

PACIFIC CHRISTIAN MESSENGER.

"GO YE, THEREFORE, TEACH ALL NATIONS."

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Pacific CHRISTIAN MESSENGER,

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Private Correspondence.

Bro. Campbell:

You well remember our mutual old and true friend, Bro. Charles Vinzent, from about 1850 to the present day.

Some six or eight years ago he devoted \$12,000 to the establishment of the cause in San Francisco and Oakland. He engaged Bro. I. N. Pendegast—now at rest—to go to Kentucky, and select two preachers. He secured Bros. T. P. Haley and J. C. Keith, and they, at his expense, published a weekly paper, for gratuitous circulation—3000 copies. The preachers were able and faithful, and all worked and prayed. Still great success was not attained. But the work was not in vain. No doubt greater results would have followed in after years had the same faith, and piety, and wisdom been continued. Bro. Vinzent, having exhausted his means, could not afterwards do all he would. But he has never ceased to work for the cause. And a pure, true, primitive Christianity has always been his ideal. Opposing worldliness in the churches and the recent popular innovations, made him unpopular with many. But the following letter, which was not written for the types, will probably cause every reader to feel the purity of his heart and the strength of his faith. In this way we get at the inner life of the man. I publish it with the consent of Sister Vinzent, and with the impression that it will do good.

C. K.

Feb. 22, 1880.

Dear Bro. Kendrick:

The last mail brought in your esteemed letter of the 12th inst. I was much pleased to hear from you direct, though I have heard of you frequently through my family. I feel especially gratified to learn that our meetings and Sunday schools are kept up as formerly, and only regret that circumstances compel me to be absent from Oakland, for the present, and thus prevent my participation. Still, I think I have been personally benefitted. It has given me more time and opportunity to reflect, and to come in contact with the religionists, and the world, which has only confirmed me in many things and views previously entertained. I am more than ever convinced that we few in Oakland, could not, without violating previous privileges, have acted otherwise than we have done in church matters, and if we are to be blamed for anything, it is because we have not gone farther in adhering to and advocating uncompromisingly the necessity of simplicity and integrity of Christian worship. If even our apparent success is small,

what of it? We can estimate the result in the future? Who can tell how much our persevering, unflinching earnestness, (which even our opponents are compelled to and do admit) will in the course of time produce? The question daily with me—what will the Lord's verdict be? and the time for that verdict is certainly near at hand. I feel assured that there will be on your part no sacrifice of principle.

Your proposition to change our place of meeting to the California "Eclectic Medical Hall" is, I think, advisable, if you can raise the necessary means.

I think the outside audience would naturally increase, and with it the opportunity to do good.

During the past three or four weeks I have read carefully the New Testament in the German language, verse after verse, which has interested me very much; indeed it has given me an opportunity to compare the meaning of many passages with the meaning of King James' translation; and I have frequently noticed considerable difference. In some instances there is an improvement in the German Text, but upon the whole the English is better, and more pointed and forcible. You may well imagine that to read the German Text was quite a treat to me, not having read it through for many years, perhaps 30 or 40. I find that no one loses his attachment to his mother language in which he has been taught to think in infancy and youth. In that language he will continue to form his thoughts, and will have to translate them if he speaks any other than his native tongue. Furthermore, though over 43 years in the U. S., and pretty well acquainted with the English tongue, in devotional exercises, I find that the heart clings to and goes with the mother language. Suppose you were even well acquainted with the German language so as to speak it fluently, in offering up a prayer you could not well do it as heartily as in the language you had been taught in infancy.

I have of late had opportunities to mingle with a different class of people, than I have for many years been accustomed to, and cannot but wonder at the spiritual darkness abroad in the land. What a fearful responsibility is there resting upon the religious teachers of the present day; in fact, upon all who have accepted the Savior, and have thus entered his service! We call this an enlightened age! Who is to blame? Is this the result of sectarian teaching? and that in the land of Bibles and Sunday schools? I can but conclude it is owing in a great measure to divisions in the ranks of the so-called Christian people. And how are the divisions caused, and by whom kept up, and still increased? The religious teachers and Pastors are to blame for this unfortunate state of affairs. Nothing but hearty Christian Union can change it, and woe to him who introduces anything calculated to cause divisions!

To day is Lord's day, and though, deprived of Christian privileges, this day I am with you in spirit, and feel like saying to you, dear brother, do not become discouraged. The consciousness of being engaged in the discharge of sacred duty is really a very valuable recompense. Keep on and never give up if you value your peace.—I know you won't, that is a comfort. The good Lord help you and all yours,

and all those who cling to him through good and evil report!

I feel to-day in better health, but have been somewhat under the weather, probably owing to change of climate, diet and mode of living. I think for the sake of your children you ought never to think of moving away from Oakland. There is no place to compare with it in the world, on account of so many advantages, chiefly educational facilities, and healthfulness, and also especially on account of religious privileges. I think in the course of time our children will be

benefited, being raised and brought up to see that their parents were looked down upon by their quasi brethren because they were bent upon and determined to teach and practice the religion of the Savior in harmony with the word. Such churches as by many of our good brethren are called *strong and prosperous* are sometimes very weak. There is often, very often strength in apparent weakness, and prosperity in apparent want. The poor and the humble are the special favorites of the Lord; thanks to God!

Here is a lesson that few receive; it is difficult to learn. Some of these days you may more nearly agree with me that our big preachers, having been educated in our religious Universities, have been instrumental in bringing about what we have to regret so much.

Now, my dear sir, I will close. I must say that I feel grateful for the kindness and sympathy manifested by you and all your family, towards myself, my wife and children. I hope soon to be able to return the same. May the good Lord help you and all yours. Write again soon.

Fraternally yours,

CHAS. VINZENT

P. S.—If you make a change in the place of our Lord's day meetings, you will, I hope, make a special effort to obtain an audience especially from the humble classes. They are, and ever will be, the main strength of the church of the meek and lowly One.

C. V.

REPLY TO THE ABOVE.

Bro. Vinzent:

Keeping up our meetings and Sunday school was simply a duty. And a sense of duty well done is the best reward; it is reward enough. Still, our adored Father may give us even more. What the world calls success belongs not to us. Success is not commanded, and is not a duty. Jesus and the apostles did not always succeed. Far from it. They suffered what would now be called the most complete failures. Yet duty was done, and suffering was not in vain.

Many now cannot afford to meet and worship without a crowd and the applause of an ungodly world. Are they not weak in faith. Except for the good we may do others, I really prefer the few to the many. One of the greatest errors of the age is here. To secure a crowd, and their praise, we build costly houses, and worldlyize every thing. Then we imagine we have succeeded. To such there can be little meaning in these Scriptures: "The friendship of the world is enmity with God. If any man would be the friend of the world he is the enemy of God." "They are not of the world even as I am not of this world." "If any man will live godly in Christ Jesus he shall suffer persecution." &c. They seem to imagine that those who are not

popular have not "lived godly in Christ Jesus." They judge their godliness by their popularity or unpopularity, just the reverse of the inspired teaching. Jesus was the most popular of men; the people wanted to take him by force, and make him king! till he turned and rebuked their pride and selfishness. Then they were as uncompromisingly his enemies, and never ceased till they killed him.

Ah! yes, what will the Lord's verdict be? It will very soon matter nothing with you and me whether they praise or blame, if we can only hear him say well done! We stand on the shore, and wait tremblingly! But we will not now have to wait long! Shall we be able, by his grace, to hold out to the end?

Most truly are the religious teachers fearfully responsible, yet they will hardly hear us when we tell them so. They rather imagine that they are great when they please, "the world, the flesh and the devil," and smile complacently at our persistence in the old paths.

It will be a great legacy if we can leave our children a well established Christian character. They will not go to law, nor quarrel over it, although they might over a bag of gold.

Many, now, as in the days of John, imagine that "they are rich, and have need of nothing; and know not that they are poor, and miserable, and blind, and naked," and would laugh at us if we were to tell them so.

Your reading of the German New Testament must have interested you very much. In our morning and evening devotions we read regularly through the whole Book, and have before us several translations and the sacred original, and thus learn daily from the fountain head. I enjoy this, and profit by it more and more after an experience of nearly forty years. How people can pretend to be Christians and not study the Bible daily I do not know. How much we all have yet to learn!

You think the poor are the special favorites of heaven! What an old foggy you are! Why, my good brother, "money answereth all things!" And if you and I, to-day, had a long free purse of gold, were dressed in costly attire, and were well adorned in gold and pearls, don't you know we might be popular! Whether we would be good, or pleasing to God, is another question. While a few wealthy men and women have done nobly, the poor have been the stay and support of the cause, generally, in all ages and countries. We will encourage the poor to attend our meetings—even in calico and russets—nor will we set them on a stool, or behind the door. I would rather, after all, trust to the blessings of God or the widow's mite, than risk the thousands of the rich. Still, though it be as a camel going through a sewing needle's eye, yet as a rich man can be saved, let us give the rich credit for all their efforts. But let us not suppose we are strong in the Lord because we are rich and numerous, or popular with the world. "To the poor the Gospel is preached" will yet mean something in the world. Why not let it begin now, if we mean original Christianity?

By the weekly contribution, we have, so far, paid all our expense—our rent and for the bread and wine. So we hope to do. To provide for a large family by my practice, is not so easy; but, so far, we have lived,—and we live in good hope. Still, I can-

not visit as I would, nor devote the time I would to preparing for the Sunday school and two discourses each Lord's day, I imagine we might soon have what the world would call a grand success; for I believe in the power of the old Gospel. But I can, with a little exception, as in Texas, devote the Lord's day to the Lord's house; as, I think, all Christians should; and I can read and talk, teach and exhort to some effect.

Our meetings are increasing in interest, and we feel encouraged. But, as before stated, we can, at least, do our duty, and this will be a most happy success.

I desire very much to be able to visit the churches, and other places, hold meetings, and so build up the cause. I could certainly do far more good, and I could more easily and effectually support my family in this way. Hence, I am laboring to get the church here able to do without me. I have spent a whole year here, at my own expense, except a few meetings; and I will try still to be guided by opening providences, as in the past. What a day may bring forth we cannot tell.

I am glad you feel no bitterness towards those who have wronged you. Let us try to cultivate this feeling. "Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; and if he thirst, give him drink." "All things work together for good to those who are the called, or chosen." Let us feel that this is true, though we see it not for the present. "We walk by faith, not by sight." Let us try to live so that those who know us will not believe evil of us, no matter who tells it. Then we may safely leave all with our adored Father in heaven. "He will bring it to pass" in his own time and way. How good it is to feel that we have such a Father and friend.

But I hope you will soon be home to enjoy and aid our meetings, as in the days and years past. The Lord bless you and keep you.

Most affectionately,

C. KENDRICK.

Oakland, Cal., March 11, 1880.

State Co-operating Meeting.

COVE, UNION CO., OR.

March 15, 1880.

Bro. T. F. Campbell:

According to arrangements, a committee of two was appointed by Bro. Boli, to meet at Sand Ridge church, on first Lord's day in March. The committee consisted of two brethren from Crickett Flat, two from Sand Ridge, and two from the Cove, whose business it was to make arrangements for holding a State Co-operation Meeting south-east of the Blue Mountains, including Boise City and valley.

The committee met and fixed the time and place for the meeting according to agreement. It will be held at or near Summerville, commencing on Friday before the fourth Lord's day in June.

We give a general invitation to all ministering brethren from a distance to come and cooperate with us; also brethren from other churches to come, and request other churches to send delegates to cooperate with us and have a voice in the meeting. "Come up to the help of the Lord against the mighty."

Written by instruction from committee by

J. C. BARNES.