

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## THE MESSENGER.

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known.

### Nightingale.

BY LAURA ROBERT OSBORN.

The night looks down with its starry eyes,  
And its dark pall curtains the day;  
The dim trees stand in a unites surprise,  
And silence holdeth her sway.  
But hark, hark, borne o'er the dale,  
Stirring an echo among the trees,  
Soft, sweet, it quivers along,  
The faint and far off sound of singing.  
Mingling its strains with a murmuring  
breeze.

Like to the song of an angel winging;  
Hark, hark, 'tis the Nightingale,  
Yes, yes, 'tis the Nightingale's song.

The breezy night with its sparkling tram,  
Knoweth the mystical spell;  
And the beautiful stars that wax and wane,  
Must love his music well.

For low, faint, like to a trail,  
Trembling along on the midnight air,  
To him love's lutes with their murmurs  
belong,

And his song steals forth in syren num-  
bers,  
Flooding the night with a sweetness  
rare,

Hashing the world into blissful slum-  
bers;  
Hark, hark, 'tis the Nightingale,  
Yes, yes, 'tis the Nightingale's song.

The lilies eholic pure as snow,  
Is sleeping the moonlight through;  
And the blushing rose in its fairest glow,  
Catches the sparkling dew.

And still, still, through the fairy vale,  
Trilling and warbling o'er sweet beds of  
bloom,

Like balm to the heart that has suffered  
a wrong,  
Filling the world with its changeable  
sweetness,

Baptized in an ocean of mingled per-  
fume,  
And echoing still from its very com-  
pleteness;  
Hark, hark, 'tis the Nightingale,  
Yes, yes, 'tis the Nightingale's song.

### Office of Evangelist.

NUMBER VII.

Paul's evangelical care, as well as  
authority, is seen in the following.  
He says: "Wherefore, though I wrote  
unto you, I did it not for his cause  
that had done the wrong, nor for his  
cause that had suffered the wrong, but  
that our care for you in the sight of  
God might appear unto you." 2 Cor.  
vii. 12, and in the 11th chapter, com-  
mencing with the 23d verse, he re-  
counts his labors and sufferings, and  
caps the climax in the 28th verse:  
"Besides those things that are with-  
out, that which cometh upon me  
daily, the care of all the churches."  
His care is farther manifested by  
sending Timothy to Corinth, 1 Cor.  
xvi. 10, and he was to be sent to  
Philippi, that Paul might know their  
state, Phil. ii. 19, and by sending  
Epaphroditus to Philippi, Phil. ii. 25,  
by sending Timothy to Thessalonica  
to establish and comfort them, 1  
Thess. iii. 2, by leaving Timothy at  
Ephesus to watch over them, 1 Tim.  
i. 2, 3, by sending Timothy and Eras-  
tus to Macedonia, Acts xix. 22, by  
commanding Timothy to bring Mark,  
on account of his profit in the minist-  
ry, 2 Tim. iv. 11, by sending Tychi-  
cus and Onesimus to Colosse, to

know their state and comfort them.  
Col. iv. 7-9, by sending Tychicus or  
Artemas to Crete, and by command-  
ing Titus to come to him and bring  
Tenas and Apollos with him, Titus iii.  
12, 13, by sending Tychicus to  
Ephesus to comfort them, 2 Tim. iv.  
12, Eph. vi. 21, by leaving Erastus at  
Corinth, Trophimus at Miletum, 2  
Cor. iv. 20, by sending Mark to  
Colosse, Col. iv. 10, by sending  
Greschus to Galatia and Titus to Dal-  
matia, 2 Tim. iv. 10, by sending Titus  
and two others to Corinth, by the  
coming of Stephanas, Tartumetas and  
Achaicus from Corinth, and his send-  
ing them back, 1 Cor. xvi. 15-18,  
and by taking Barnabas and Titus  
with him to Jerusalem, Gal. ii. 1.

This same care is manifested by  
Epaphras in his zeal for the brethren  
at Colosse, &c., Col. iv. 12, by Timothy  
for the brethren at Philippi, "But I  
trust in the Lord Jesus, to send  
Timotheus shortly unto you, that I  
also may be of good comfort, for I  
have no man like-minded who will  
naturally care for your state," Phil. ii.  
19, 20, and by Titus for the brethren  
at Corinth, "But thanks be to God  
who put the same earnest care into  
the heart of Titus for you, for indeed  
he accepted the exhortation; but  
being more forward, of his own accord  
he went unto you." 2 Cor. viii. 16, 17.

In the above list of those who were  
sent, left, sent for, taken with Paul  
and manifested care, we have seven-  
teen of the foregoing list of evangel-  
ists.

From the above it appears that  
Paul, as an evangelist, had either by  
himself or conjointly with others, ex-  
ercised a general supervision over  
evangelists and churches. "And  
when James, Cephas and John, who  
seemed to be pillars, perceived the  
grace that was given unto me, they  
gave to me and Barnabas the right  
hand of fellowship, that we should go  
to the heathen, and they unto the  
circumcision." Gal. ii. 9. From this  
it appears that Paul and Barnabas  
were to have jurisdiction over the  
gentile churches, and we have seen  
that they had a large corps of evan-  
gelists to their assistance. James,  
Peter and John were to have jurisdic-  
tion over the Jewish churches, and  
they probably had a larger corps of  
evangelists than the foregoing. Peter  
probably, afterwards had a separate  
jurisdiction at Babylon, 1 Peter i. 12,  
13, and John in Asia Minor, Rev. i. 4,  
and 2d and 3d chapter, leaving James  
at Jerusalem, and while we have no  
account of any evangelist going from  
Paul's jurisdiction to the jurisdiction  
at Jerusalem, we have a number going  
from Jerusalem to Paul's, and Silas  
and Mark from Paul's to Peter's at  
Babylon. 1 Peter v. 12, 13.

In Mark vi. 7, the Lord sent forth  
the twelve, two and two: "And he  
called unto him the twelve, and began  
to send them forth by two and two,  
and gave them power over unclean  
spirits," and in Luke x. 1, the seventy  
were sent, two and two: "After these  
things the Lord appointed other  
seventy also, and sent them two and  
two before his face into every city and  
place, whither he himself would  
come." In Acts iii. 1, we find Peter  
and John together in the temple:  
"Now Peter and John went up to-  
gether into the temple at the hour of  
prayer, being the ninth hour," and  
the account of the evangelical work done  
at that time is continued to near the  
close of the 4th chapter. In Acts viii.  
14, we learn that the apostles follow-  
ed the same rule, and sent Peter and

John to Samaria: "Now when the  
apostles who were at Jerusalem heard  
that Samaria had received the word  
of God, they sent unto them Peter and  
John." In Acts xiii. 1-4, the Holy  
Spirit unites with the prophets and  
teachers, to send out Barnabas and  
Paul together, and in Acts xv. 39, 40,  
we learn that Barnabas took Mark  
and Paul choose Silas, and so they  
went out, two and two, according to  
the divine rule; and while there are  
exceptions to this rule, as Philip alone  
at Samaria, and with the Eunuch,  
Acts viii., and Paul alone at Athens  
and Corinth, Acts xvii. and xviii.,  
yet, as a general rule, as in creation,  
it was "not good that (the) man should  
be alone," and therefore not only two  
together, but three and five; six  
going with Peter to Cesarea: "And  
the spirit bade me go with them,  
nothing doubting. Moreover these  
six brethren accompanied me, and we  
entered into the man's house." Acts  
xi. 12. (All the evangelists, why  
not?) and eight with Paul, Acts xx.  
4, so that the exceptions above the  
rule are many more than the excep-  
tions below.

We would recommend, if we were  
organized, so that it could be done,  
that we always send a Paul to plant,  
and an Apollos to water, one to teach  
and one to exhort, and in all new  
places and among weak churches, that  
they have one or two with them to  
be left to take care of them till they  
are able to take care of themselves.  
If this were done we should not have  
as many good men and good workers  
prematurely worn out and dying, as  
we have now, nor as many churches  
organized to die; and we would soon  
have no weak churches among us,  
nor any churches that were doing  
nothing for themselves or the salva-  
tion of the world.

J. J. Moss.

### The Sabbath.

NUMBER III.

Sister M. J. L.

Sunday keeping is to be our theme  
in this letter. We call Sunday "The  
Lord's day." Are we correct in so  
doing? The apostle John was in the  
spirit on the Lord's day. See Rev. i.  
10. Dr. Schiss says that the Lord's  
day here spoken of is the judgment  
day. Sabbatarians say it is the sev-  
enth day of the week, or Saturday. I  
have neither time nor space to do more  
than give our reasons for believing  
and teaching that the first day of the  
week is the Lord's day, nor can I give  
them all in one ordinary letter. The  
expression Lord's day occurs only once  
in the New Testament, and in the last  
book, near the close of the first cen-  
tury. This accounts for the present  
state of the question, in part at least.  
No definition of the term Lord's day  
is given by any inspired writer, nor  
anything recorded that will infallibly  
guide us as to the meaning of the ex-  
pression in question, because it does  
not occur till the very last hours of  
the age of inspiration. My object in  
this letter is to give satisfactory proof  
that Sunday, or first day of the week  
is Lord's day. Our first witness is  
Ignatius, who wrote in the year 101,  
only one year after the death of the  
Apostle John, some say six years, but  
I deny that it was so long. His words  
are: "Let us no more Sabbatise, but let  
us keep the Lord's day. Let every  
one that loves Christ keep holy the  
Lord's day, the queen of days, the resur-  
rection day, the highest of all days."  
From the above we make the follow-

ing deductions:

1. Ignatius was cotemporary with  
the Apostle John, not less than 35  
years, and is known to history as one  
of apostolic fathers, and had the bene-  
fit of the teachings and practices of  
the apostles of the Lamb, and knew  
whereof he wrote.

2. That the first day of the week or  
resurrection day was known to him  
and the people of his time as the  
Lord's day.

3. That the disciples kept the Lord's  
day as a day sacred to the memory of  
Jesus, as the resurrection day, the most  
sacred of all days.

4. That to keep Saturday was for-  
bidden. Our second witness is Theo-  
doret, in speaking of Judaizing Chris-  
tians, (Jews who had professed the  
Christian religion and desired to re-  
tain some of their Jewish customs), he  
says, they keep the Sabbath according  
to the Jewish law, and sanctify the  
Lord's day in like manner as we do.  
Our third is Theophilus, Bishop of  
Antioch. He wrote about A. D. 162.  
He says, both custom and reason chal-  
lenge from us that we should honor  
the Lord's day, seeing on that day it  
was that our Lord Jesus completed his  
resurrection from the dead. Our  
fourth witness is Clement, of Alexan-  
dria, he wrote about A. D. 192: A  
Christian according to the command  
of the Gospel observes the Lord's day,  
thereby glorifying the resurrection of  
the Lord. The Lord's day is the  
eighth day. From the last three wit-  
nesses we make the following deduc-  
tions.

1. That the Lord's day was famili-  
arly known as the day on which the  
disciples of our Lord met for public  
worship.

2. That day was called the Lord's  
day, because it was the day on which  
the Savior of the world arose from the  
dead.

3. The Lord's day is the eighth day  
or morrow after the Jewish Sabbath,  
or first day of the week, as we count  
time, unless we conclude that a week  
has more than seven days. We have  
room in this letter for but one more  
witness, Mosheim, the world renowned  
historian, will now take the stand,  
on page 45, vol. 1, he says: In the  
first century, all Christians were unan-  
imous in setting apart the first day of  
the week on which the Savior arose  
from the dead, for the solemn celebra-  
tion of public worship. This pious  
custom which was derived from the  
church in Jerusalem, was founded  
upon the express appointment of the  
apostles who themselves consecrated  
that day to the same sacred purpose  
and it was observed universally, as  
appears from the united testimony of  
the most credible writers. The sev-  
enth day was also observed as a festi-  
val not by Christians in general, but  
by such churches as were principally  
composed of Jewish converts. The  
statements of Theodoret and Mosheim,  
clearly indicate the state of things in  
the first age of the church. The Jew-  
ish converts, as a class were tenacious  
of the law of Moses, and were slow to  
give up the observance of the Jewish  
Sabbath, circumcision, Jewish vows,  
etc. See Acts xv. chapter entire, also  
Acts xxi, xxiii, to xxvi inclusive. But  
as the spirit was to guide them into  
all truth, and did step by step, lead  
them into all truth, the whole church  
became unanimous in the observance  
of the first day of the week, to the ex-  
clusion of every other day. Sabbata-  
rians say that the day was changed  
by Constantine. Of this statement  
they ought to be ashamed, for the bet-

ter informed of them know better.

In hope of immortality,

G. W. RICHARDSON.

### The Man at the Wheel.

"Don't talk to" the man at the  
wheel. These words are painted in  
large letters where every one who  
walks the deck on any steamer of a  
great Atlantic line can read them.  
They mean something. They mean  
that the man who holds the helm of a  
great ship must give his eyes, ears and  
thoughts to the work assigned him.  
He must quick to hear, quick to un-  
derstand, and quick to act, for through  
him the captain governs the vessel.  
When the lesson bell taps, every  
teacher takes the wheel. Great in-  
terests are at once dependent upon his  
watchfulness and wisdom. Through  
him the master directs his class. The  
waters may be dangerous, and his full  
thought should be upon the work.

There are schools in which a plac-  
card, "Don't talk to the Man at the  
Wheel," might well be put over each  
class. We have now in mind such a  
school, and there are hundreds like it.  
Its teachers are no sooner fairly at  
work than the librarian comes for the  
returned books. While the steers-  
man's attention is taken with him, the  
class-vessel runs wild or is caught  
aback. No sooner are things again  
under way than the penny collector  
comes round, and there is further in-  
terruption. Then the new books are  
brought on, the papers are distributed,  
etc. Continual interruptions hinder  
the work of the teacher by taking not  
only his attention, but that of the  
scholars, from the lesson. A little  
care and planning in advance will  
leave forty minutes in an hour for un-  
disturbed teaching. The books, pa-  
pers, and primers can be looked after  
before or after this hour. We recom-  
mend schools which have not already  
done so, to try the plan of "No Talk-  
ing to the Man at the Wheel."—S. S.  
Teacher.

### How to Know a Goose.

"Mother! Mother!" cried a young  
rook, returning hurriedly from its first  
flight, "I'm so frightened; I've seen  
such a sight."

"What sight, my son?" asked the  
old rook.

"O, white creatures, screaming and  
running and straining their necks and  
holding their heads ever so high. See  
mother, there they go."

"Geese, my son, merely geese,"  
calmly replied the parent bird, look-  
ing over the common.

"Through life, child, observe that  
when you meet any one who makes a  
great fuss about himself, and tries to  
lift his head higher than the rest of  
the world, you may set him down at  
once as a goose."—Oregon Church-  
man.

Self-trust is the first secret of suc-  
cess, the belief that if you are here,  
the authorities of the universe put you  
here, and for cause, or with some task  
strictly appointed you in your consti-  
tution, and so long as you work at  
that you are well and successful. It  
by no means consists in rushing pre-  
maturely to a showy feat that shall  
catch the eye and satisfy spectators.  
It is enough if you work in the right  
direction.—Emerson.

An editor wishes no bodily harm to  
his subscribers, but he hopes that  
some of them in arrears will be seized  
with remittant fever.