jews and religious proselytes were numerous in nearly all the cities of the Roman empire and had houses of public worship called synagogues. They met punctually on the Sabbath and the apostles met with them for the same reasons that they met with the Jews in Judea. I have examined every passage where the word Sabbath occurs from the first of Acts to the close of Rev. and can't see that the apostles ever attached any sacredness to the seventh day after the birthday of the church recorded in Acts ii. chapter. Col. ii. 14-18, inclusive, shows the following:

1. That the law as a system was against us.

2. That it was taken out of the way.

3. That new moons and Sabbath days are included in the things taken out of the way.

4. That the Sabbath and all the Jewish ritual was but a shadow of Christianity. Again one is ready to ask, did not the apostles keep the Sabbath as a civil institution, I answer yes. Just as lawabiding Jews now keep Sunday, simply because the laws require it not because the day is sacred to them. God requires us to obey the laws of the land so far as they do not conflict with his law. Christians can rest on Saturday or any other day required by law. In my next I will treat of Sunday keeping.

In the blessed hope,

G. W. RICHARDSON.

Ministerial Co-operation.

BY W. L. HAYDEN.

The theme of the present essay is one of growing interest and vital moment. It is assumed that ministers should cooperate, and the purpose is to ascertain the proper method of doing this. The term minister, in its widest sense, includes all the servants of Christ. In its more limited and common application, it refers to those engaged in "the ministry of the word." In this limited sense the term is used in this inquiry. With our railroads, mail facilities and telegraphs, time and distance are so easily overcome that opportunity for cooperation is widely extended. It need not be confined to pastors of neighboring churches, but may and should embrace all who have the opportunity. Occasions frequently arise where preachers may be mutually helpful in building up the churches and extending the kingdom of Christ. It is indispensable that such mutual helpfulness should be secured in some practical way, and hence, we simply inquire at this time, How many preachers cooperate? Without cooperation, our congregations are like so many companies of bushwhackers, engaged in a guerrilla war, not to say, warfare. They may make some inroads upon the enemy, and capture some spoils; but they are unable to hold the conquered territory, and are liable to fire upon their own friends. Such disconnected movements may rout and frighten savages and ignorant people; but well organized cooperative efforts are necessary to break the lines and drive back the forces of allied armies of drilled men. But how raises the question of methods.

First of all, ministers themselves must feel the necessity of cooperation, and free themselves from everything that hinders it. They must banish all jealousy from their hearts. They must learn to practice the Pauline precept. "In lowliness of mind, let each esteem other better than themselves." Then they will not fear lest some other good brother be esteemed better than themselves; nor feel hurt when other worthy men are commended to their presence, and esteemed very highly for their work's sake. All right-minded men are delighted to have their fellow laborers appreciated and encouraged by words of approval. Those who think and speak well of our co-laborers in the ministry will think and speak well of us, if we are worthy. We should beware of those who criticize others in our presence, for they will criticize us to others when we know it not. Ministers, above all other men, need to wear over all their garments of righteousness the mantle of charity, that seeks not its own, thinks no evil, and hopes all things.

Secondly, ministers must learn to apply the golden rule regulating their conduct toward each other. When in another field of labor, a minister should speak of, and act toward, his brother as he wishes others to speak of, and act toward him, when they are in his field; and so, also, he should do at other times and in all places. He should never drop a disparaging word, listen to the mutterings of discontent nor the discordant notes of croakers and backbiters, nor encourage the pious whinings of Pharisaical punctiliousness. Be not deceived by the cheap flattery of sneaking fault-finding. I once heard of a good man

and an efficient preacher who lost his place because of the false utterances of a jealous preacher who visited one of the families of his congregation. With a profound sadness, and his wife deeply grieved, he left a people who once loved him dearly, though he gave them no reason for an unfavorable change of feeling toward him.

When invited into a brother's pulpit, either in exchange for a Lord's day, or to aid in a series of meetings, it should be a matter of sacred honor not to say, or do, or permit anything that will tend to win the affection of the congregation away from their pastor. A man who thus abuses the courtesy and confidence that invites such cooperation, is unworthy of a place in the ministry, and should be shunned by all true men of God. He should be regarded much as a man would be, who, while accepting the courteous hospitality of a friend, should take the occasion to win the affections of that friend's wife. Such a man is unworthy of friendship and unfit for good society.

Churches that are so fickle as to be charmed by mere novelty of voice or style will soon become dissatisfied with any man who ministers to them regularly, and will clamor for a change. They are constantly courting and jilting their unfortunate ministerial victims; and are unable to appreciate real worth in a preacher. They are liable to be captivated by some clerical dandy with his "tinsel toys," and to be delighted with a religious mountebank or mere pulpit-actor. Preachers are the last men who should encourage this foolish restiveness that demands frequent change in the pastorate, and that is so ruinous to the best interests of the kingdom of Christ.

Given a ministry composed of good men, free from jealousy and acting according to the golden rule of our Lord in their relations to each other, they may cooperate by an occasional exchange of pulpits for a day or a protracted effort. Without these qualifications such cooperation is undesirable.

Another method of ministerial cooperation is by uniformity of teaching particularly in regard to the mutual relation of churches. Church fellowship is very imperfectly understood by the membership, and not unfrequently by preachers. For want of a proper understanding upon this matter, ministers some times operate against each other and the cause of righteousness.

The apostle John gives the fundamental idea of this relationship. He says: "Truly our fellowship is with the Father and with His Son, Jesus Christ." Then, "if we walk in the light as he is in the light, we have fellowship one with another." This fellowship is not limited to the members of a single congregation. It embraces all who have been called into the fellowship of Christ. The notion that a disciple of Christ can disfellowship one church and at the same time rightly hold approved membership in a sister church is the offspring of ignorance and self-destruction. Withholding membership from, or abandoning, a church, because of personal grievances is an abandonment of Christ. No worthy disciple neglects the divinely appointed means of spiritual growth within his reach, or refuses to work for Christ in building up the church where he resides. A minister who approves a man in holding his membership (Concluded on page 5).