

# PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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## THE MESSENGER

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known.

### The Fallen Leaf.

BY MRS. LAURA ROSE OSBORN.

Fluttering down from the tree top,  
In through the open door,  
With its soft edge curled with a crisp or  
brown,  
And the gentlest rustle in coming down;  
Down from its lofty place,  
Where it swung and sung before,  
To lie with the loss of its greenwood  
grace,  
So low on the cottage floor.  
So I said O, tiny leaflet,  
Why do you come to me?  
Why do you leave your nest in the trees,  
Where you played with the frolicsome  
summer breeze?  
The livelong summer day,  
In the wildest of merry glee,  
To lie so low in this humble way,  
So wrinkled and brown to be.  
Bring you a message leaflet,  
Of the curious things you've seen?  
Of the clouds of snow with the golden  
tinge,  
That sweep the far horizon's fringe?  
Or the stars that sparkle by night,  
Or the moon with her silver sheen,  
Or carrol you forth a pean bright,  
In praise of your bading green?  
Never a word said the leaflet,  
And yet, my darling, I know,  
This humble trembler comes to our hearts,  
To teach us a lesson of tripple worth;  
As we pass along our way,  
Through this world of joy and woe,  
It says that some lurking evil may  
O'ershadow the path we go.  
'Tis thus and thus, my darling,  
For my thoughts come very fast,  
We may revel awhile in the dice of fame,  
And be heralded forth with a gilded name,  
But alas! the moment may come,  
When the dye of our fate is cast;  
And we dizzily fall from our lofty dome,  
To lie in the dust at last.  
You stand by my side, my darling,  
My darling with gold-n hair,  
And I see in your eyes of the violet here,  
Mirrors of faith so deep and true;  
And the shining halo of truth  
Bound your form so gracefully fair,  
As you stand in the buoyant beauty of  
youth,  
And its glamour of innocence rare.  
But the world is so cruel, my darling,  
And the tempter lurks to devour;  
And he seeketh the fair and the best, you  
know,  
And to snuff the lives that are pure as  
snow;  
And your head and your eye are so  
bright,  
And you're pure as the lillie flower,  
And I know he would chuckle with  
grim delight,  
To think you in his power.  
Can you measure the greif, my darling,  
Or the depth of the agony wild,  
If, from the throne of your innocense  
sweet,  
With his withering blight you lay at my  
feet?  
'Twere worse than a bitter death,  
With your warm, young heat defiled;  
I would rather see de void of breath  
Your form in the co. No, my child.  
But if never must be, my darling,  
For the mighty arms are a round;  
And my love shall shine a beauteous star,  
And the fame of her deeds go year and far,  
The fame of her deeds of love,  
Till for her no work is found,  
And her white spirit goes to dwell  
above,  
And her body rests in the ground.  
And now let us pray, my darling,

For the Leaflet has wakened my fears;  
We will lift our hearts to the mighty One  
And our prayers shall reach to the  
heavenly throne,  
And our strength shall be renewed;  
And we'll go through happy tears,  
On our destined way with resolve of  
good,  
Through the length of the coming  
years.

### Bro. Payne's Criticism.

Bro. Stealey:

In the MESSENGER of August 30th,  
is a short criticism from Bro. Payne  
on the title to my articles, "Office of  
Evangelist," to which I wish to reply,  
not so much for his benefit, as for the  
instruction of the brotherhood generally.

Our common system of education  
is bad, beginning with sound without  
sense, and ending with words without  
ideas, and one fruitful course of  
division, is the study of the Scrip-  
tures by the jingle of words, and not  
by the ideas contained therein. And  
then again, our word men, like Bro.  
Payne, who ask for the exact words,  
chapter and verse, go upon the sup-  
position that King James' translation  
contains the divine words, and that  
any departure from them is a depart-  
ure from the divine ideas. I can re-  
member when I thought it, was  
wicked to call a meeting house a  
church; but God made me a pro-  
gressive being, and I am thankful to  
him that I have progressed to the  
divine idea of calling a house a church,  
and have got rid of the awkward ex-  
pression "church house." Does anyone  
ask where in Scripture I got that  
idea? I answer, in the word syna-  
gogue. See Webster's Unabridge and  
Smith's B. D.; the people or assembly  
who met, literal; the place or house  
where they met, figurative; see also  
church. Synagogue is used in the  
New Testament for the people nine-  
teen times; example, "And desired  
letters of him to Damascus to the  
synagogues." Acts ix. 2. Letters not  
to the city or houses of worship, but  
to the people who met for worship;  
and forty times for the house or place  
of worship; example, "For he loveth  
our nation, and he hath built us a  
synagogue." Luke vii. 5.

Many of our ablest and best writers  
are still caviling about the words,  
"Christian church," "Disciple church,"  
and say it is unscriptural thus to  
speak, and like Bro. Payne, ask for  
chapter and verse. Never mind the  
words, have we got the idea? You  
have an assembly of Masons, a con-  
gregation of Masons, a lodge of  
Masons, and you have in that the  
idea of a Masonic assembly, a Masonic  
congregation, a Masonic lodge; so if  
you have an assembly, a congregation,  
or church of Christians or Disciples,  
you have the idea of a Christian or  
Disciple church, whether you have  
the words or not, and without chapter  
and verse.

And now for that terrible expression  
"Office of Evangelist." No trouble  
about the word "evangelist," but  
where is your "office of?" The word  
office is not applied to Christ, apostles,  
prophets, evangelists, elders, or  
deacons. But the word Christ means  
anointed. Yes, but the word anointed  
is not the word office. But Paul  
says, "Inasmuch as I am the apostle  
of the Gentiles, I magnify mine  
office." Rom. xi. 13. True, but in  
Greek it is *diakonia*, and is translated  
office nowhere else. *Diakones*, trans-  
lated office of deacon in 1 Tim. iii.  
x. and xiii, and nowhere else. *Epis-  
kopos*, translated office of bishop, 1

Tim. iii. 1, and office nowhere else.  
The words bishop and deacon, are  
neither of them the word office; so  
we have not got the divine word  
office applied to any of the above, un-  
less we make King James' translation  
divine. But how about the idea?  
Christed, anointed to what? To the  
office of King, of Priest, of Prophet,  
of Mediator, of Redeemer, and would  
not Bro. Payne or any other one, look  
upon me as hypercritical, if I were to  
ask them for chapter and verse when  
they speak of his office of King, of  
Priest, &c.

I will not repeat the arguments or  
evidence of the idea of office as con-  
nected with apostles and evangelists,  
as set forth in my articles. King  
James' translation got the idea of  
office in the words *diakonia* and  
*episkopos*, and Bro. Payne got it in  
the words *deacon*, *bishop*, or *elder*.  
Have I found it in the word *evangelist*?  
Please, Bro. Payne, look over  
my articles again, and see if the idea  
is there; never mind the word.

Once more for the idea. In 1 Cor.  
xii. from the 12th to the 27th verses,  
we have the word member, singular  
and plural, thirteen times. In what  
sense is that word used? Webster's  
Unabridged: 1. "A part of an animal  
body, capable of performing a distinct  
office; a composing portion; a vital  
organ." 2. "One of the persons com-  
posing a society, community, or the  
like; an individual forming part of  
an association."

This whole context shows that  
Paul uses this word in the former  
sense, not the latter. Of this there  
can be no doubt in the mind of any  
one who looks for ideas, not words.  
But if anyone could doubt, Paul  
would settle his doubts in Rom. xii.  
4-8. In the fourth verse he uses  
the word member and office both.  
The word office is translated from  
*proeis*, and in all other places it is  
translated work or deed. In 1 Cor.  
xii. we have the foot, the hand, the  
ear, the eye, the nose, and the head;  
that all these have an office, or work  
to perform, in and for the animal, or  
human body, is self-evident, and that  
it is in that sense that Paul speaks of  
them, and that Christ as the head of  
the body, the church, fills the office or  
performs the work of the head of the  
church, and that the apostles, pro-  
phets, evangelists, pastors, and teach-  
ers of Eph. iv. 11, that the "gifts"  
of Rom. xii. 6-8, prophesying, min-  
istering, teaching, exhorting, giving,  
ruling, as well as the apostles, pro-  
phets, teachers, miracles, healings,  
helps, governments, tongues of the 1  
Cor. xii. 28, as also the gifts of the  
seventh verse, fill the office, or per-  
form the work of the eyes and ears,  
the hands and feet, and of every  
other member of the body of Christ,  
is equally certain, and that that is  
Paul's application of the figure, and it  
is just as certain that Timothy filled  
the office, or did "the work of an  
evangelist." 2 Tim. iv. 5. Member  
is translated, but from one word in  
Greek, *melos*, and that is never trans-  
lated by any other words. It is found  
thirty-three times, and in the thirty-  
two cases it undoubtedly means office  
as above. The doubtful one is Eph.  
iv. 25, and that in the light of the  
same chapter 8-16, and of all the  
other texts is settled. As certain  
then as the forgoing is true, so certain  
it is that we have the idea in the  
Scriptures of divine truth of the  
"Office of Evangelist," if we have not  
the words in chapter and verse.

J. J. Moss.

### The Relation of God to Man.

In the latter part of the Jewish dis-  
pensation, after the Israelites had been  
fully tried for many generations, and  
found to be a backsliding and stiff-  
necked people. The Lord through  
his prophets reproved them for their  
wickedness, and foretold the changes  
he was going to bring about in regard  
to the government of his people. In  
the prophecies of Isaiah, after the  
prophet had reminded the people of  
their utter sinfulness and corruption,  
he prophesied thus: "And it shall  
come to pass in the last days that the  
mountain of the Lord's house shall be  
established in the top of the moun-  
tains, and shall be exalted above the  
hills; and all nations shall go and say,  
come ye, and let us go up to the  
mountain of the Lord, to the house of  
the God of Jacob, and he will teach  
us of his ways, and we will walk in  
his paths; for out of Zion shall go forth  
the law and the word of the Lord  
from Jerusalem, and he shall judge  
among the nations, and shall rebuke  
many people, and they shall beat  
their swords into ploughshares, and  
their spears into pruning hooks, na-  
tion shall not lift up sword against  
nation, neither shall they learn war  
any more."

Again Isaiah prophesied: "For Zi-  
on's sake will I not hold my peace,  
and for Jerusalem's sake I will not  
rest until the righteousness thereof go  
forth as brightness, and the salvation  
thereof as a lamp that burneth, and  
the gentiles shall see thy righteousness  
and all kings the glory, and thou shalt  
be called by a new name, which the  
mouth of the Lord shall name."

Many other prophecies were spoken  
by Isaiah in reference to the coming  
of Christ and his government, but  
these are enough from one prophet for  
our present purpose.

In the prophecies of Jeremiah we find  
this prophecy: "Behold the days come  
saith the Lord, that I will make a  
new covenant with the house of Israel  
and with the house of Judah; not ac-  
cording to the covenant that I made  
with their fathers in the day that I  
took them by the hand to bring them  
out of the land of Egypt, which my  
covenant they break although I was  
an husband unto them, saith the Lord,  
but this shall be the covenant that I  
will make with the house of Israel,  
after those days, saith the Lord, I will  
put my law in their inward parts, and  
will be their God, and they shall be  
my people. And they shall teach no  
more every man his neighbor and ev-  
ery man his brother, saying know the  
Lord, for they shall all know me from  
the least of them unto the greatest of  
them saith the Lord, for I will for-  
give their iniquity, and I will remem-  
ber their sin no more."

These prophecies uttered many  
years before their fulfillment, show  
conclusively that God was going to  
bring about a change in his order of  
dealing with the human family or  
with his people.

We will now try to find when and  
how this change was brought about.

In fulfillment of the many prophe-  
cies concerning him, Christ came call-  
ed in the prophecies, Wonderful Coun-  
selor, the Mighty God, the Everlasting  
Father, the Prince of Peace, Emanuel,  
the Son of righteousness, etc., on  
whose shoulders the government  
should rest. This way being prepar-  
ed before him according to prophecy,  
by his messenger, John the Baptist,  
who came baptizing and preaching  
the baptism of repentance for the re-

mission of sins. This mighty Prince  
of Peace, who was from everlasting  
to everlasting, deemed it necessary to  
receive baptism at the hands of his  
messenger before entering on his grand  
mission in the world. "But John  
forbade him saying: 'I have need to  
be baptized of thee, and comest thou  
to me? And Jesus answering said  
unto him suffer it to be so now, for  
thus it becometh us to fulfil all right-  
eousness. Then he suffered him, and  
Jesus when he was baptized, went up  
straightway out of the water; and lo,  
the heavens were opened unto him,  
and he saw the Spirit of God descend-  
ing like a dove, and lighting upon him,  
and lo, a voice from heaven saying:  
'This is my beloved Son in whom I  
am well pleased.'"

Here is something worthy of our con-  
sideration. Baptism was unknown in  
the world as a religious rite, until the  
coming of John the Baptist, who in  
fulfilling his mission in making ready  
a people for the reception of the Lord,  
baptized those of the people who re-  
ceived his teachings. And now we  
see the Son of God, the heir of heaven  
and earth, he by whom and for whom  
all things were created, calling for  
and submitting to the ordinance of  
baptism, claiming that it was thus be-  
coming to fulfill all righteousness.  
And to a voice from heaven, as soon  
as his baptism had taken place, ac-  
knowledging him the Son of God with  
whom he was well pleased. Thus we  
find that baptism was instituted by  
the God of heaven, since John the  
Baptist was sent by him, and the  
declaration that he was well pleased  
with his Son when he had just sub-  
mitted to this institution, it seems  
was sufficient to give importance to  
it. But there was a class of persons,  
even in that day who saw no impor-  
tance in the right, and hence would  
not submit to it. If, however, we  
should find that Christ, to whom God  
gave the government of this people  
abolished this right, or attached no  
importance to it, either before or af-  
ter his resurrection it will show con-  
clusively that it is of no importance  
to us. Then let us in our next lesson  
endeavor to learn that new and liv-  
ing way, shown to us by him with  
whose blood the new way, or new  
covenant was sealed.

N. N.

McMinnville, Tenn.

### Causes of Failure.

Says the *Northwestern Christian  
Advocate*: Many persons fail from  
false intellectual estimates of them-  
selves. On the one hand we have the  
shy, bashful, unconfident person, who  
knows not his own resources, and be-  
comes an underling from sheer under-  
estimation of his resources and abili-  
ties. On the other, we see all about  
us the arrogant, supercilious, imperi-  
nent, self-asserting man, who estimates  
himself three or four hundred per-  
cent above par. Such persons wear  
their knowledge as they do their  
watch-chain, where it may be seen of  
men. In both these cases there is a  
loss of power, which ought not to  
exist. The bashful man should cast  
up an account of his mental resources,  
and having discovered their full value,  
should bring them to bear upon the  
unsolved problems of human life and  
duty. The hyper-self-estimated man  
should cease his boasts, and come  
down to solid work.

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