

Messenger of Peace.



DEVOTED TO THE CAUSE OF BIBLE TRUTH.

VOLUME I.

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Messenger of Peace.

Dr. J. E. GOODSON,

Editor and Proprietor,

To whom all Communications must be Addressed.

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[Continued from page 39.]

you;" and it was his good confession before the Roman Governor, who asked him if he was a king, "My Kingdom is not of this world." The misapprehension, or rejection, of this divine truth, has been the fruitful source of error, of superstition, and intolerance.

The writer must not be misunderstood in making these observations, as if he meant to insinuate, that those who hold the doctrines he has been controverting, are insincere, or hollow professors of Christ—on the contrary, he is acquainted with many whom he knows to be Christians, and who truly love and serve the Lord Christ; but their sincerity is no evidence of their being right, as to their expectations on these subjects; and whether they, or we, are correct in our views, it is needful to guard against mistakes; and to remember, that the common infirmity of humanity is to be carried away with carnal glosses of spiritual and divine subjects.

In connection with these very revelations, our Saviour cautioned his disciples, Luke xxi, 8, "Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ; and the time draweth near; go ye not therefore after them."

The excited imaginations which so much prevail among modern millenarians, place them in the very attitude in which such impostures, as false prophets, or teachers, would delight to find them; and would present them an easy prey to their artful machinations. In the latter day we are to expect many who will come, assuming great pretensions, and boasting them-

selves to be great ones, insomuch, that if it were possible, they would deceive the very elect; but it is not possible that the people of God should be finally and irretrievably deceived by such. They must take heed, however, that they be not deceived, and fall not from their own steadfastness. They are to be called children in malice, but in understanding to be men.

The cardinal error of modern millenarians, appears to originate in the confidence with which they maintain and promulgate their views of the prophecies relating to the future. Those who do not agree with them, they regard as not holding the truth, and on this ground, some separate themselves from the churches of Christ. They set up their interpretation of the Scriptures as the truth; and this in regard to unfulfilled prophecies; while many of them would find it a hard task to prove the verification of the prophecies, in events acknowledged to have been fulfilled in times past. This error would be corrected, by yielding due attention to the apostolic rule laid down in 2nd. Peter, 1, 20, "Knowing this first, that no prophecy of the scripture is of any private interpretation;" or, as it might be rendered, "Knowing this first, that every prophecy of scripture is not made of self interpretation," that is, they do not give their own solution; which will only be fully discerned, when the events justify the truth of the predictions. The fulfillment of prophecy is the test to which all interpretations of scripture must be submitted. Besides, there is a reason given for this rule, verse 21: "For the prophecy came not at any time by the will of man; but the holy men of God spoke, inspired by the Holy Ghost," consequently, as they were not the authors of the prophecies, but merely the medium of communicating the divine mysteries, it was necessary for the prophets themselves to study, and to endeavor to understand their own writings, and this, we are informed by the same Apostle, in his first epistle the prophets did. "They searched dilligently."

It was not

understand the whole of their prophecies. Daniel said, "I heard, but I understood not," and the reason is, "the words are closed up, and sealed unto the end of time." Until, therefore, these mysteries of God are finished, the obscurity of unfulfilled prophecy cannot be expected to be altogether removed. The Lord has shown His wisdom and prudence in the manner in which the prophecies are given; for whilst a careful examination of them will infallibly rebuke the arrogance of dogmatic pretensions, it will also reward the diligence of the humble and prayerful student.

The Lord has shown His mercy towards the children of men, in the statements given in His word of the way of salvation; here there is no room for anything but wilful error; "the wayfaring man, though a fool, shall not err therein," for "if any man do his will, he shall know of the doctrine, whether it be of God." That the reader may enjoy this experimental acquaintance with the testimony of God, is the prayer of the writer, and if anything he has written may lead anyone to desire this experience, he will be amply recompensed.

MACOMB, Ill., Dec 8, 1874.

ELDER J. E. GOODSON—Dear Brother:—I received and read the first number of the *Messenger of Peace*, with interest, since which I have been absent from home nearly all the time, until last evening, and on my return I found the second number, on hand, presenting a very respectable appearance, and I hope to find its contents in harmony with its title.

I herewith send you the subscription price and postage, for one year, though I am paying for three other religious papers of our denomination.

In this brief greeting

your

enquired a few words, and in them I desire to remind the lovers of truth in the northwest, of the millions of pages of

religious delusion sent broadcast through the land, by the press, and of the importance of our availing ourselves of the same medium through which to disseminate Gospel truth, as well as from the pulpit.

To the readers of the *Messenger*, I would say, that few of them, perhaps, are less able to support a paper, than the writer, and that nearly any one can raise the small sum of one dollar and twenty cents, and no other use of the money would probably return you so much enjoyment of soul.

Whether the *Messenger* will live, prosper, and be what the Primitive Baptists of the West need, will depend upon the extent of their patronage, and the matter they furnish for its columns, more than upon what an individual editor can do.

I herewith send to you, dear brother and to the readers of your paper, the Christian greeting of an unworthy brother, in hope of immortality,

I. N. VANMETER.

RAY County, Mo.,
Dec. 6, 1874.

FIRST Saturday in December, A. D, 1874, by order of Crooked River church, a presbytery was called to assemble, for the consideration of the propriety of ordaining brother R. M. Ogle to the work of the gospel ministry.

The church met, and meeting was opened with praise and prayer by Eld. Allen Sisk, and preaching by Eld. S. E. Odell, at the conclusion of which, it was found that the brethren had not all got in, that had been invited by the church to attend; it was resolved by the church, to put the matter off until Sunday morning at ten o'clock, at which time the church convened, and meeting was opened with praise and prayer, by Eld. S. E. Odell, after which the following Elders were invited to sit as a presbytery, to-wit: Isaac Odell, William F. Brown, Simon E. Odell, and Allen Sisk; Elder Isaac Odell was chosen moderator, and Elder Allen Sisk, clerk of the presbytery. The presbytery being thus or-

ganized, the church presented brother R. M. Ogle to the presbytery for examination and ordination, if they saw fit so to do.

Elder Isaac Odell then proceeded to ask brother Ogle to give his views on some of the most prominent points of doctrine, contained in the gospel, and the exercise of his mind in regard to his call to the work of the ministry, which questions, brother Ogle answered to the satisfaction of the presbytery; at the conclusion of which, it was unanimously agreed by the presbytery, to proceed to the ordination, in the following order to-wit: Laying on of hands, by the presbytery, ordination prayer, by Elder W. T. Brown; then Elder Allen Sisk took the stand, and proceeded to give the charge; at the close of his remarks, Elder W. T. Brown was called upon to preach to the people, which he proceeded to do, taking for his subject the first verse of the twelfth chapter of Romans, and for one hour he held the congregation spell bound, pouring forth the gospel of Jesus Christ, in a strain of reverential eloquence that was seldom ever equaled, and hardly ever surpassed, when we consider that it come from one so young. When he had closed his remarks, Elder I. Odell followed, in one of his warm exhortations for about thirty minutes, then the brethren and sisters partook of the communion of the Lord's supper—the hand of fellowship was then extended, and truly it was a day of rejoicing, and the briny tears that trickled down the cheeks of the brethren and sisters only bespoke the emotions of the hearts that was inflamed by God's love, and truly it might be said, how good and how pleasant it is for brethren to dwell together in unity.

The congregation was somewhat disappointed, as it was expected that Elders Pollard, and Penny, would be in attendance; and should these brethren have reached the meeting, there would have been seven preachers present; and the writer of this article, would have been the second oldest of

the seven, which are all young men in the ministry, except Elder I. Odell, who is somewhat advanced in years. I have had the pleasure of being present and participating in the ordination of these young brethren, to-wit: W. T. Brown, W. J. Pollard, J. C. Penny, S. E. Odell, and R. M. Ogle, and your unworthy brother has only served as an Elder since 1866.

These brethren are all sound in the faith, and agree in testifying that Jesus is the way, the truth and the life.

It is true that some great and good men have, in the last few years, fallen in Israel. Brother Wolverton, brother Searcy, and brother Tillery are all gone to the spirit land. Brother Hill and brother Turnage are just on the verge of eternity, their warning voices are heard no more on earth, crying, "Behold the Lamb of God that taketh away the sin of the world;" their labors have ended, but God will never leave Himself without a witness. He has raised up young men, in the place of those old brethren, that have passed and are passing away; who are humble but bold in declaring the truth, never compromising, always and at all times, and under all circumstances contending earnestly for the faith once delivered to the saints; confronting error when and wherever it presents itself; proclaiming salvation by grace, to the exclusion of all works and means of men-made institutions, contending that the Old School Predestinarian Baptist church, is the church of Jesus Christ, and that none has a right to administer the ordination of God's house, only those who are of the house hold of faith.

ALLEN SISK.

STURGEON, Mo.

Nov. 30, 1874.

ELDER J. E. GOODSON—Dear Brother:—I have just received the *Messenger of Peace*, and I have examined its pages, and I can assure you that I am well pleased. I will pen a few thoughts for your valuable paper, and if you deem them worthy, you

can publish them, and if not, lay them aside.

Our blessed Lord, who "purchased the Church with his own blood," manages all things in heaven and earth, with unrestricted authority. His power, and His word, are most terrible, but the believer can have no reason to fear his unchangeable Friend, for he will communicate those discoveries and consolations to him, which are kept secret from all others. Ps. 25th chap., 14th verse.

The final salvation of the righteous, and the final prevalence of the true religion on earth, are engaged for, by the same unfailing word of the Lord; and though the time shall not be yet, we have solid grounds to conclude that the sounding of the trumpet is near at hand, when glorious scenes will be exhibited. Very soon, however, to us, time shall be no more; but, if we are true believers, a happy eternity will follow, and we shall look down from heaven to behold and rejoice in the triumphs of Christ. Brethren let us seek our instructions from the Lord, and obey His orders, daily meditating on his word for nourishment, to our own souls, and then declaring it to those around us, according to the duties of our several stations.

My Brethren, it is important for us all, continually to be reminded of death and judgment, and of that discrimination of character which will soon be made.

Immense multitudes of infidels, and Pharisees, are thronging the broad road to destruction. But this is not all. Alas! a portion even of those who appear to be followers of Christ, and are, externally admitted to the communion of the Saints, will be found foolish virgins, having, indeed, the lamp in their hand, but no grace in their hearts.

With what diligence and fervent prayer, should we then examine ourselves, whether we be in the faith! How fearful of being deceived, where so much is at stake. It is indeed to be lamented, that whilst the heavenly

Bridegroom tarries, even true Christians are too apt to be drowsy, and inattentive; yet, notwithstanding all defects on the one hand, and all fair appearances on the other, there is an essential difference between the weakest believer, and the most specious hypocrite. This something appears, even here. The unexpected summons of death, may throw the christian into alarm, but proceeding without any delay to trim his lamp, the grace which before lay almost dormant, shines forth more bright. Brethren, let us ever be upon our watch, for we know not, even the day, or the hour, when our Lord cometh.

Brother, in conclusion, I will say to you, send me the *Messenger of Peace*.

Your brother in Christ,

E. M. YOUNG.

CASEY, Guthrie County, Iowa,
Dec., 10th, 1874.

I HOPE to be able to send another list shortly. I feel sure that if myself and family had been well, so as to give me the chance to look around as I desired, the above list would have been at least doubled. Man may propose, and God will dispose according to his unchanging purpose.

My prayer is that the *Messenger* may take permanent root downward, so as to defy opposition, and bear fruit upward to the joy, peace, and prosperity of God's weak children, and oh, may its editor be endowed with wisdom from on high to write, and select matter for the *Messenger*, so as to not only make it welcome to the home of all Baptists, but may it reach the home of many deluded christians, and with the blessing of God assist them to come out of Babylon, and affiliate with God's chosen, and peculiar people. O! brethren, come to the rescue and lend a helping hand; let us help the good enterprise with purse and pen; may the good Lord be with, and lead all his children in the path of duty.

Yours in much weakness,

E. W. MOORE.

NEWARK, KNOX County, Mo.,

Dec. 6, 1874.

DEAR BROTHER GOODSON:—I have received two numbers of the *Messenger of Peace*, and must say, I am pleased with its contents; and do hope you may be sustained in the publication of the same; and that it may prove a blessing to the household of faith. Enclosed, please find one dollar, to pay for one year's subscription, and I will endeavor to obtain some subscribers for the *Messenger*, when I have time to look around and see what I can do.

I wish you could, at some convenient time, come and preach for us, at Looney's Creek Church, and also at Newark. I think at some future time I will try and write something for the *Messenger*, in regard to the way in which the Lord brought me to see myself a poor sinner, and enabled me by faith, to rejoice in the God of my salvation.

May the Lord bless you, my dear brother, is the prayer of one of the least of all saints, if one at all.

M. P. PIERCE.

CYNTHIANA, Ind., Dec. 14, 1874.

DEAR BROTHER GOODSON:—I now resume my narrative, after leaving Moberly, where I enjoyed myself with brother Bothwell and the dear brethren and sisters. I left on Monday for Thompson Station, where I was met by our dear brother, A. F. Dudley, with whom I staid that night, and next day, (Tuesday,) tried to preach to the church at Mexico, and Wednesday, at 1 A. M. took the train to St. Louis; after the transfer over the river, took the Evansville train for home, arriving at my depot at 6 P. M., and the next morning reached my home and found all well.

And now, dear brother, I desire to return my sincere thanks to the great Head of the Church, for His mercies displayed to me during a tour of nearly seven weeks; and to the dear brethren among whom I tarried during that time. May God Almighty bless them for their kindness and attention to me. Farewell in the Lord.

I remain your unworthy brother in the Gospel of Christ,

JOHN H. GAMMON.

DEAR CHRISTIAN READERS OF THE MESSENGER OF PEACE:—As the Lord in his providence, has laid upon me, his afflicting hand, that I am obliged to keep my room for a while, I feel this is the opportunity to write some things that have been on my mind for some time.

I feel myself to be very weak, and unable to write anything for publication; I must confess I have been very rebellious for I have often said in my heart, as Moses did, when the Lord wanted to send him to the children of Israel; "Oh my Lord, send, I pray thee, by the hand of him whom thou wilt send, Exodus, iv ch. and 13 verse; but don't send by me, for I am such a poor ignorant creature, I will only make confusion of it;" so said my heart; but I could not rest. If I went to social prayer meeting, I felt as if I wished to say something; but I would bring up Moses' excuse again, I am slow of speech, and slow of tongue, how can I talk? If I could only talk like some of the sisters, I would not mind trying; so I would come away, feeling dissatisfied with myself and say, well, the next time I go I will say something; but the next time it would be harder than ever, so I tried to give it up, and think it not right for women to talk, for Paul says, "Let your women keep silence in the churches." I was very willing, for my part, to keep silent; but I could not rest, it would keep coming up in my mind, that I must tell something I hoped the Lord had done for me.

These words were on my mind for a long while, "When thou art converted strengthen thy brethren." This distressed me very much, for I could not understand what the Lord would have me do; but I could not get rid of the words, and when even I thought of doing anything, it was to tell my past experience.

Since I have belonged to the Old School Baptists, I often think of Bunyan's Pilgrim's Progress, and fear sometimes, I did not come in at the wicket gate, but climbed up some other way, and so am a thief and a robber. Those who have read Pilgrim's Progress, recollect that Christian met a good many in the way that did not come in by the wicket gate, that thought they were safe as if they had come that way. I have often been anxious to know, if I had commenced the journey right. And now I will try, if the Lord will help me, to tell you how I commenced, and have got

along on my journey, and let you be the judges.

If I am in the right way, I will repeat one verse of a hymn of Hart's, which expresses my thoughts on experience better than I can.

This pardon some receive at first,
And then compelled to fight.
They feel their later stages worst,
And travel much by night.

That has been my experience, for when I was first under exercise of mind, it was not long before I found peace, as I hoped; But I did not find it till I saw the Saviour on the cross, and then like Christian, I lost my burden; old things passed away, and all things seemed to be new, for while nature never looked so lovely, all things seemed to be praising God. Soon after, I joined the Presbyterian Church, and lived several years satisfied, thinking they were all right. Gradually I began to be dissatisfied, it seemed, when I went to church, I was not satisfied, I wanted to hear something, I hardly knew what; but their preaching did not satisfy me.

Provisionally I got to see the *Signs of the Times*, an Old School Baptist paper, which I like very much, the letters in it suited me on experience. I did not know much about the Old School Baptist then, as there was none where I was living; but I soon moved to where I heard Baptist preaching. I could see a great difference from what I had been hearing. In about a year after I joined the Baptist church.

My object in writing this, is not to tell how I became a Baptist, but what I experienced after I joined them; but I could not get at it without giving a little of my former experience.

I have heard several of our Baptist preachers say, if I have understood them right, that after we once received peace and pardon of sin, we never felt the burden of guilt again, that may have been their experience, but I do not think all experiences are alike, as I will relate some of my feelings and let you judge.

Sometime after I joined the Old Baptists, I had a severe sickness, and I thought one day I was dying. I was all alone, and as soon as I recovered some, I got to thinking about dying; and suppose I had died then, would it have been well with me. Now I had never thought much about dying before; but now such a horror came, over me I cannot describe, I could not rest, day or night

for fear I should die; many other troubles came into my mind, till I was in such distress I knew not what to do; it seemed like a horror of great darkness was about me, a darkness that could be felt, I felt afraid of God for I realized He was so holy and I was so wicked, that I dare not take His name upon my polluted lips. And yet I could not help crying to God for relief; now and then I would have a promise come into my mind, that would comfort me for a while.

I used to read all the experiences I could find, to see if there was anyone just like me; but I never could find any just like me, and I began to think I was alone. I used to find some comfort in reading Bunyan's Pilgrim's Progress; I thought I was in the valley with Christian, where all those hobgoblins and terrible things he saw were, or with him in doubting castle, ready to despair of ever getting out, and thus I continued in that state of mind for several years. I attended a Baptist Association, the second one I ever attended, the Fall of 1865, I think, these words were on my mind for some time before I went to the Association, "come up higher," I thought that meant, I was not going to live long for I had very poor health. I went to the Association expecting; it was the last one I should ever attend; the first and second days of the meeting passed away, and I could not hear any of the preaching to profit me. Oh! I thought, is there one crumb for me! must I go away without any comfort, I enjoyed being with the brethren and sisters; but I wanted to enjoy the preaching. Some of the preachers on the stand, sang a piece which I thought I never heard anything so sweet as it was.

We speak of the realms of the blest,
Of that country so bright and so fair,
And oft of its glories confess,
But what must it be to be there.

The last day of the Association came, and I hoped I would receive some comfort from the preaching that day; the first and second sermons were preached, and I remained as hard and cold as ever, the last one got up, and before he had got far in his sermon, I was completely melted down. Oh! how glad I was, the Lord had condescended to give me a crumb if it was the last, that I did not go away without some token of good. I went on my way rejoicing for a short time; but I soon got as dark as ever. About that time it was impressed on

my mind to write some of my religious feelings; but I was very reluctant to do it, I kept putting it off, thinking I could not write anything that could do any good, and I did not like to disclose my secret thoughts; but the thought pressed upon me, and I could not get rid of it, so I told my husband and he got me some paper, and told me I had better write what was on my mind. So I did write my early experience; but with much reluctance, I felt I was very weak and ignorant; but I was still in a very dark and gloomy state of mind.

I began to have fits of jealousy, I heard others call the Saviour their dear Lord, and dear Saviour; but I had stood back and received the Saviour with awe, as if too holy to be so familiar; but now I began to long to call Him my dear Saviour. I will never forget one day, sitting in my room by the window and looking out in the street; I said to myself, I would give the world, if it were mine, to know that the Saviour was mine and I was His. My heart was almost broken; I so longed to call the Saviour mine. It was not long after this that the Lord gave me deliverance. I was reading William Huntingdon's Posthumous letters (a book I very much prized) which seemed to comfort me, and just as I was going to bed, these words came into my mind, "my peace I give unto you, not as the world gives, give I unto you," I said, Oh Lord, that is the peace I want, I don't want the peace the world gives.

That night I had a view of the Saviour in the garden, suffering for me; I then saw Him as my Saviour, suffering for my sins, I could then say my dear Saviour, and like Thomas, say my Lord and my God, He was to me the one altogether lovely, the one to be desired above ten thousand. These words in Solomon's song seemed very precious to me, and I have always admired them very much ever since, as it gives such a beautiful description of Christ and his church. I could now indeed go on my way rejoicing, with such company as my Saviour near, and I could call him by all the endearing names in Solomon's song, and indeed He never left me long at a time for about a year, He seemed to be always near me, in all my troubles and sorrows I could go to him and find a present help in every time of need; but since then how many dark days and sore temptations have come over me, that I feel as the hymn expresses it.

5th. verse.

So far from God, I seem to lie,
That often I'm constrained to cry,
I fear at last that I shall fall,
For, if a saint, I'm least of all.

8th. verse.

My nature is so prone to sin,
And all my duties so unclean.
That when I count up all the cost,
Without free grace I know I'm lost.

I have been very much distressed lest I should bring disgrace upon the cause of Christ, for I have had sore and bitter temptations, it seemed as if Satan has tried me on every side, till I have said like David, I shall surely one day fall by the hand of Saul; but these words have always been with me in my temptations, and have given me great comfort, that we are kept by the power of God, yes I know I have been kept by a power stronger than my own, and I feel I need keeping every moment of my life, this hymn is a great favorite of mine.

Guide me, Oh, Thou great Jehovah,
Pilgrim through a barren land.
I am weak but Thou art mighty,
Hold me with thy powerful hand,
Bread of Heaven
Feed me till I want no more.

But I cannot say it has been all darkness with me; now and then I have a lift by the way, sometimes under the preaching of the gospel, sometimes in reading some good book; but oftener when none but God was near, has a sweet promise come into my heart, and give me joy and comfort, and sometimes

He takes my soul ere I'm aware,
And shows me where His glories are,
No chariot of Aminadab,
The heavenly rapture can describe.

Then for a time I can soar above all trouble and sorrow; but those happy days are of short duration. I must go down into the valley again to learn another lesson. These words were often on my mind, "Tribulation worketh patience, and patience experience, and experience hope;" but I never could rightly understand how tribulation worketh patience, as it seemed to me, I am so impatient under trials. Oh, that my will could be brought more in subjection to His divine will; but I have been so rebellious I wonder the Lord has not cut me off, or left me to my idols. I have heard some say that Christians never have slavish fears. I have thought at times, I have

slavish fears; for when I have been rebellious, and disobedient, and have lost sight of the Saviour, I have been afraid that the Lord would send some terrible calamity upon me, and I have been afraid to bow the knee, or take His holy name upon my polluted lips; which often makes me think I do not belong to the Lord's people, or I would not have such terrible thoughts. and then my heart sinks within me, for if I do not belong to these people, who, I do think sometimes I love, where shall I go? I cannot go back to the world, it has no joys for me, though it is often tempting me with its flattering pleasures; but I know it has no solid comforts.

'Tis religion that can give
Sweetest pleasures while we live,
'Tis religion must supply
Solid comfort when we die.

I have often been anxious to know if it would be well with me when I come to die, hoping sometimes it would, but fearing it would not. I have often thought, if it would be well with me after death, I should not be afraid to die, as the poet has said:

When I can read my title clear
To mansions in the skies,
I'll bid farewell to every fear
And wipe my weeping eyes.

But I suppose I want dying grace to live by, and the Lord has not promised that, for he told his disciples to pray, "give us this day our daily bread." Oh! if we could be satisfied with our daily bread, and trust the Lord for the future, how much happier we would be; but I am always wanting to see what is before me in the future, fearing it will be something I cannot bear, forgetting the Lord has said, "as thy days increase so shall thy strength be." Surely goodness and mercy has followed me all the days of my life. The Lord has been very good to me, and I desire to raise my Ebenezer to His praise, for His long suffering toward me, who has been so rebellious. It is the goodness of God that leads us to repentance, and I, like Job, sometimes abhor myself for my ingratitude; when I would do good, evil is present with me, for the good I would do, I do not, and the evil I would not do, I do, till I am made to cry Oh! wretched one I am, who shall deliver me from this body of sin and death. But,

Thus far the Lord has led me on,
Thus far His power prolongs my days.

For sometime past I have been in

Messenger of Peace.

MACON, MISSOURI,
FRIDAY, JANUARY 1, 1875.

Dr. J. E. GOODSON, Editor.

THE NEW YEAR.

WITH the ushering in of another year, we send forward the fourth number of our *Messenger of Peace*. Now that a new year commences, with each of our lives, we are reminded of the fact, that we have one year less, to remain on earth, than we had, when we greeted the coming of the first of the year 1874.

The passing away of the old year, and commencement of the new, affords a fitting opportunity for overlooking our lives respectively, to see what customs or habits, may be profitably dropped, or left off, as well as to see what omissions or failures may be supplied. There are none of us so perfect, but that we may find in our every day life, many omissions or neglect of things, which we should have done; while at the same time, there are other things, which we have done, that had better not have been done. Now at the commencement of a new date, would it not be profitable for all of us, to give our lives a perfect overhauling, to see where amendments or improvements may be made, to our advantage, and that of our neighbors. We are all ready to overhaul our houses, and gardens, and our farms, at least once in each year, for the purpose of repairing any defect, that may be found. The streets of our towns and cities, are constantly watched, with the eye of vigilance and any imperfection found there, is at once amended or repaired.

Our wearing apparel, also undergoes many a critical examination, for the purpose of removing any rent that may be found; or any soiling, that may have taken place, is at once removed.

But we seem to forget that we have

a life to live, in the world, and that the world is good or bad, just as we make our lives good or bad. There are but few persons who seem to think that they are responsible for half the evil which prevails in the community in which they live. We are often made to wonder, how society is as good as it is; when we see almost every one looking after the affairs of their neighbors, to the neglect of their own, (of course we mean socially). Could it be expected, for anyone to have their own work well done, if it was known, that half their time was spent in working for their neighbors. How then can we expect to have a good community, when the individuals composing it are *remiss*, in all the social qualities, which go to make good society. What does the world say? Yes, what ought it to say, of the professed christians, who seem to put great stress on their religion; but fail to put in practice, what they profess? It is too often the case, that we select one particular *sin*, an evil, in the world, spend all our energies against that evil, not unfrequently, committing other offences, equally reprehensible, with those which we are professing to put down. The Apostles complained of this in their time, that while some preached against intoxication, they got drunk themselves; while they declared against idols, they committed sacrilege themselves, etc., etc. Now the same practices are as common as then. We sometimes take a stand against some evil practice of our neighbor, either real or imaginary, and while making wonderful efforts, to put down our neighbor's wrong doings, we do other wrongs, of equal magnitude.

The present age seems to be an age of gossips, and evil speaking. Some one seems to think, that some one else, has taken, or is about to take some step which would be very wrong. Of course all may be imagination; but an imagination put into circulation, is the same, yes, ten times worse than if it was real. Some one sees things that they don't understand, and so of course, it is all wrong, and the neigh-

bors must know it, and help to watch and so Meddlesome gets Credulous, to assist in giving warning all around and one whispers to another, each one adding to the story, just a few words, which they are sure, was forgotten by their informant. So a small matter, in fact no matter at all, is made a matter of, by a few meddlesome gossips, talking (of course) confidentially, about the affairs of their neighbors.

In one instance, a case occurred, which is only one of a million, like this: A man of business, settled in a village, commenced a business, for a time was very much liked by all the neighbors; after a year or so, when every effort to ascertain his standing or the amount of his capital, had failed, rumor began to circulate, that he had no means of his own; but was doing business on borrowed capital. Before this, he had no trouble, to get any accommodation from the bank, in the town in which he lived, and although, he had always been punctual to the letter; now his banker began to look a little suspicious, and did not respond to his calls as readily as formerly; this was soon found out, and became the topic of conversation in certain circles, that M— could not get any more money from the bank. Said another, "I knew there was something wrong, he put on too much. All he wanted was to get a good pile, and then he would see, how they would come out." "That's what I told them," would chime in another. So without the least knowledge of anything, wrong this man's reputation was cried down, as a man of business; his customers began to drop off, until he was compelled to wind up and leave the place, without knowing why his business had so fallen off.

But how much worse is it for lying tattlers to attack the character, or reputation of their neighbors, and by hints, and winks, cause others to suspicion something terribly wrong, when in truth, no one knows any thing against the reputation of the parties thus injured. In many instances, one person attends to his or her own bus-

iness in their own way, when some malicious, envious neighbors, conclude that they ought to have been consulted, about many things, concerning their neighbor's business, and because this was not done, the motives of such neighbors are at once impugned, the tongue, of slander, is at once, let loose, to the injury of an innocent party. It matters not how false a story may be, nor how low its author may be in the scale of truthfulness, some will look after them.

We think now, at the commencement of the New Year, that we would all do well to look over the past, and if we find that we have omitted any plain duty, let us set a determined resolution to make amends, and see to it that the ensuing year shall be better spent than the last has been.

Let us all consider how much harm we may have done, by neglecting a few things, which might just as well have been attended to. Let us also consider, whether we have, by the unguarded use of that little member, which the Apostle James says, "sets the world on fire of hell," (the tongue,) wounded the feelings, or injured the reputation of a fellow creature. Let us look back, and see whether we have not told, in a very secret manner, some little circumstance, about which we really knew nothing at all, which has been circulated to the injury of some one, without any benefit to ourselves. Now if we find any remissness in any of these particulars, let us commence now, at the beginning of the year, to reform and amend all these things. Let us remember another fact, which all sensible people consider as well established, that is this: the one who is always talking about his neighbor's mis-steps, are themselves, ninety-nine times in every one hundred, guilty of all, of which they accuse their neighbors.

The man with the stolen goods, will cry, "stop thief," for the purpose of diverting attention from himself. It is just as true of everything else. It was a proverb among the ancient Greeks, that "Miss Gossip always tells

on herself," meaning by this, that what we were most ready to charge our neighbors with, was what we were guilty of, ourselves. We, all in our own experience, know, that those who are always losing things by theft, need watching themselves. It is also proverbial, that the drunken man considers every one drunk but himself.

There is no better evidence of a want of virtue, on the part of any one, than to hear them always harping on the characters of others. And the common proverb is, that "we should set a thief to catch a thief."

Let us, then, dear friends, one and all, set our minds, to do as we would have others do to us. If we want our motives, and actions, scrutinized, and impugned, we may be somewhat excusable, to treat them the same. Let us recollect that we are not to circulate a thing as a fact, unless we know it to be a fact; we must know a thing to be true, or we are not justifiable in telling it. The man who swears to a proposition as a truth, must know it to be so, or he is perjured, even if it should be as he swears it to be. He must know it, or he must not swear to it. Now let us try, from this time forward, to leave off all these foolish, sinful, and wicked habits, show more of the spirit of our Saviour in our lives, thus making ourselves happy, by making those around us happy. Not telling that which we do not know to be true, (and what may be true need not always be told,) before we tell an evil report, let us reflect a moment, and see who will be benefitted by it; and if we find that no one will be benefitted, nor the world better, let us not tell them. Then, dear readers, in taking leave of you on this New Year's morning, after this short lecture, allow me to thank you for your attention, and ask you again to join with us in trying to make the world better by making society better, which can only be done by making ourselves better.

If each of us will amend our lives, and ways in all the particulars mentioned above, commencing now, at the

beginning of the year, we will find this to be the happiest year of our lives. Why can't we all agree to this, and each one of us put our part of it into practice? It takes but one person to reform society—that is, every one to act for themselves. In this case, no one can act for another, but every one for him or herself. We can have no proxies or representatives, but each must fill the scale for themselves. Thus our happiness for the year depends on how we demean ourselves, for in this sense every transgression and disobedience will receive a just recompense of reward.

It may be asked then, what shall be done? Shall we allow all manner of evil to go unreprieved? No, in no wise; but go to the person accused, and tell them what you know, what you believe, or what you surmise. This is the rule laid down by our Saviour himself, and consequently is the best rule to be adopted by Christians or neighbors, and one seldom fails to accomplish the object sought.

Let the parties who feel aggrieved, or who believe that there is wrongdoing on the part of others, say nothing to any one, until they can see the offender, face to face; then in the spirit of love or friendship, tell them what you have to say. If things are as you have supposed, advise the parties to cease from their evil conduct, showing them the impropriety of an evil life, etc.

The parties will see, from your manner of approaching them, and from the fact you came to them first, that you are their friend. Your admonitions will be apt to be heard, there being a double incentive to reformation. The guilty party, if there is one, will feel reprovved, by having an assurance that the matter will end here.

In a large number of cases, this will be the end of the whole matter, while if the ordinary course is pursued, a general neighborhood trouble is the result. In case the matter should be between Christians, the rule is so plainly laid down in the 18th chapter of Matthew, that all may understand it.

DENVER, Hancock Co., Ill.,
Dec. 1, 1874.

ELDER GOODSON:—I will write a few lines for our new family paper, the *Messenger of Peace*, which is a welcome messenger to us, and if you have nothing more entertaining, I will give you a sketch of my travels, from natures night, to the light of God's grace. I was born August 11, 1844, in Houston township, Adams County, Ill., and like other boys, fond of the vanities of this life, and looked forward with the anticipation of soon reaching manhood. In the spring of 1860, in the month of May, I was at work in the field, and my mind became seriously oppressed, with the thought that I was a sinner. I felt that it was necessary that I should reform, and to commence the work, I thought it was necessary to ask God for the forgiveness of my sins; and on attempting to call on the name of God, it appeared to me His character was too holy, just, and good, for me to take His name on my sinful lips; so, my mind began to make the inquiry, what shall I do, or whither flee to escape the vengeance due to me.

Till now I saw no danger nigh;
I lived at ease, nor feared to die.
But when, great God, thy light divine,
Had shone in this dark soul of mine,

Then I beheld with trembling the terror of thy holy law, nothing I could do, or think, or say, gave me the least relief.

I read the promises of Jesus, but they were not for such as I. Finally, falling at the feet of my Saviour, I gave up all, for lost, and sank in despair. O! awful thought! Death, and eternity, before me, no hope, and without God in the world.

Leaving the field, one evening, I looked at the rays, of the sun, as it went out of my sight, seeming to bid me adieu, forever. Never will I forget that night. Near about mid-night there seemed to be a noise that spoke to me, telling me God was able to forgive my sins. I fell asleep for I had been in such distress, for one month, nature clean gave way, for rest. When the light of morning came, it seemed to me everything had undergone a change. All things were new. I felt to sing praise to the name of God for His unspeakable goodness, and mercy. I felt like I never should sin any more in my life. I would devote my life to His service, and at the

end of my race receive a crown of unceasing glory.

I felt I must tell my father of my feelings, and when I came into his presence, I did not know how to commence. Time passed on till I became fearful it was not best I should say anything about it to him or anyone else; so I resolved to never say anything about it. But yet it was on my mind, and tell it I must. I concluded it was my duty to join the church, and be baptized. But the temptations of Satan suggested, you are deceived, you are too young, not quite sixteen, and the young people will laugh at you. But I attended the Old School Baptist church, Saturday, before the third Sunday in July, and when the invitation was given, I went and offered my hand, and told what I hoped the Lord had done for me, and was received into fellowship, and was baptized by Elder Castlebery.

While standing on the bank of the creek, I could not help looking at many of my schoolmates. Their countenances seemed to be solemn, while I felt like raising a warning voice to them.

But in connection with my experience, if one at all, I will tell something of my further feeling, of the great weight and burden of preaching, those thoughts seem to be coupled with the forgiveness of my sins, and seem to fasten stronger, and stronger on my mind.

Eight months after I had joined the church, the church, to my surprise, told me they wished me to exercise in their church. O! What a thought. To get up there before my brethren, my father, and sisters, in the flesh. But from time to time, I would try, and resolve every time I would make the attempt, I would never try any more. I plead my unworthiness, told my weakness, but all to no profit to me. My brethren would receive no excuse. Finally, for my encouragement, they gave me a license, telling me to go wherever God, in His providence, might cast my lot to preach Christ, the way, the truth, and the life. I was constantly looking forward, thinking when I had reached certain points, and accomplished certain objects, I would then be ready, and make no more apologies; and to help the matter along, I thought if I had a companion, it would shelter me from many drawbacks I was encountering.

In 1863 I was married, hoping to have all my difficulties removed; but

I was disappointed. I had no home, I did not like to leave my wife, I could not bear the thought of her going out to feed in the cold. So it seemed my road began to get harder, all the time. My wife, being a member, and a lover of the cause, sometimes would tell me to go; nothing was in my way; she could do very well; so with aching heart I would go, leaving my home some time, feeling that I would rather almost die than go, promising that when I filled all my appointments I would make no more.

I will here state that my ordination took place in November, 1863. In the fall of 1866, feeling and believing that I never could bear the awful thought of preaching I thought I would leave all my friends who were insisting for me to preach; I would make a sale and leave the State, and go to Kansas. My wife consented to my persuasion, and by my persuasion, promised to never say anything about it. I settled in Allen County, Kansas, and bought us a farm, believing that I was measurably freed from the task of preaching. I became hungry for gospel food. I visited the different places and heard, but not what my poor soul wanted. I thought of kind brethren, my old father, who had often encouraged me to bear the cross and give vent to my mind.

There were three baptists in the neighborhood where I settled. One knew me before I went to the State. He said he had helped to build a schoolhouse with the understanding whenever the Lord sent him a preacher, he was to share the use of the house with him. He insisted for an appointment. I submitted, and commenced trying to hold up salvation by grace; the first appointment, I well remember the text—"His name shall be called Jesus, for He shall save His people from their sins." After I was done and meeting was dismissed, two brethren came up with dripping tears, and saying, "that sounds like the old bell." It had been seven years since that doctrine had been preached there. There had been a church constituted there by Elder Coffee but had gone down. He had left the state, and the old church had been reorganized and numbered seven. I learned there was a church on Dry Wood, Bourbon County, Kansas, 50 miles distant from me. I visited them; they had a licensed preacher, and by their request I laid hands on him; after which I had the pleasure of seeing and hearing

some of the Lord's children tell what the Lord had done for them.

Shortly after a church was constituted on Turkey creek, in the same county, also one near the Osage mission in Neosha County, also one in Green Wood County, making in all five churches, three Elders, and one licensed preacher. The county being new, made it difficult to visit them. Often in the Fall of 1869 my wife was brought down to a bed of sickness, for four months, and in February, the twelfth day, 1870, we left our home, to return to Illinois. Shortly after our return, I met with an opportunity of trading my property for a farm in Ten Mile where I was raised, and am now trying to preach among the same churches I left. Surely, salvation is of the Lord.

Brother Goodson, having written more than I intended to, when I commenced, I submit it to your better judgment. If I never see it, it will be all right; if you give it a place in your paper, please correct spelling.

RICE HARRIS.

SHAWNEE MOUND, Henry Co., Mo.,
Dec. 1st, 1874.

ELDER GOODSON—*Dear Brother:*—I have just received the *Messenger of Peace*. I am very much pleased with it indeed; and wish to feel thankful to an allwise Providence for the blessed privilege of reading its contents, and hearing from the Baptists, in the East, West, North, and South.

May its circulation largely extend abroad, and may it prove a blessing, to all God's dear children, especially to the afflicted, both in body, and mind. May they once more be made to rejoice, and claim God as their Lord, and Jesus Christ as their Saviour.

May their heads be no more bowed down; may faith spring up, and give new life to their souls, and they be made to cry out, bless the Lord, O! my soul, and all that is within me, bless His holy name.

How often do I mourn over my many imperfections, and wish to spend my time more profitably. I look at others that seem to go so smoothly along, and wish it was thus with me. I try to go forward, but cannot; then

I go backward, trying to console myself, and find I have to remain just where I am. I feel that I have fallen so far behind any of the dear Saints of God, that I have almost lost sight of them.

There is one thing that gives me comfort, and that is this: I know I do love the Baptist Brethren and Sisters. For the Scripture says: "By this ye may know that ye have passed from death unto life: because ye love the brethren."

I once felt, that I was one of that happy number. I feared no evil, and claimed the Lord, as my God. My Faith was strong; I thought all was well with me forever, and felt confident that my hope was built on Christ, the rock of my salvation; my soul was full of praise to God.

Jesus all the day long, was my joy, and my song. Oh! my Father's children, was there ever love like this. What a change was wrought in this poor sinner. Just a short time before this, I viewed my condemnation just in the sight of God, and gave up all hopes of being saved. I thought my case was an outside one. My time was spent in grief. Sleep departed from my eyes. Nothing could I do to ease my mind.

I tried reading my bible—tried my poor imperfect prayers; but all to no purpose. What a poor burdened sinner, lost, ruined, condemned; mountains, as it were, heaped upon me; no relief could I find; not a friend on earth, or in heaven; my cry was, "Lord what must I do to be saved;" what to do, I knew not; at last I thought I would do everything in my power, to not bother any more about it. If I perish, I must perish.

At this time another crash came over me; which almost drove me into despair. I surely must sink at last, surely, surely, and be numbered with the damned; but to my astonishment, there came a small still voice, as tho' some one had spoken to me, and said, "stand still and see the salvation of God."

Oh! my beloved brethren and sis-

ters, never can I describe the love and joy that filled my heart for a time; often has my poor heart ached since that time. Many, yes many have been my trials since that time of great rejoicing, I feel to say I care nothing about the trouble in which I am called to pass through, only let me be a child of God, this is all I want. I know in this world, we shall have many tribulations; but we want the witness within, that we are born of God; then patience can have her perfect work, and be enabled to bear up under the heavy strokes that may come upon her.

Now, my dear brethren and sisters, I have told you some of my conflicts, can I go with you, or follow after you, to the Celestial City? If so, farewell for the present.

Brother Goodson, it is now nearly 11 o'clock at night, I must stop; do with this as you think best.

MARY F. WALL.

WILLIAMSBURG, Mo.,
Nov. 26, 1874.

ELDER J. E. GOODSON—*Dear Brother:*—I felt glad indeed the other day, when I went to the Post-office, and found the *Messenger of Peace*, which I had been looking for, with much anxiety. I do hope it will be kept up, as I think we stand in need of such a paper as the *Messenger*. It has done me good already and I feel paid for subscribing for it.

As I looked over its pages, I read peices from brethren whom I love dearly. O! how much good it does my poor soul, to read peices from such brethren, and also to hear of the prosperity of churches, and other items of interest in our ranks. May the Lord God of Israel, who neither slumbers nor sleeps, assist you by His grace; and may your paper ever be laden with those precious truths which redound to the honor of God, and to the comfort of His people, is my prayer, for His name's sake.

Yours, in Gospel bonds,

J. E. LEE.

Messenger of Peace.

MOBERLY, Mo., Dec. 16, 1874.

BROTHER GOODSON:—According to previous announcement, we assembled in the Christian church, in this city on Saturday, the 5th inst., for the purpose of organizing an Old School Baptist Church. We had hoped to meet with a number of preaching brethren on the occasion, including yourself, but were much disappointed, in this respect, as none, save our most esteemed brother, J. H. Gammon, of Indiana, put in an appearance. We, however, had the pleasure of meeting, and mingling, with several lay brethren from other churches; among whom were our much-beloved brother and sister Kingsnorth of your city.

All things being ready, we proceeded with the organization, under the ministrations of Brother Gammon, who was equal to the momentous duty devolving upon him. From among the brethren present, *nine* came forward and announced themselves as ready to go into the organization; whereupon the following Declaration of Faith, was read and unanimously adopted, to wit:

I. We believe in one only true and living God: the Father, the Word, and the Holy Ghost.

II. We believe the Scriptures of the Old and New Testaments are the word of God, and the only rule of Faith and practice.

III. We believe that God created, and governs all things to His own glory.

IV. We believe in the doctrine of Original Sin, Election and Predestination, Regeneration of the soul by the Spirit of God, Justification by the imputed Righteousness of Jesus Christ, the certain, and final perseverance of the Saints.

V. We believe that it is the duty of all men to obey the Law of God, and repent of their sins. That the Gospel should be preached to every creature; but that obedience and repentance towards God, and faith in the Lord Jesus Christ, together with all spiritual blessings in time, and of glory in eternity to be the result of the spirit of God in the soul.

VI. We believe in Good Works: that God hath before ordained that all believers should walk in them;

that they are the fruits of the Spirit of God, who worketh in believers, both to will and to do of His good pleasure: that they are an *evidence* of the life of God in the soul, and not a *cause* of it; that it is the imperative and bounden duty of every Christian, to imitate the life and holy character of Christ, yielding a willing obedience to all His commands, and walking therein blameless.

VII. We believe that Baptism by immersion is the Scriptural mode, and that believers, only, are proper subjects.

VIII. We believe that the ordinance of the Lord's Supper, was given by Jesus Christ, to His visible church, and that believers only, who have been regularly immersed, are entitled to its privileges.

IX. We believe the church is the ground and pillar of the truth. Though it is *in* the world, yet it is not *of* the world, and is the highest ecclesiastical authority; and that each church organization, is, in itself completely independent of any and all other church organizations.

X. We believe in the Divine appointment of the ministry; but that they have no right to exercise the ordinances of the church until regularly baptised, called, ordained, and set forward to the work of the ministry.

XI. We believe it is the duty of every christian to contribute to the support of the ministry, not by constraint, but of a ready mind, as the Lord hath prospered them.

XII. We believe in the Resurrection of the dead, and in a general judgment; that the joys of the Righteous shall be eternal, and to the punishment of the wicked, there will be no end.

In conformation of the above, during the singing of an appropriate hymn, the right hand of fellowship was passed, followed by a very able prayer from brother Gammon; after which, he proceeded to preach a sermon, adapted to the occasion, in which he delivered a most excellent and forcible charge, to the little band, who had covenanted to walk together as the faithful of God.

After adopting articles relating to decorum and organizing for business by choosing a moderator and clerk, we adjourned, to meet again on Sabbath morning following, at 11 o'clock, when brother Gammon favored us with another of his good, plain, practical, common sense sermons, in which he dwelt largely upon the duties of

the church, and of her security in Christ.

An opportunity being given, after sermon, one came forward and was received by the brethren into their fellowship. There are others whom we expect, ere long, to cast their lot with us, who were not ready to go into the organization. We feel much encouraged, in the work, and hope that the brethren will not fail to visit us, as opportunity may present, and drop a word of encouragement. Our meetings will embrace the first Sunday in each month, and the Saturday preceding.

In conclusion, I feel that it is due brother Gammon, to say that he made for himself many warm friends during his short stay among us. In fact, as the time drew near, and yet nearer, for him to take his departure, like the waning moon or setting sun, he grew larger, and larger in our estimation while our hearts waxed towards him warmer and warmer. We are persuaded that he knows the truth as it is in Christ Jesus, having been taught of God. We have never met with his superior in the Scriptures. Surely, like Timothy he has known them from his youth up. Blessed with a remarkable memory connected with the researches of a long life, he is able in the social circle to awaken the deepest interest, as with great acumen he traces the history of the *true* church, giving dates of days, months years, names and circumstances, from the time of John the Baptist, down through seas of blood and nights of gloom, with here and there a "bow of hope," to the present time; clearly showing not only the fulfillment of God's promises concerning the church, but that His people have been *one* people from the beginning until now.

W. A. ROTHWELL.

PLUM HOLLOW, Fremont Co. Ia.,

Dec. 2, 1874.

BROTHER J. E. GOODSON—*Dear Sir*:—The first number of your paper, (*Messenger of Peace*), was received by me yesterday. I have read it through, and am well pleased with it. I wish you success in the enterprise, and may the good Lord help you to make it a welcome little messenger, to all good Christians, is the sincere desire of your unworthy brother, if one at all,

W. B. HOBSON.

Messenger of Peace.

The following is a list of subscribers, who have paid for the *Messenger of Peace* for one year. We have not made distinctions between those who have sent us postage on their paper, and those who have not, supposing that, all who have paid their postage knew it, and as we will be compelled to pay the postage on all papers hereafter, we cannot believe that our patrons will ask us to pay the postage on their papers for them, as we furnish the paper, at but little above half the price of any similar paper in the land; we will send the paper, post paid, for the present, hoping that all who have not done so, will at once forward us the postage money, as well as the subscription. This list shows all we have received up to the 25th of December.

CALIFORNIA.

Mrs. Jane McMurry, Levi Fickeas, Mrs. Dorcas Bates.

ILLINOIS.

John Odell, W Y Wright, G S Mann, John Bloomfield, L Lane, J Ausmus, J C Long, 2, John Brishear, A Williams, A Pierce, C Long, J Trimble, M C Sims, W Worthington, S Vaun, Elder J Harper, M S Edwards, J A McCoy, H P Gown, J Putman, W R Riley, Sarah Harper, G W McCoy, Wm Carpenter, A Coghern, J Poland, Mrs J W Motley, J B Hill, Elder J Castleberry, Jesse Carver, J M Slusher, Thos Hardey, W J Tucker, S Perry, J Jenkins, A Burnett, A R Robertson, Thos Lionberger, J Jenkins, Elder T Jones, W Thompson, W H Toweles, John Angelow, C W Keith, H Taylor, W L Campbell, S A Smith, J N Riggs, Elder J E Riley, E A Suter, Mrs Neoma Barley, Elder A Gaforth, M Eggars, W Howser, E Jenkins, A A Converse, E Starnes, W Chambers, Joab Green, D Byler, J P Byler, S H Byler, M W Wriston, S Harris, A Bryant, C Stiles, J Dorsey Elder Rice Harris, J A Slusher, J Harter, J M Wriston, Elder B Warren, T A Smart, Elder I N Vanmeter, D Runkle, J Kutzer, A Bryant, E Homer J Harris J Winship, Elder Dennis

Smith, A M Cannon, Miss S Lane, Elder E T Morris, Bird Peak, J S Tracy, S Stow, Elias Beaner, Wm Peaters, H Beasley, J Butler, C G Samuel, J B Ausmus, L B Black, J M McCoy, Thos Jefferson, Eld S R Williams C P Davis, H Sheff, Mrs J Guyman, Mrs E D White, A H Buylor, T C White, J L Derrick, P E Howell, Laris Pullman, Elder J G Williams, Wm Ryley, Miss E R Samuel, Dr J G Williams, Elder J Fanshire, P Stout, D Jones, H Brown, Elder Wm Long, C H Wheeler, Lou Park, J R Crone, Dorothy Gripely, M W Powell, Elder J T Manley, Mrs F Spires, Isaac Thomas, Mrs M Wood, M M Armstrong, C Edwards, F Zink, W W Jarvis, A Smith, C F Edwards, G W Mills, Mrs A Harris, Mrs M E Whiteside, Mrs E Smith, J A Keowser H B Smart, A Smart, A Wood, M J Lane, G W Simpson, E M Cook.

INDIANA.

S M Holeman, Elder J Strickland A Osbern, Ira Baldwin, R Langford' Elder V R Allen, J H Gwaltney,, James Gwaltney, J Tubbsman N Bass, T W Wilson, C C Heath, M S Rogan, J Huford, W J Hagan, E Moore Wm Pike, Levi R Denham, J Gorrell A P Pounds, J Brown, J Mitchell, W C Hyten, W C Carister Elder E D Thomas, J P Sharp.

IOWA.

J Moore, J Newhouse, J A Crawley James Flinn, Eli Woolery, S Crawford Jesse Thompson, W B Hobson, A J Briley, Martha Isom, L Langston, G W Hume, Thos Showatter, James Lewis, H Jones, Wm Jones, L W Jones, W L Jones, E G Jones, J Owens, H Hale, J Hockensmith, Thos Fancher, L Davis, W Watson, Wm McCormick, A V Stephens, R McCormick, Jacob Wright, E Sturgeon, E Rush, J Higden, E M Moore, J J Rowland, 2, M D O Oliver, Mrs E Brown, J W Claney, A Lionburger, Elder E M Kinkade.

KANSAS.

Mrs M E Still, G Harris, J A Todd, E B Todd, J P Ramey, J Wiley, P M Coons, W C Robinson.

KENTUCKY.

F Rothwell, W L Longford, S E Reed, C F Burnam, T S Ellis, J R McKinny, D Chenault.

MISSOURI.

B F Jenkins. A W Graham, W O Smith, W F Mayfield, J C Scott, R M Thomas, J W Knepper, Wm J Roberson, Elder M J Sears, Mrs' M J Olli-

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(Receipts continued in next number.)

Messenger of Peace.

A Schedule of Advertising Rates will be furnished upon application to the Office.

TO THE PATRONS OF THE MESSENGER OF PEACE.

WE have sent out our first number, with the hope, and expectation, that all who review it, will at once, forward the small amount of one dollar, to pay for it for one year; as the amount is so very small, that anyone, can manage to raise that small amount, and forward it to us, directed, to Macon, Missouri.

It would be best, to send an order on the Post-office at Macon, where it can be done conveniently, if it cannot be done, in that way, send a small amount, in a registered letter. As we have said elsewhere, the money for the postage, had better be sent too, as we will send out but one more number, before we will be compelled to pre-pay the postage. All should attend to this matter at once, as it will take but one time, and the sooner such business is attended to, the less trouble it will be. Don't think because your amount is but one dollar, that it will make no difference whether it is paid or not, or that if it is never paid, it will do but little harm anyway. No honest person can come to such a conclusion; for all we expect to collect will come, in these small amounts. The amount being small, is the reason why every one can pay it. We will spare no pains, in trying to make the *Messenger*, a welcome guest, in every household, and we can only do so, by each one who have subscribed for it, paying us promptly. We can then, pay for our work promptly; you will get your paper promptly. We will have confidence, in the honesty, and punctuality, of our patrons, so that under the divine blessing, we may continue, as we commenced, on the very best terms of friendship, we, on our part, trying to furnish a good sound readable paper, which every subscriber will look for, anxiously, when the time for its arrival shall come. The postage will not be more than 20 cents a year, possibly less.

COX'S EXPOSITION OF REVELATION.

ELDER JESSE COX, of Franklin, Tennessee, has revised and enlarged his work on Revelation. It is a work of much thought, and shows a great deal of study and research; is well worthy a careful perusal, by every one who feels any interest in the sacred writings.

In this work the author has followed the course of prophesy, from the earliest Prophets, to the close of Revelations; showing what prophesies, have been fulfilled, what are now taking place in accordance with Revelation, and what may be looked for, to be fulfilled in the future. The work is well worth the price, \$2.50, will be sent by mail or express, to any part of the country.

Address Elder Jesse Cox, Franklin, Tennessee, or after the middle of December, they can be had at the *Messenger of Peace* office, at Macon, Mo., at the same price.

This little sentence should be written on every heart, and stamped on every memory. It should be the golden rule practiced not only in every household, but throughout the world. By helping one another we not only remove thorns, from our pathway and anxiety from our mind, but we feel a sense of pleasure in our own hearts, knowing we are doing a duty to a fellow creature. A helping hand or an encouraging word is no loss to us, yet it a benefit to others.—*Huntsville Herald*.

FULTON, Mo., Dec. 3, 1874.

DR. J. E. GOODSON—*Dear Brother in Christ*:—I received the first and second numbers of the *Messenger of Peace* a few days since. I have perused the contents very carefully, and think it is the best religious paper ever published in the West. All members of the Old Baptist Denomination should take it for two reasons: one is that it is the cheapest paper I ever heard of, and the other is, that it is richly laden with communications from very pious brethren and sisters, who tell their feelings, and thoughts in words of truth. I hope every lover of the truth will not fail to take it. May the Lord bless you in your undertaking.

I send you \$1.20 in this, for the *Messenger*.

Your unworthy sister in hope,
DOSIA A. GRIMMETT.
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