

U. P. Pure

Messenger of Peace.

DEVOTED TO THE CAUSE OF BIBLE TRUTH.

VOLUME I.

MACON, MISSOURI, FRIDAY, JANUARY 15, 1875.

NUMBER 5.

Messenger of Peace.

Dr. J. E. GOODSON,

Editor and Proprietor,

To whom all Communications must be Addressed.

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NOTHING TO PAY, TO DO OR TO FEAR.

NOTHING TO PAY?—no, not a whit;

Nothing to do?—no, not a bit;

All that was needed to do or to pay,

Jesus has done in His own blessed way.

NOTHING TO DO?—no, not a stroke;

Gone is the captor, gone is the yoke;

Jesus at Calvary severed the chain,

And none can imprison His free man again.

NOTHING TO FEAR?—no, not a jot;

Cleansed by the blood—every spot.

Christ is my peace, and I've nothing at stake.

Satan can not neither harass nor shake.

NOTHING TO SETTLE?—all has been paid;

Nothing of anger?—peace has been made;

Jesus alone is the sinner's resource,

Peace he has made by the blood of His cross.

WHAT ABOUT JUDGMENT?—I'm thankful to say,

Jesus has met it and borne it away.

Drank it all up when He hung on the tree

Leaving a cup full of blessing for me.

WHAT ABOUT TERROR?—it has not a place

In a heart that is filled with a sense of His grace;

My peace is divine, and it never can cloy,

And that makes my heart overbubble with joy.

NOTHING OF GUILT?—no, not a stain;

How could the blood let any remain?

My conscience is purged and my spirit is free—

Precious that blood is to God and to me;

WHAT OF THE LAW?—ah, there I rejoice,

Christ finished its claims and silenced its voice;

The law was fulfilled when the work was all done,

And it never can speak to a justified one.

WHAT ABOUT DEATH?—it hasn't a sting;

The grave to a Christian no terror can bring;

For death has been conquered, the

grave has been spoiled,

An every foeman and enemy foiled.

WHAT ABOUT FEELINGS?—ah, trust not to them;

What of my standing? "who shall condemn?"

Since God is for me, there is nothing so clear,

From Satan and man I have nothing to fear,

WHAT OF MY BODY?—ah, that I may bring,

To God as a holy, acceptable thing,

For that is the temple where Jesus abides,

The temple where God by His spirit resides.

NOTHING TO PAY?—no, thanks be to God,

The matter is settled, the price was THE BLOOD.

The blood of the victim, a ransom divine—

Believe it, poor sinner, and peace shall be thine.

WHAT AM I WAITING FOR?—Jesus, my lord,

To take down the tent, and roll up the cord;

To be with Himself in the mansions above,

Enjoying forever His infinite love.

G. C.

ZEM ZEM, Napa Co., Cal.,

Dec. 13th, 1874.

DEAR BROTHER GOODSON:—

Some two or three weeks since

I received a pamphlet of ten pages

containing many articles and communications;

on the examination of which I found to contain a synopsis of the doctrine, faith and practice of the primitive Baptists, which we understand to be the true gospel church of Jesus Christ. We was truly glad to have an introduction to so many of the advocates of the truth; few of whom we have ever met in person, and many of whom, we had never read their communications. And now in order to a better acquaintance, I will give you a brief history of who I am.

I was born in the State of North

Carolina, and left there in my nineteenth year, and with my parents, emigrated to Franklin county, South Illinois; there I married, and lived thirteen years, during which time, I hope the spirit of truth showed me the exceeding sinfulness of sin; and the corruption of my depraved heart, from which all manner of evil flows.

In 1826, I joined the United Baptist Church of Jesus Christ; was liberated to exercise a gift by way of preaching in the bound of the church in 1829.

Emigrated to North Illinois in 1830, and was ordained to the full functions of the ministry, on the 10th day of May, 1834, so that I have been trying to preach, and trying to quit preaching for 45 years; I was 77 years old last June, and I find myself to be the same imperfect creature still, and that in me, (that is in my flesh) dwelleth no good thing.

Paul the Romans expresses my experience, vii, 17 to 23, yet it seems like presumption in me to compare my experience and travel to that of St. Paul; yet it does my soul good, and strengthens my hope, to read the travels and experience of the sainted Apostle of the Gentiles.

Brother Goodson, I was truly rejoiced when I received the *Messenger of Peace*, to know that another bold captain had arisen in the West, to oppose the cohorts of anti-Christ that are flooding our world with spurious doctrines of salvation by works, and not by grace, as taught in the scriptures of truth. I have had no chance to get any subscribers to your paper; but I hope when the Spring opens so that I can get away from home, that I can do something for it.

Now brother Goodson, may you be sustained in your arduous undertaking and be enabled to fight the battles of the Lord most valiently, is the prayer of an old soldier, whose hope rests in the mercy of God.

THOMAS H. OWEN.

MARRIAGE.

By Eld. Peter Ausmus, on the evening of Nov. 14th, 1874, at the house of James C. McCoy, in Concord Township, Ills., Mr. W. Jefferson, and Miss Susan Baker.

Messenger of Peace.

MACON, MISSOURI,
FRIDAY, JANUARY 15, 1875.

Dr. J. E. GOODSON, Editor.

OUR DIVINE PROTECTION.

As through life's stormy seas I ride,
The tempest roars, "the night is dark,"
Whilst dire temptation on me pour,
"The waves that toss my foundering
bark."

My strength grows weak, my hopes sink
low,

As o'er life's turbulent flood I gaze;
But His kind favor I will seek,
Whose matchless power, the storm
obeys.

"Once on the raging sea" they went,
His terrified disciples, where
They to the precious Savior sent,
Who stilled the waves, and calmed
their fears.

The wind, the storm, and lightning's
blaze,

And boistrous billows of the sea
Proclaim, in part Jehovah's ways,
And manifest a firm decree.

His matchless power alone doth shield,
His tried and tempted people here.
An arm Almighty, He doth wield,
Till all His saints with Him appear-

His lovely nature knows no bound,
His tender mercies all are free,
True faithfulness, in Him is found,
Our Savior He will ever be.

The lost, the helpless, and the poor,
Can have a hearty welcome here,
Through Him they enter as the door,
And brilliant garments they shall wear,

Richer than kings he makes us ever,
When He to us his grace doth give,
And be forsaken we shall never,
His chosen people all shall live.

Although our trials must continue,
Until this dreary life is past,
We all shall tread the desert through,
But all arrive at home at last,

LEWIS KAGGY.

LEBANON, Dec. 20, 1874.

ELDER GOODSON:—I received my first number of the *Messenger of Peace*; was pleased with the contents of that number; the truth of God is spoken in its pages, if I understand what truth is; it is written in the Prophets, "All thy children shall be

taught of the Lord, and great shall be the peace of thy children." So it is with the living family of God, let them be where they may, whenever they talk, or write of God's dealings with them in His grace, and mercy, of their hopes and fears, the rest of the children know what they are talking about, and can enter experimentally into what they record; because they are all taught of God. May God inspire the dear brethren and sisters to give their testimony to His goodness, and faithfulness, in calling them from darkness to light, in giving them a knowledge of Himself in all the blessed relations he sustains to them. When under the gracious influences of his spirit, they can cry Aba Father. May the believers in Jesus also, tell of their experience, as they are traveling home to God. Tell of the many deliverances they have, from God in times of sorrow and distress, whether temporal or spiritual. How comforting to some poor tempest tossed saints; to hear of others that are traveling the same thorny paths. I have been much comforted in reading in an English paper, the trials and deliverances of poor saints of God, in giving an account of their daily christian experience; by christians telling their trials, of worldly circumstances, or of spirit. Those of like precious faith, can with the poet say:

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows,
The sympathizing tear.

and so be, by God's grace, helpers of one another, in our journey through this vale of tears.

In this part of the country, many of the Lord's saints, are being called away from earth, to take their places in the upper sanctuary in the skies; where God wipes all tears from their faces. We feel to lament their departure from us; their places in the church are vacant; but blessed be God, we thank His holy name that he permits them to set to their seal, that God is faithful to them, in sustaining their souls in the hours of their dissolution, so that they can rest their dying heads on His loving bosom.

Dear readers of the *Messenger of Peace*, pray earnestly for the prosperity of Zion, see how she languishes. Pray that the stately stepings of God may be seen in His earthly courts, and our souls made to rejoice. Amen.

E. S. CULY.

PAWNEE, Ill., Dec. 17, 1874.

ELDER J. E. GOODSON—*Very dear Brother*:—I have received the second number of your paper, and have been much delighted in reading it. For more than one reason, I have long wanted a paper in the West, to advocate the doctrine that is contained in your paper, which I certainly believe to be the doctrine of the Bible, which I sometimes try, in my weakness, to advocate; that theme which teaches every one of God's dear children, in God's own time, that salvation is by Grace, free, and unmerited without the aid of man; and it appears safe for me to say, that I have never found that Grace, but if it ever found me, it was at the most unexpected time of my life.

I would like to continue this scribble, if I thought I could write intelligibly for publication.

WM. J. WHEELER.
ED.
Write again, brother.

GREENWOOD, Fremont Co., Col.,
Dec. 13, 1874.

DEAR BROTHER GOODSON:—The *Messenger of Peace* came to me laden with precious fruits, as from a fair country. I am well pleased with the doctrine set forth, by yourself and correspondents. I have not had the pleasure of reading a religious paper for several years. We have a few faithful followers of Christ here, who claim to have a name among the Old School Baptists. We have the labors of Elders Dean and Rule, we have the gospel preached by these beloved brethren, on Saturday and Sunday embracing the first Sunday in each month.

May the Lord bless you and enable you to speak comfortably to Zion, and when it goes well with you remember me and mine at the throne of grace.

Yours to serve,
THEOPHILUS SANDERS.

There will be a meeting with the Little Flock Church, at Coatsburg, Adams county, Ills., commencing on Saturday, before the fifth Sunday in this month. May continue all the week following. Elders Jas. Harper, A. Goforth, Rice Harris and Cyrus Humphreys, are expected to attend. Brethren, sisters and friends are cordially invited.

BELKNAP, Iowa, Dec. 26, 1874.

ELDER J. E. GOODSON—*Sir*: I thought that I would give you a brief outline of my travels from nature to grace. I cannot say, with some others, that I ever had the advantage of early religious, or praying parents, to teach me religion; neither had I the advantages of Sunday schools, to teach me religion, both of which are very important in these days, towards obtaining the favor of God.

Brother Goodson, you know that we are living in a fast age, in regard to arts and science, and manners and customs, in all things except religion; but that is the same as it was 30 years ago, as I think I can fully attest, for it was in the Summer of 1842, in Jackson county, Ohio, that the good Lord, for Christ's sake, gave me to see what I was by nature, and what I must be by grace, if ever I was so happy as to be admitted into the paradise of God. It was at the date aforesaid, that I became interested about my soul's salvation. While on my way to church one night, I felt very much concerned about my soul's salvation, and the idea suggested itself to my mind, that if I would get over in the cornfield, under an apple tree, and pray, that all would be well. I did so and there, for the first time in my life, I tried to pray. I returned to the road the same as I went, i. e., I was no better; so I went to church that night, and I felt miserable until the meeting was almost out, when light from the Eternal bursted into my poor soul, and I was made to rejoice in the God of my salvation, then commenced to sing for the first time in all my life, with the spirit and understanding. and while on my way home that night, I said to my brother, "I wish I had joined the church to-night," he said, "you can join, the next meeting if you are fit." There was another meeting in four weeks, I thought the time so long, so I went on Saturday, and joined by experience, and next day, walked two miles to the water and was baptised in Black Fork of Ginger Creek.

I cannot tell you the trials and tribulations that I have passed through since that time; if it was not so that I could look back to the time and place, where the Lord forgave my sins, I would long since have concluded that there was no reality in religion; but these are things that I could not forget if I would, and would not forget if I could.

But I must close, it is now late and

I have no doubt you are tired trying to read this short letter. Dispose of this as you think best. Farewell.

H. HALE.

LIBERTY, Mo., Jan. 1, 1875.

DEAR BROTHER GOODSON:—I take my pen in hand, to drop you, and the dear brethren and sisters, abroad in this sinful world, a few thoughts; and I cannot help expressing the language of the poet:

And now, my soul, another year,
Of thy short life is past.

I cannot long continue here,
And this may be my last.

And what if it is, if I am what I profess to be, a sinner; saved by grace? It shall be well with me; for while in the world, we are to have tribulation, but in Christ we are to have peace.

I have the name of being a minister of God, and if I know my sinful heart, I want to preach God as having all power, and man having no power. God, the Saviour, and man, the subject to be saved; man, the violator of God's law, and God the satisfier of the law. And when I try to preach, I tell the people that it is by Grace that they are saved, through faith, and that not of themselves; it is the gift of God. For that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit; for God is a spirit, and when born of the spirit, these characters worship God in the spirit. Rejoice in Christ Jesus, and have no confidence in the flesh; for we are informed, in the Word of God, that it is the spirit that quickeneth. The flesh profiteth nothing. So then it is not of him that willeth, nor of him that runneth, but of God, that showeth mercy.

Dear Brother Goodson, I think the ministers are commanded, in the word of God, to reprove, and rebuke, even if it is among themselves; and when I see some that are disposed to preach against the will of the brethren, it is doing more than I will do. And when I can't preach without hurting some of my brethren's feelings, and driving them out of the house, on church meeting days, I will stay at home, and let them get a preacher, that they can all hear to their profit. For we are told, in the word of God, "it must needs be that offenses come, but woe to him by whom the offense cometh." It would be better for him, preacher or member, that a mill-stone were hanged about his neck, and he

was cast in the sea, than to offend one of these little ones, that believe in Jesus. The minister should not forget Paul's advice to his son Timothy, to preach the word. Be constant, in season, and out of season reprove, rebuke, exhort with all long suffering and doctrine. What for, Paul? For the time will come, when they, both teachers and hearers, will not endure sound doctrine. They are not satisfied with God's plan of salvation. Yet, they have a form of Godliness, but deny the power thereof.

Then Paul admonishes his disciples, "from such turn away." Why, Paul? "For of this sort are they, which creep into houses, and lead captive, silly women, laden with sins, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth.

Dear Brother Goodson, I think I can come as near saying as any other professing to be a minister of God, that I am as clear of being entangled with the affairs of this life, as any such person could well be. This being the case, my only wish is, that I may please Him who has chosen me to be a soldier.

I commenced in this life, with but little of this world's goods, and have traveled much, most of the time on my own expenses, and I have food, and raiment, and I think I can say, I am content therewith. And this is not all. I stand aloof from all the various institutions of the day, let them be called by what name they may.

And O, how I feel when I see my brethren and sisters conforming to the various institutions of the day. The dear Saviour said to His disciples, "I have chosen you, out of the world, therefore the world hates you;" and yet, after all of these things, we see brethren and sisters joining in with the world, and the worldly professor, and using the appellation of brother, and sister.

These things ought not so to be. Now, if none are guilty, of course, none are subject to reproof. I shall now close this scribble, for this time, and leave it for you to dispose of as you please. If you think it will be any benefit to the dear brethren and sisters abroad, you may publish it; if not, lay it in the stove, and all will be right with me.

I remain your unworthy brother,
WILLIAM HANNER.

OBITUARY.

STAYTON—DIED—At his residence, in Jackson County, Mo., Dec. 31, 1874, Mr. Arthur Stayton, aged 51 years, 11 months, and 5 days.

Few men in Jackson County, possessed more moral worth, than the subject of this notice. He was known to be honest, and truthful, and in his breast was to be found as much of the milk of human kindness, as is to be found in men of our day. He was not a member of the church, but a firm believer in Bible truth, and the sufficiency of the blood of Christ to purge him a poor, polluted sinner. Not only so, but he gave evidence to his friends that he was born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth, and abideth, forever.

We believe, therefore, that he has gone home, to eternal glory, to possess his uncorruptible inheritance. Consequently, we mourn not as those that have no hope. Still, the affliction is heavy upon us.

On the 9th of Nov. last, Miss Clarisa R. Stayton, the daughter of the above deceased, died in the 19th year of her age. She bore her protracted suffering with patience and fortitude, expressing her willingness to die, being perfectly rational up to the minute of her death, and bid her friends a final farewell. She fell in the prime and beauty of youth. Thus the father and child are beneath the cold clay. O, God! help the afflicted family!

Also, Moses Stayton, a brother to the above, died on the 28th day of August last, aged 45 years, 7 months, and 22 days.

His sterling qualities were well known to the citizens of Jackson County. He, like his brother, had established a reputation, worth more than mines of gold. "An honest man, the noblest work of God." Though not a member of the church, he was interested in the religion of Christ, and possessed marks, that he had been instructed by the Spirit of God, in the perfect law of liberty.

Brother I. D. Gossett preached an interesting discourse on the occasion, before the burial. Friend after friend is falling, day after day, into the cold, dark grave, awaiting the great resurrection day, the day for which all other days were made. And what, O what! if the sting of death is not taken away by the victories of Christ? May God sanctify these sore afflictions and bereavements to the good of their sorrowing families. May He prepare them all to meet in a better world on high, where sorrows, disappointments, or pain, can never, never come. We trust that, through the righteousness of Christ, our beloved friends have gone to the pure atmosphere of heaven. Let us, then, prepare to meet them where we shall no more part.

G. W. STOUT.

Independence, Jan. 3, 1875.

BAKER—DIED—Near Clayton, Adams County, Ill., at the residence of Sarah E. McCoy, her daughter, Elizabeth Baker of consumption, Monday, Dec. 7, 1874, aged 49 years, and 18 days. Her sufferings were long and severe, but were lost in her eternal gain.

She professed religion in April, 1850, and united with the Regular Baptist Church on Saturday before the third Sunday in May, 1854, and was baptised by Elder Wm. Hogan, at New Salem Church, Brown County, Ill., where she lived, a dutiful member, until her death. She leaves three daughters, who feel bereaved of a loving mother. She was always ready to administer to the wants of all, so far as were in her power. The Brethren, sisters, relations, and friends will miss her at New Salem Church. Her seat was never vacant, when she was able, and could be there.

A few days before she died, she said she wished she could see Jesus coming after her, she was so tired of suffering, and wanted to go: we hope to meet her, where sickness and death are no more.

Weep not, my friends, for she has gone,
To her eternal love;
Be firm, and trust in Christ alone,
And meet with her above.

Also, Alta McCoy, infant daughter of James A. and Sarah E. McCoy, died Monday, November 23, 1874, aged six months and 26 days.

Around the throne of God in heaven,

Thousands of children stand,
Children whose sins are all forgiven,
A holy, happy band.

MARTHA M. SHEFF,

At the request of the deceased, and also the warm solicitation of friends, we will, (providence permitting) deliver a discourse, on the above occasion, at the church, at New Salem, Brown County, Ill., on the third Sunday in January, 1875, at the usual time of holding their meetings. ED.

SIMS—DIED—Our sister, Susan Ann Sims, the daughter of Henry and Sarah Ausmus, was born in Brown County, Illinois, May 30, 1840, and joined the Regular Baptist church, about the year 1855, was married to D. N. Sims, Dec. 12, 1858. Seemed inclined to live up to, and adore her christian profession, by a pious and Godly conversation, up to the day of her death, whereby she seemed to command the respect, and esteem of all. Was taken unwell some time in March, last, took her bed April 7, 1874. Her real complaint proving to be consumption, baffling medical skill for nine long weeks, during which time, she was nursed by her husband, and many friends. At the end of which time, she asked that all present would come and give her a shake of the hand, in token of everlasting friendship, which was done by all, including many neighbors. She soon after became measurably unconscious, grappling with the grim monster, death, and at half past ten o'clock, P. M., June 12, 1874, she breathed her last, in the full triumphs of faith, that Christ was not only the Saviour of His people, but was her Saviour.

By her bereaved father,

H. AUSMUS.

(Continued from last number.)

J M Snidow, James See, A M Swisher, J Levicy, America Cretcher, J M Adams, G W Webb, J W Lowe, Elder B S Tabb, J P Paddock, M Bailey, J S Davis, C E Walfolk, M E Bawshere, J N Ficklin, M A Craghead, D M Tucker & Co, W H Bailey, Miss Dossia Grimmet, H N Ewing, W B Tucker, John Clevenger, J B Starkey, Elder S E Odell, John Green, W Cobb, Elizabeth Aldridge, J F White, T B Webb, N G Sheley, J W White, J Reynolds, Margaret Hickerson, Dr W A Rothwell, Mrs China Rothwell, James W Bowlwre, Elder J E Mercer, J F Yankee, Elder G W Stout, L

Staten, J Dean, E Jeans, Morgan Turney, C Webb, J H Webb, Jane Dillingham, J E Reynolds, B F Hayslett, Elder H Jackson, Wm C Gunner, M E Baldwin, S N Madole, Mrs H E Sipe, H Madole, L M Webb, H Cox, J V Wright, H James, J P Goodson, J C Hall, Mrs A Hall, J W Froman, G F Hall, R H Thomas, S Pasley, L A Wolsey, W R Banning, J A Dixon, J J Dixon, Elder T W Todd, Elder W Tillery, G W Davis, Wm T Thornton, J T Thornton, J R Thornton, Wm Pulman, L Cash, A B Paine, P Price, S Comer, Mrs A Keeny, A T Oxley, W Stewart, Miles Hale, B Robertson, Elizabeth S Parish, A F Dudley, C Woodward, C Herrin, D Woodward, J C Sears, M P Price, L C Stone, W H H Cole, Mrs L M Burton, D McGowen, W Tillery, S Cox, Cyntha C Cosby, R C Riggs, H Fitchel, J Wistbrook, J W Brown, M H Brown, A J Powell, Mrs S C Shelton, Elder E H Burnam, H Guthery, Eld B F Hardesty, Mrs S Magruder, Eld P L Branstetter, R R Gooding, J W Brock, Mrs Z Smith, A Turner, Eld F M Turner, H Glasscock, G R Green, Benj Stinson, Mrs R P Bramlett, Elder Wm Tillery, Joseph Turner, Thos G Lear, C V Dunn, G W Glasscock, Edith Frazier, Mrs E George Louiza Brown, Mrs Lavania Price, Bell McCreary, J Campbell, J M Littrell, A Sears, S Rabb, Benj Davis, Kate Brown, G W Mathews, Mrs Mary Louthan, Mrs M Lear, Mrs F V Taylor, Mrs Mary Shannon, J R Penny, Elder James Penny, Mrs C Adams, Z Todd, J S S Wilson, Mrs S Y Todd, Sallie Fulkerson, Mrs H A Todd, Mrs Hugh Lewis, Mrs Brunett Redd, E R Brown, Mrs A Putman, M H Owings, J H Alexander, Mrs M Turner, Elder E M Young, Elder J W Dudley, J Beshear, J R Bolinger, Catherine Roberts, Wm L Avery, M R Arnick, M B Merrit, Rebecca Venable, B C Fewell, J S Garrett, J W Williams, Mrs S Avery, Wm E Foster, R S Mundy, Mrs Martha Wall, Mrs M J Wall, Mary F Wall, Benj Barker, Mrs E A Wilson, W P Milner, G W Walker, Mrs Wm M Doyle, J W Sharp, Mrs S Roberts, James Davis, Butler F Coats, E Threlkill, J W Garrett, D S Garrett, M A Perrey, Susan A Thompson, Latitia Garrett, M E Southerland, W P Cross, D G Holmes, R B Fewell, Charlotte Welch, M F Perry, James Wall, N N Fewell, Mrs M A Davis, Mrs M A Chaddock, Z Warren, L Wright, Mrs Willie A Renick, Elder J Warder, J Mann, J Q Adams, T

Kemper, Mary J Maupin, Miss M L Smith, Mrs E S Tanahill, Mrs J A Ferguson, Mrs M D Holland, W P Hutchison, Mrs E Tanahill, Henry Ashbrook, Miss Stella Felton, J Holland Felton, W E Stephens, 3, Charles Stevens, James Ballew, Wm Ballew, Elder John F Burnam, A E Burnam, Wm D Hume, N P Dejarnet, R T Powell, R Powell, Wm Wigginton, S Wilkinson.

NEBRASKA.

John E Wilson, Emily G Chaddock, Caleb Jones, S A Claybough, H M Wickham, J Dickerson, Aaron V Starr, Mrs W Dickerson, Mrs C P Dickerson, Mrs C E Purkins, James Moon.

OHIO.

John D Shaw, E Bland, Wm Beal, A Dorsey, Wm H Pryor, Sallie Lone, Benj Dorsey, Elizabeth Dorsey, H J Butler, Elder Lewis Caggy, Benj Kingsnorth, E S Cully, Elizabeth Dowery, (3 months,) Isaac Beal, Eld John Croy.

OREGON.

Joseph Ringo, Sen., H C Ringo, Mrs J P Ringo, Elder J P P Allison.

TEXAS.

H M Edmonson.

TENNESSEE.

Elder Jesse Cox, E H German, J W Harvey, Sen, J E Buchanan, Wm R Buchanan, J W Harvey, Jr.

GIBSON Co., Ind.,

Dec. 21, 1874.

ELDER GOODSON—*Dear Brother:*—It is rightfully admitted that the *Press* is a *power*, whether wielded for sacred, or profane purposes; and we have long since been convinced of a great lack in Baptist literature, especially in live Baptist papers.

Brethren, we will deceive ourselves, if we expect other denominations to advance the Baptist cause. Nor must we expect, after our sons and daughters have been educated in the science of other denominations, by reading their books, papers, and periodicals that they will not be inclined in that direction, nor that they will, as a matter of course, join the Baptists, without any effort on our part to place before them, such literature as will enable them to become educated Baptistically, and to effect this, the

library of every Baptist family should be furnished with Baptist books, papers, periodicals, etc.

Brethren, I am fully convinced, from observation and experience, of the truth of the expression of Solomon, "Train up a child in the way he should go, and when he is old, he will not depart from it." This may not hold good in all cases, but, as a general rule, it will. If, then, our position is right, the training—the education of our children has much to do in forming their religious habits, and directing their choice of church. Therefore, if we fail to furnish them with such religious literature as will, justly and fairly represent the principles of the Baptist church, and cause, and they drift off, into other denominations, we have none to blame but ourselves.

These views may seem to the brethren, somewhat extravagant, but experience and observation have fully convinced me, that they are true; and, while we verily believe, that Regeneration is the work of a divine power, we also believe, that every new born soul is under *LAW*, the observance of which is joy, peace, and religious life; and to disobey, is sorrow, chastisement, and religious death; and all must admit, that surrounding influences have much to do in our obedience, or disobedience. If such is not the case, I confess that I have misapprehended the Scriptures, and failed in understanding my own experience.

In conclusion, suffer me to make some suggestions to those contributing to the columns of the *Messenger*. I have thought that too much space is given in our papers to experiences, and doctrines, and not enough to the practical working of Christianity. Do we not often see brethren and sisters, *orthodox* in doctrine, and *heterodox* in practice; orthodox in experience, and live, and die, without obeying the commands of Christ. Our actions, dear brethren, will speak in louder tones, that we believe the doctrine of the Cross, and that we have been experimentally taught, than

all we can say; and the more deeply we impress these practical truths, by our communications, the greater will be the effect upon our readers.

Do we not also know, that the minister who indulges in doctrine, *doctrine*, DOCTRINE, fails to draw out his members in the various practices necessary to a *live* church. So with preaching. Equally so with writing. Also, if the minister continually indulges in practical preaching, his church will be remiss in doctrine; and if he continually and perpetually dwells on experience, the same result will follow, as in other cases.

And, dear Brethren, as we greatly need, in the Churches, more practical piety, let us unitedly labor, to draw out, more fully, those labors of love, that God is ever ready to bless, to the good, and advancement, of His holy cause; and let us not, after He has been so gracious, as to give us evidence of pardoned sin, rest contented, with a bare rehearsal of His dealings with us, but let us go on, from duty, to duty, through trial after trial, willing, and ready, to make sacrifices, of any, and even all things, for Christ's sake.

Yours, in hope, BAPTIST.

OBITUARY.

BALLOW—DIED—At his residence near the town of Laclede, Linn county, Mo., our venerable brother, WILLIAM H. BALLOW, on Saturday, December 26, 1874.

This aged pilgrim, was born in Cumberland county, Va., October 10, 1783. In the 23rd year of his age, he came to Kentucky, and was married to Priscilla Maniere, March 23, 1806, and in 1809 removed to Williamson county, Tennessee. In Dec., 1812, enlisted in Capt. Robert Cavan's Company, at Nashville, in Col. Thomas H. Benton's 1st Regiment of Tennessee volunteers, under Gen. Andrew Jackson, in the Cherokee Campaign, and at New Orleans, and was honorably discharged on the 21st of April, 1815, and drew a land warrant for his ser-

vices, and was receiving a pension from the U. S. A.

Charles Ballow, his father, previous to the Revolution, enlisted during Governor Beverly Randol's Administration, against the French and Indians, and received a Captain's commission—afterwards enlisted in the Revolutionary war, and received a Major's commission under Gen. Washington, and served during the war, and died in Virginia, in 1788.

Brother Ballow removed to Morgan county, Ills., in April, 1827, where his wife died in May of the same year, leaving him with a family of seven children—three daughters and four sons.

In October 4th, 1828, was again married, to Susan Hodges. And in 1833, his wife, Susan, died, leaving him an additional family of two daughters.

He removed to Clayton county, Iowa, in 1847. And was married to Elizabeth Hawkins, July 27, 1848; and in June 1854, removed to Filmore county, Minn. And in June, 1857, he removed to Linn county, Mo. He had two daughters by his wife who now survives him.

Brother Ballow experienced a hope in Christ, in the year 1802; but circumstances caused him to delay a public profession of religion, until the year 1838, when he joined the Regular Baptist church at Willmington, Green county, Ills., and was baptised by Eld. Meshack Browning. He has been a very devoted and highly esteemed member of the Old School Baptist Church, for thirty-six years, and dates his experience 71 years ago. During this time, he had the unwavering confidence of all his brethren, and had a good report of them who are without, he was sound and steadfast in the faith. His sickness was caused by a fall on the ice, March 1st, 1873, which disabled him from walking till death.

Although the frosts of 91 winters had whitened his hair; yet he was able to attend his church meetings most of the time, and to do all the

necessary work about the house, up to the time he was hurt.

In brother Ballow, the Liberty church has lost one of her best members. He leaves an aged wife, (who the writer baptised sixteen years ago,) and ten children, and numerous grandchildren to mourn one deeply beloved. We mourn, but not as those who have no hope.

It being extreme cold and 12 miles to the graueyard, we had to defer the funeral services till the 4th Sunday in January, 1875.

PETER AUSMUS.

CORRESPONDING LETTER.

The Mississinewa Association of Regular Baptists, now in session with the Lebanon Church, Henry County, Ind., to her sister Associations with whom she corresponds, sends greeting.

VERY DEAR BRETHREN:—Time, in its rapid flight, has again brought us to another annual Associational interview, and we have been permitted to hear from the Churches of our Association by letter, and greet their Messengers with that brotherly love and affection, which should ever characterize the children of God.

We impart to you the cheering news of peace and fellowship in all our borders, with a good degree of prosperity, by additions to several churches by immersion. We have had the utmost harmony and good feeling in our meeting, and the presence of your Messengers, and the preaching of your ministers among us, was cordially received and appreciated by us. We feel that we have been greatly benefited, instructed, and, we hope, built up in the faith of the gospel, by the preaching of your ministers; and we wish to continue our friendly correspondence and visits, which we feel is so encouraging to those that are taught by the same spirit. We reciprocate the kindly sentiment of your letter with the prayer that God will meet with you in your annual meeting and abundantly bless you.

Our next Association will be held with Antioch Church, in Wabash county, Indiana, commencing on Friday before the 2nd Sunday in September, 1875, at 10 o'clock, A. M., where we hope, by the blessing of God, to greet your Messengers again. Farewell.

Messenger of Peace.

BOWENSBURGH, Ill.,
Dec. 13, 1874.

ELDER GOODSON—*Dear Brother:*
—To-day I will spend a short time in giving you a historical sketch of the meeting that was held at Rock Creek Church, Hancock County, Ill., where the brethren and sisters, as well as myself, were so anxiously expecting to meet you, and hear you proclaim the truth. But in this we were all sadly disappointed. Notwithstanding, I can say that I had the pleasure of attending a good meeting.

While visiting the brethren at Rock Creek, the meetings were carried on under the supervision of Elders E. R. Warren, and Rice Harris, who preached to the comfort and edification of the brethren.

After preaching on Saturday, the Church was organized for business, in an orderly form, and an opportunity was given for the reception of members; whereupon brother Starnes came forward, and gave a relation of his hope in Christ, upon which he was received into the fellowship of the Church, for baptism, on the following day. An interesting meeting was held on Saturday night.

Sunday morning, 11 o'clock A. M., quite a large and attentive audience in attendance; Elder Harris opened the service of the day, and spoke near one hour. Elder Warren followed, with a discourse of about the same length. He spoke much to the comfort, and edification of the believers in Christ, and made some very feeling remarks to the unbelieving portion of the congregation; and also made some very touching remarks to those, if any in Divine presence, that had been regenerated, and born of the spirit, but had not taken up their cross and followed their Redeemer down into the liquid grave, which is a representation of the Death, Burial, Resurrection, and Ascension, of our Lord and Master. After which the door

of the church was opened, and sister Starnes came forward and gave a relation of her hope, and was received for baptism at the next regular meeting. The congregation then retired to the water, where Brother Starnes was baptised by Elder Harris.

There seemed to be a good feeling existing amongst the brethren. Such meetings generally give comfort and satisfaction to the dear lambs, of the fold of Christ. When the children of God hear anyone relate the travel of their soul, from nature, to grace, it enables them to look back to the time, and place, where, they hope, God, for Christ's sake, forgave their sins, though there have been a series of years elapsed, since that memorable day. Notwithstanding it may have been in a distant land, to what they now reside in, it brings old things as bright in their memory, as the noon-day sun, and causes a comfortable communion of the Holy Spirit, in their own breast, and then that Christian love begins to run out for each other; and love is the golden chain that binds our happy souls together.

We are now enabled to bear one another's burdens, and so fulfil the law of Christ.

May grace, mercy, and peace abound, with all who have named the name of a covenant-keeping God. Elder Goodson, I submit the above to you, to dispose of, as you see proper. If you let it go to press, please abridge as is required. I am well pleased with the *Messenger of Peace*. It is what the Western Baptists have long wanted.

Yours in Christian love,
M. W. WRISTEN.

MT. STERLING, Ill.,
Dec. 25, 1874.

ELDER J. E. GOODSON—*Dear Brother:*—I thought I would try to write a few of my thoughts this morning, and will ask you to go back with me, eighteen hundred and seventy-four years. On that memorable morning, Christ, the Lord, was born. The first news we have of the happy event, was by the angels, who appeared to the poor shepherds, who

were keeping watch over their flocks, by night. The salutation was, "fear not; for behold, we bring you good tidings of great joy, which shall be, to all people. For unto you is born, this day, in the city of David, a Savior, who is Christ, the Lord."

And now, brother Goodson, I was thinking how different the blessed day is celebrated now, to what it was that day. Do we hear the angels saying, go to your synagogues, and there prepare a Christmas tree, or a grand supper, as it is now? Or did the dear Saints spend the day in rioting and drinking? I think not; I can look back with the eye of faith, and see those humble shepherds, around the blessed babe, all wrapped in swaddling-clothes, and lying in the manger, there singing, and praising the God of glory, and not only the shepherds, but all of the heavenly choir, singing praises to their God and King; and methinks, I can see Mary, His blessed mother there, pondering, in her heart, what these things shall be.

I would say to all my brethren and sisters, that are parents, have you ever called your children around you, on that blessed day, in order to teach them the meaning of the day? If you have not, I would exhort you to do so, and try and teach them, that it was for sinners that He came into the world.

And now, brother Goodson, my thoughts are directed to His people. I read that Eve was not taken from Adam's head, nor from his feet; but from his side, near his heart; and for this cause, a man shall leave father, and mother, and cleave unto his wife; and for this cause the Son of God left the shining courts of Heaven, and the glory of His Father, to be mocked, and spit upon, and die to save poor sinners, of whom I am chief.

And now, brother Goodson, I will bring this scribble to a close. I hope to hear something from you on the same subject.

This world is poor from shore to shore,
And like an empty vision,
Its jems, and crowns are vain and poor,
There's nothing rich but Heaven.

Fine gold will change, and diamonds fade,
Swift wings to wealth are given,
All nations die, their riches fade,
There's nothing lives but Heaven.

This world is all an empty tomb,
Must be to atoms riven,
'Tis not the wandering Pilgrim's home,
They have no home but Heaven.

W. A. W.

Messenger of Peace.

MACON, MISSOURI,
FRIDAY, JANUARY 15, 1875.

Dr. J. E. GOODSON, Editor.

ST. LOUIS, Dec. 1874.

DEAR BROTHER GOODSON:—I am much pleased with the *last* December number of your paper, it was truly a satisfaction and peace of mind to me to read your answer to the *Weekly Messenger*, in which you so plainly set forth the truth, or rather establish and maintain, that which has been set forth by our blessed Lord, who for the proclamation of the truth, was by the people, "taken and by wicked hands crucified and slain;" but was, by the Father approved, "by miracles and wondrous signs, which God did by him," and by virtue of His death, hath received an everlasting kingdom, established in righteousness, and given unto Him of His Father the eternal God. Yes, "He is heir of all things," "is exalted above the heavens, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins;" how could we get repentance otherwise? How could we get forgiveness of sins; except God had sent His own son into the world, to make atonement for us? We could never get forgiveness in righteousness, that is sure, for God cannot look upon sin with the least allowance. We would be forever excluded from the eternal majesty, for "by one man sin entered into the world, and death by sin; and so death passed upon *all* men, for that *all* have sinned;" but so sweetly, "not as it were by one man that sinned, so is the gift: for the judgment was by one to condemnation; but the *free gift* is of many offenses unto justification." "Where sin abounded, *grace* did more abound."

But how is this grace bestowed on sinners? It is through the precious blood of Christ; it is by the sacrifice of himself. If therefore, the

Lord could have saved us another way than by such a price, would He not have done it? Certainly so; but brethren, it required that, and the Lord Himself, met the requirements, the shepherd was smitten and the sheep go free. Oh! how precious, unspeakably so, *forever free*. "There is, *therefore now*, no condemnation, to them which are in Christ Jesus." "It is God that justifieth, who is he that condemmeth?" Again the Psalmist says: "Blessed is he whose transgression is forgiven, whose sin is covered." Is it not by the precious blood of Christ they are covered? Certainly so. As the ordinance of the passover was ministered by the blood of the lamb, to ward off the judgment of God, so is the blood of Christ sprinkled upon us, that the judgment of God might pass over us, when he shall come again, to carry us to be with Himself forever.

Let us, for a moment, consider this beautiful ordinance. In the XII chapter of Exodus, the Lord said to Moses and Aaron, "this month shall be unto you the beginning of months, speak ye unto all the congregation of Israel saying: in the tenth day of the month they shall take to them, every man, a lamb, and the whole congregation of Israel shall kill it in the evening; and they shall take of the *blood* and strike it on the two side posts, and on the upper door post of the houses wherein they shall eat it. For I will pass through the land of Egypt this night, and will smite all the first born in the land of Egypt * * * * and the *blood* shall be to you for a token upon the houses where ye are, and when I see the *blood*, I will pass over you. Now observe, how the Lord said where I see the blood, "which to you shall be a token, I will pass over, and the plague shall not destroy you," how forcibly we are reminded here, of the precious blood of Christ; if these Israelites were safe within their houses when the blood of a lamb was sprinkled on the door posts, how much *more* does the blood of Christ avail to the salvation of a poor sinner who

trusts in Him, and in Him alone.

Did these Israelites have any doubt about their safety? No, brethren no! Then why should we, who are accepted in Christ Jesus, the spotless lamb of God, "and are quickened together *with* Him who having forgiven you *all* trespasses; blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to His cross," Eph. 1, 7. "We have redemption through *His blood* Heb. XIII, 12, wherefore Jesus also that He might sanctify the people with *His own blood* suffered without the gate." Brethren, one and all of you, who are of this royal priesthood, let us go forth to Him without the camp bearing His reproach, not ours but His. Let the world sneer, and persecute as much as they please, for we glory in infirmities and persecution, knowing this that "it were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones who believe in Me." Again, "and having made peace through the *blood* of His cross," "neither by the blood of goats and calves, but by His *own blood* He entered once into the holy place, having obtained eternal redemption for us." Could there be anything plainer than this? No, brethren, no.

As brother Goodson said in his last, we are willing, if a man can be saved by doing, let him do, so will every true child of God say; but the difficulty is, he can't. "Ye are already condemned" saith Jesus, probation ended way back yonder in the garden of Eden. Man is already condemned, and a just condemnation too, inasmuch as we had a representative made for us, without sin, and who, in response to his Master's commands said, I go sir, to do thy will, and did it not; but blessed be the Lord's name; "for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" there is our hope, not in our obedience to the law, but the obedience of our *Lord*, who "knew no sin, but was made sin for us, that we through him might be saved." How a man in the face of all this can stand up and talk about works

to save him, is more than I, in my humble capacity can see. Suppose ye, a man in the condition that the Psalmist says, "born in iniquity and conceived in sin," has got any good works to bring? Suppose he has works, what kind are they? "All our righteousnesses are as filthy rags." Is a man going to buy heaven with his miserable rags, * * * yet brethren, after all we are; but the rags are not the purchase price. He securing us in our miserable condition, and being our good Samaritan, healed our wounds, bound them up with his own blessed self ("by grace ye are saved") and has left us awhile at the Inn, with instructions to the Inn-keeper, (which is symbolical of the Holy Ghost) "whatsoever more is needful, when I come again I will repay thee;" but blessed be His holy name, there is nothing more needful, nothing more to pay.

"Nothing sinner, no!
Jesus died and paid it all
Long, long ago,"

When He shall come again, it will only be to receive us to Himself, for that all has been paid, He will be without sin; the last time He came He had sin upon Him, it was yours and mine; but the next time it will be victory over everything, "and we shall be caught up with the saints, to meet the Lord in the air, and so shall we ever be with the Lord." "Wherefore comfort one another with these words."

W. E. S.

LEBANON, Ohio,
Dec. 23, 1874.

BROTHER J. E. GOODSON—*Esteemed Brother in Christ*: Permit me to offer a few thoughts on the following words: "They that feared the Lord spake often, one to another." Mal. iii, 16. The Prophet gives an important historical fact, descriptive of the children of God, when God has spoken to them in power, in the Holy Ghost, and in much assurance. His word was a rebuke to them, because their words had been "stout against Him," for they had said, "it is vain to serve God." The vanity which had brought evil upon them, was their departure from the true service of God, and having "robbed Him, in tithes and offerings." They had neglected His house, and offered their services in strange places, to strange Gods, and

were "cursed with a curse." The evil had come upon them, and they mourned the absence of the manifest presence and power of God. They longed to see the glory of God again, as it had been seen among them, when they served Him with singleness of heart, and had witness that He was with them, by His wondrous power and glory toward them in prospering all the ways of Zion, and destroying all her foes: but now her foes rejoice over her, and say of her that she is wasted, and has no God to help her, and the children of God are disconsolate, and in their bitterness they say "it is vain to serve God."

But there is also exhortation in His word to them, "Return unto Me, and I will return unto you, saith the Lord of hosts." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "And all nations shall call you blessed, for you shall be a delightful land, saith the Lord of hosts." These gracious words of God, strengthen and encourage those who through love, fear Him, and in view of God's great faithfulness to fulfill all His promises, and the greatness of these precious promises to them, they seek each other out for conversation upon these things. They now speak often to one another in humble confession of their wrongs and wanderings from the Lord; of their coldness toward Zion; of their backwardness in service; of their absence from the house of God; and of their want of manifest love to their brethren. They speak of the goodness of God, in not having cast them off; of his care in mercifully guarding them from final shame and disgrace; of the unspeakable love of Christ, which appeared to their view, when first they experienced the pardon of sins through his blood; of the many gracious tokens of His grace, given them since they first believed; of the beauty of the ordinances

of the Lord's house; of the delight of Christian communion, and association in the things of the kingdom; of the sure promise of their God, in Christ Jesus; of the blest bright home, eternal in the heavens; and of the glorious inheritance in the kingdom, and presence of our Father forever. O sweet converse! These utterances are not lost. Many of them are mingled with tears and sighs; but they are not lost. The Lord hears them, even that dear one who cannot utter what their heart feels; but is engaged in thought upon the name of the Lord, is not left out of the divine account. They are all remembered before the Lord, and shall be his, "when he comes to make up his jewels;" "and he will spare them, as a man spareth his own son that serveth him." Thus shall they discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not.

But this fact must not be put to the history of people far back in the ages of the world, as only belonging to them. It belongs to the family of God now. Let us all take it to ourselves, and be instructed in righteousness. We should feel keenly the rebuke of God's Word, that our words have been stout against Him, that it is vain to serve Him, when we have robbed Him of that which belongs to him, in not bringing our tithes into the storehouse, nor rendering to Him that service of hearts and lips, due His wondrous grace to us. Speak often one to another, and let your conversation be seasoned with grace. Think on the name of the Lord. O wondrous name! How full of grace and salvation to the needy soul.

"Dear name, the rock on which I build;
My shield and hiding place;
My never failing treasury, filled
With boundless stores of grace."

These exercises of conversation are profitable. God hears them, and remembers them. Let us fill the pages of our *Messenger of Peace*, with our contributions of thought, and experience, as the Lord has taught us. Dear children of God, if you abound in the graces of your calling, all people shall call you blessed; and you shall be a delightful land.

The grace of our Lord Jesus Christ be with you.

JOHN A. THOMPSON.

Messenger of Peace.

PAWNEE, Illinois, Dec. 23, 1874.

DEAR BROTHER GOODSON:—As I have to send you a small amount for subscription, I also send you the following letter, that I received from a very dear brother, which he gives as some of the Lord's dealings with him, as he trusts:

ELDER WM. J. WHEELER—*Very Dear Brother:* I now enjoy these peaceful moments in trying to comply with your request, of writing you my experience, or at least, some of the exercises of the Lord's dealings, I hope, with poor little unworthy me; but my poor heart and hand trembles so, that I almost fear to attempt it.

I was born in Smith county, Tennessee, September 3, 1829, was raised up by pious parents, of the Old School Baptist order, and had their admonitions; but of my poor soul's eternal welfare, I had no such thought, although from what I esteemed the beauties of religion. I expected to get religion some day or other, when my time was fulfilled, for I verily thought I could obtain this at my option; for I thought I was not a very bad man no how, I went to meeting, paid tithes, and was already better than some of those that belonged to the church; but I intended to have a great big religion, and a flowery experience to relate, then I would have no doubts nor fears, as I had heard some tell. But O! my soul, if ever I received that religion, it was in a different way, for instead of me getting it, it got me, and in an unexpected way and time.

On the 18th day of July, 1856, one Sabbath morning before starting to church, I thought I would read a chapter in the Bible, and sat down, opened the Bible at the eighth chapter of Matthew, Pharisee like, and read to the nineteenth verse, which reads as follows: "And a certain Scribe came and said unto him, Master, I will follow Thee whithersoever thou goest," and I thought so too; but O!

my soul, the next verse, which was the 20th, pierced my heart, for when I read these lines, "and Jesus said unto him, the foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head," it did not only pierce me to the heart, but in the heart, and I closed my book and left the house, with streaming eyes and a wounded heart, trying to say Lord have mercy on me, an undone sinner, for then I felt, and knew I was a sinner, and that it was my sins that caused this poverty, (as I now felt,) that this blessed Jesus has not where to lay His head, and O! my soul, what must I do? I flew to the law, (and right here, my dear brother, let me tell you, while my breath lasts, I never shall forget the time and place where I was shown I was a sinner;) but after I had tried the law for nearly eighteen years, trying to work myself in to the favor of the Lord, I tried to pray, and sometimes I would think I had sinned away my day of grace. And again I would go to meeting, and try to associate with christians; but O! my soul, I was found wanting in everything I done, or tried to do. In this way the Lord led me along, until September 27, 1873, when at night, I thought if the Lord would spare me, I would go and hide myself, and try and ask the Lord to have mercy on me. I went and concealed myself some forty or fifty steps from the house. At first I feared to kneel, for fear the Lord would damn me; but at length I knelt down, and bowed my face to the ground, and tried to beg for mercy; but O! my soul, my prayers seemed to reach no higher than my head, and then I was like I have seen some poor children, when their parents was correcting them, they would hold up their hands, so this was the last thing I could do; I raised my hands thinking the Lord would have mercy on me; but the Lord would not have this small act of mine, so then willing to submit myself to the will of Jesus and exclaim with the Poet,

Here Lord, I give myself away,
'Tis all that I can do.

I then let my hands fall, and with them all my self dependence, and shut my eyes to all; but to my great surprise, the blessed Jesus was present to stretch forth His all powerful arms, and hold me up. When these blessed words came to my mind, "my grace is sufficient," and bless the Lord, I raised with a shout of glory to God.

I started to go and tell my daughter all about it, for I thought she was a christian, and a christian was the person I wanted to talk to; for at that time, my wife was away from home, attending an Association, but before I could reach the house, something told me I was mistaken, and ever since, I have my doubts, and fears; but my great satisfaction is, if the Lord has crippled me He has given me a staff to lean upon, which I am almost ready, sometimes to lay aside; but when I have a cause to try the strength of it, I would not exchange it for the world. My next impression was, to join the church, be baptised, and live with christians; but my unworthiness kept me from this enjoyment until Jan. 8, 1874, when I went to the church, was received and baptised.

And now, dear brother, this is only a synopsis of my exercise. I never have been able to express all of my travels; but in the plainest way I know how, I have penned down these few words to you.

I remain your affectionate brother in christian bonds, if a christian at all.

JAMES E. FRY.

MUCH ESTEEMED BROTHER GOODSON:—As much has been said, and written, concerning Melchisedec, it may not be entirely uninteresting to some of the readers of your most excellent paper, to give a short history of that most excellent priest of the most high God.

David says, of Christ, in the 110th Psalm, "thou art a Priest forever, after the order of Melchizedek." He was a Cannanite, and built, and was King, of Salem, in the life time of Abraham, and at the time Ballas,

Barsas, Senabar, and Sumbar, with the King of Bela, had dominion over Asia. The Assyrians made war against them, and were conquerors. After twelve years of paying tribute, they rebelled, and then the army of the Assyrians, came upon them under the command of Amraphel, Arisch, Chadorlaomer, and Tibal. These kings laid waste all of Syria, and overthrew the offspring of the giants. Now the Sodomites joined battle with the Assyrians, and many were killed, and the remainder were carried captives; among whom was Lot the brother's son of Abraham.

Abraham marched hastily, and the fifth night fell upon the Assyrians near and far, and slew some of them; the rest, that were able, ran away. He drove them unto Holea, while he gained a victory over so great an army, with three hundred and eighteen of his servants and their friends. So Abraham, after he had saved the captive Sodomites, and Lot, also his kinsman, returned home in peace.

Now the king of Sodom met him at a certain place which they called the Kings Dale, where Melchizedek, king of the city of Salem, received him, (that name signifies the righteous king.) And so he was, without dispute, on this account, made the priest of God. Although a Cananite, he had an altar and offered sacrifices to God, the same as the Jewish Priests.

He was an earthly king, and had built the city of Salem, and ruled over it. That city King David took in a siege, five hundred and fifteen years after the children of Israel took possession of the promised land. After that, for some time, it was called the city of David, and after that, up to the present time, has been called Jerusalem.

In returning home, with Lot, and the spoils taken from the five kings, Abraham came by the city of Salem. Then Melchizedek the priest of the most high God, met Abraham, the friend of God; the priest treated Abraham bounteously, and gave to each of his servants a loaf of bread, and a flagon of wine, (about three-fourths of a pint,) and feasted him there. In return, Abraham gave to Melchizedek the tenth part of all the booty he had taken from the five Kings; and then they blessed each other, and separated.

Melchizedek was the only priest of that heathen nation, therefore, he was without father or mother, beginning of days, or ending of life, in his priestly office. So Moses says nothing concerning the priesthood of the tribe of Judah, from which Tubal Cain sprang. Therefore, Christ had no father or mother in His priestly office, but, like Melchizedek, remains a priest continually.

Under the law, a man that was a priest, his son after him was also a priest. Melchizedek had no son, neither had Christ.

Upon the death of Melchizedek, there were no more offerings by that nation, upon the altar of God; after the offering of Christ, there were no more offerings demanded, under the law of God. Melchizedek offered for his lost and heathenish nation, and people; Christ offered for His lost and wicked people, according to the flesh.

So you can see, from the Psalms, the writings of the Apostle Paul, and from Jewish history, that Melchizedek was a man, a king, and a priest of God; Jesus Christ, was the God-man, who offered himself to God as a sacrifice for sin, and is the king of Saints.

DENNIS SMITH.

GILBIRDSPORT, Brown Co., Ill.,
Dec. 29, 1874.

ELDER J. E. GOODSON—*Dear Brother in the Lord:*—I have ventured at last, to take the pen, to give a brief sketch of the history of my life, up to the present.

I was born in the State of Tennessee, Nov. 25, 1815, and while I was quite young, my mother died, and my half-sister took me to raise. She was, at that time, a married woman, and belonged to a Baptist church, called Rocky River; the first, and only Baptist church that I ever knew anything about, until we came to Illinois, which was in the fall of 1830.

At that time I was greatly afflicted with pain in my head and breast. I there got hold of a sermon book, and read a sermon in it, which affected me very much. The text was, "Neither shall there be any more pain." The reading of this affected me very much, so that often I would shed tears freely and would often go out, after the rest of the family were gone to bed, and try to pray to the Lord to prepare me for that happy place, where there should be no more pain.

We were now living in Marion County, Illinois, and not long after we stopped here, Elder Thomas Whiteley came, also, to the neighborhood, and brought my brother-in-law out, and we moved about two miles, and settled down in a new place.

Elder Whiteley had with him a son-in-law, by the name of Cyrus Wright, who, at that time, was considered a very wicked man. He soon after volunteered to join what is called the Black Hawk war, and requested me to stay with his family, while he was gone, which I did. In the meanwhile, Elder Whiteley was preaching through the country, and for a church in Clay County, called Crooked Creek.

In the latter part of the winter of 1854, there was quite a revival of religion commenced, under the preaching of Elder Whiteley. About this time myself, and friend Wright, both became greatly concerned about ourselves, I at least, feeling myself to be a lost, and ruined sinner. Many others, around and through the neighborhood, seemed to be in the same condition; under which circumstances Elder Whiteley was almost continually preaching, from house to house. Frequently, at the close of his sermons, he would tell poor, broken hearted sinners, that if we "wished him to pray for us, and would come forward and give him our hands, he would do so." I often went forward and gave him my hand, and did truly desire him to pray for me, poor, unworthy me.

And well do I remember, to this day, (though it has been nearly 40 years,) what my thoughts and feelings were, in regard to this matter. I felt myself to be a guilty, and condemned sinner, in the sight of a just, righteous, and holy God; and, of course, he could not hear, and accept the prayers of a poor, sinful wretch like I felt myself to be; but I looked upon Elder Whiteley as being truly a man of God, and a friend of God, and therefore thought, that perhaps the Lord might hear and accept his prayers, in my behalf. But instead of feeling better, I felt to be getting worse and worse, for what little hope or expectation I might have had, of being benefitted by the prayers of a righteous man, they were blasted, and of course, I must try some other means; but, as the poet said, "every refuge failed me, and all my hopes were crossed."

JOHN FANSHIER.

(Continued on page 77.)

HUMESTON, Iowa,
Dec. 2, 1874.

DEAR BROTHER GOODSON:—As I feel lonely this Sunday morning, I will try to tell some of my past experience. About fourteen years ago, when in sin, and wickedness, I was shown my true condition, when I was surprised to see, what a mountain of sin rose up, against me, by which I was condemned in the sight of God, and His justice commanded my banishment from His peaceful presence. So I sought some lonely place, to try to invoke His blessing, in the forgiveness of my sins. But Oh! I seemed to sink lower in the mill of sin. I often thought that I would never try again, for my prayers seemed to be abomination in the sight of God. But I was compelled to try, again and again, (for I could not stand still,) but all had no effect, nor brought any relief. I continued in this condition for one year, feeling that I only grew worse. I felt that there was no case like mine. I gave up all for lost, but in the midst of my despair, my load of sin was gone, and I was left in a kind of stupor, for about two weeks. When I was alone, I thought I would try to pray. While on my knees, there was a brightness seemed to show all around me, and it seemed that I could hear singing. O! this was a Heaven of Heavens to me. Then it was, that I could see that my blessed Saviour died for sinners, and I felt that I was chief. Now I felt that my troubles were done.

But, alas! I was soon left in doubts, fearing that I had grasped the shadow, and missed the substance. I then thought that when I grew older, I would grow better; but Oh! how I was mistaken, for I have searched my own heart to find some good thing, but have found none. So I can truly say, that if I am saved, it will be by Grace alone.

But, dear Brethren, my troubles did not end here. It was but a short time, before I felt that I had a message to tell the people, but I felt that I was too vile, to attempt the like. I

tried to get rid of that, by saying that I was slow of speech, and of a stammering tongue. But this impression became stronger and stronger, causing me many a sleepless night. I even hoped my time was short in the world, and often have I prayed to the Lord to take me out of the world. But it was not His will to do so.

For two whole years, was I in this sore distress. At length, the Church being deprived of a preacher, the members would insist on me to preach, but I thought they were mistaken in their man. The brethren would sometimes tell their feelings, and I would do the same, until I would think I was preaching; then I would sit down. So I was led on, in this way, from step to step, until I was made partly willing, by reading what John the Baptist said to the Scribes and Pharisees. "That God was able of these stones to raise up children unto Abraham."

Now, I thought, that if God was able to do that, He was able to publish His everlasting Gospel, through any vessel that He might choose. In this way I was made partly willing, to try to preach, but was never made entirely willing, until last Summer: in meditating on going to an appointment, (which I was sorry I had made,) when these thoughts ran through me with power: "if God has done so much for you, can't you go, and tell what He bids you?" So, I was made willing to go through cold, and storm, to tell what great things the Lord has done for a sinful world, to die; the just, for the unjust, and that He died for sinners.

Now, brethren, this is but a short sketch of my travels. If any of you have traveled this way before, you know something of what I have gone through, for I have been halting through this world. I am often made to think of old Jacob, who wrestled with an Angel, who touched his thigh, after which he went halting, all the days of his life. So I believe it is, with all the children of God; they

can't look up, as others, who have not the cause of Christ at heart. They see so much of their imperfections, that they are bowed down in their feelings.

Let me here say, to the little lambs of the fold, why do you feel so poor, and needy, why are you thus in doubts? Was there not a time when it was not so? Let this, then, be your encouragement. Do you not remember how rich you once were in your own works, but when your works were found to avail you nothing, and you were in a starving condition, and so poor, and could not feed on the husks as you once did, it was then that your mind was led to Jesus Christ, the Lamb of God, that taketh away the sins of the world.

You found all your righteousness to be as filthy rags, you having no righteousness now, was led to accept the righteousness of Jesus Christ, by faith He being formed in your soul, the hope of glory,

Hence, you can't find perfection in the flesh, but in Christ alone is righteousness and purification found. Now, brethren, don't be picking at one another, to find fault, and pull down each other, as I have seen done. This is wrong. It is biting and devouring each other. I see, in my travels, if one drops a word, others are ready to pick it up, and put a handle to it. My dear brethren, this is easy. We are all imperfect, and how can perfection be expected from this vile tenement of clay?

Now, brethren, pray for me, that I may go right, and not stray into by and forbidden paths, for our road is a thorny sea.

Now, may the God of Israel guide and protect Israel, is the prayer of a poor sinner, who if saved, will be saved by Grace. Amen.

J. J. ROWLAND.

P. S.—I see in the last number of the *Messenger* the name of Elder James Bradley. I would like to know if he is from Kentucky, and something of his ancestry, as my mother's name was Bradley. Will Eld. Bradley please write me on this subject. Direct to Humeston, Iowa, and oblige,
J. J. ROWLAND.

GILBIRDSPOET, ILLS., Jan. 4, '75.

I was still staying at my friend Wright's, and we could truly sympathize with each other in our mournful condition, witnessing each other's groan's and lamentations. I had now come to the conclusion that I was the worst sinner on earth, and that God could not remain just and save such a wreck as me. Finally I went to stay one night with my sister who had brought me up, and when I returned next morning, sister Wright (who was a member at that time) told me that her husband had obtained a hope, and wished me to go back and tell my sister to come down, which I did; but by the time we got back, he had got into doubts, and was gone into the woods to work; they told me that I must go and tell him to come to the house. I started, but with a heavy heart, and when I came in sight I paused and reasoned thus with myself: "Now he is a good and righteous man, but I am a vile sinner, and am not fit to be in his presence." I also placed myself in the condition of the man at the pool. I could see others (as it were) all around me stepping in, but poor, unworthy me, I could not save myself, and thought I had no friend in heaven or earth to save me, but I went on and came to where my friend was plying the mall to the timber, and after standing there for some time, I said, "Cyrus, they want you to come to the house." But he made no reply at the time, nor seemed to pay any attention. Dear brother, you may try to imagine what my feelings were at that time, but I never can describe them, although he threw down the mall and said, "well, let's go," and started to the house. But I didn't start that way, for I then felt that I should not be permitted to live but a very short time, and as there was quite a scope of country lying to the south of us that was desert, I concluded to wander off there and die alone. I started, but I had not gone perhaps more than a hundred and fifty yards until my mind was turned to the house, and I wanted to hear them

talk, but I did not want them to know it. I slipped around to the chimney-end of the house and put my ear against the wall to try to hear what was said, but this like every other refuge, failed to give relief or ease my troubled mind.

By this time the excitement had become so great, that whenever preaching was there (at the church,) and all opportunity given to any person, who wished, to talk to the church, at the close of the meeting, whether it was day or night. And on Sunday of the regular church meeting, those that had been received would be baptised; but poor me, I felt to be left behind and alone. A short time after (when it seemed that all hope was gone) I went to bed one night, and could not go to sleep, and not until very late. I once more asked the Lord to have mercy on me, a helpless and condemned sinner, and in that condition dropped to sleep, and did not wake up until daylight, and the family were all up and around the fire; but on awakening I found myself in a different situation to what I was when I went to sleep: my load of guilt was gone. Now, brother Goodson, I have stopped here, for the present, feeling ashamed that I ever undertook to write for publication.

Yours in hope,

JOHN FANSHIER.

DEAR BROTHER GOODSON:—I will now notice some of the first ministers of Blue River Association, will have to do so mostly from memory, as I have no access to her books. I have already given the names of some of them. Those not mentioned were, E. Fuch, Moses Slater, Thos. Slater, Gabriel Fletcher, James Savage, Hiram Savage (now in Texas,) John Powell, Henry Aury, and perhaps some others who stood firm on the doctrines held and preached by the Baptists, when this Association was organized, and are still held by the Regular Baptists at this day. There were some others who were considered tender, on the doctrines held by the Regular Baptists, and were with the Missionaries, when the separation came on, Elder White and Pritchett, and a few others were among those who went with the Mis-

sionary party in the split. I cannot now give the number, nor the name of the churches which then comprised the Association. This Association enjoyed peace, until Elder John Farmer, Jeremiah Farmer, and Henry Farmer, came among them, and kindled a spirit of discord, which finally grew into a division. About this time, 1838, A. P. Williams, also, came among these churches, preaching a doctrine which had not been received by these brethren.

The trouble commenced, by these different brethren, being called upon to ordain a deacon, when Elder Warder refused to officiate with Elder Farmer, not believing him sound in the faith.

They now began to introduce practices not heretofore known, among the Baptists, to which Elder J. Warder and others objected, in fact all the ministers who were in the constitution of the Association, except two stood upon the original platform, refusing to affiliate with the ideas and practices introduced by the preachers on the other side. During the next year, the Missionary party, worked hard among the churches, a few of which, gave them a small majority. The next Association was held at Little Blue church, in Jackson county, when the split took place, parties standing about as they stood the year before. I give, in my last, what led to the split. At this time there was a rule in the Association, to pay the traveling expenses of our corresponding messengers to our sister Associations, out of the Association fund.

At this association, when the money was paid into the hands of Elder John Warder, who was at that time moderator of the association, one of the members when he handed in his contribution, he said it was good missionary money, when Elder John Warder threw it on the floor with some force. I mention this circumstance, because much has been said about it, and it has been misrepresented. Every one who is familiar with these difficulties, knows how parties then stood upon the questions, upon which they split.

This brings us to the organization of Mount Zion Association.

Yours in hope,

J. W.

CIRCULAR LETTER.

The Miami Association in session with the Sugar Creek Church, Montgomery County, Ohio, commencing on the 11th of Sept., 1874. To the Churches of her body, sendeth greeting:

DEARLY BELOVED BROTHERS AND SISTERS IN CHRIST:—Another year, with its joys and sorrows, its pleasures and privations, has passed away; its scenes and incidents to be remembered only as of the past, soon to be lost from memory, and buried in the shades of antiquity. And through the mercy of an all-wise and beneficent Creator, we are spared to congratulate each other in labor of love and duty, in this, our Annual Association. A long established custom makes it our duty to address you on some subject relative to our spiritual welfare; and believing church government, or church discipline, to be of the greatest importance, we respectfully submit the following suggestions for your consideration upon that subject. And if properly considered and practically applied, its benefits will be realized in the promotion of union and harmony among those who have submitted to the "ordinances of the Lord's house," and "put on Christ to walk in the newness of life." That there is a necessity for certain rules to govern churches, is evident from the fact that Christ gave directions Himself, how to proceed against those violating any of the laws governing His kingdom set upon earth. The depravity of the human heart, makes this certain in society at large, and the remains of depravity render it certain in individual christians, and christian churches. In every case of church discipline, the honor of Christ and the interest of His cause, are more or less affected, and deserve special notice that the Saviour's injunctions contemplate disciplinary action as the last resort. Every other remedy must first be applied to adjust differences and remove offences among brethren. The New Testament teaches nothing more clear, than that while a church meets together in one place, it should be "of one accord, of one mind." Its members are required to be united in love; for while truth is the basis, love is the cement of their union. How reasonable then that they love one another, and that out of their love should grow a union sacred and inviolable; they are children of the same Father, redeemed by the same blood, regenerated by

the same spirit, baptised by the same body, bound by solemn covenant to live according to the gospel, and alike animated with the bright prospect of immortal glory; surely among such a congregation there should be union, peace and harmony; having "one Lord, one faith, and one baptism." But alas, the union may be disturbed, and their peace broken; hence, Paul says, "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them; for they that are such, serve not our Lord Jesus Christ."

Offences are of two kinds, private and public; or perhaps, better defined by the words personal and general. A personal offence is an offence against an individual: "If thy brother shall trespass against thee;" any offence committed by one brother against another, which, if acknowledged and forgiven by the parties, would leave the fellowship of the church undisturbed, is personal. Such an offence, whether committed in private or public, has to do with the two brothers, and not with the church. It can not be brought before the church legitimately, until the directions of Christ in the 18th chapter of Matthew, be first complied with. The brother bringing his grievance before the church in violation of these rules, would subject himself to church censure; and the church by considering the same, would violate the law of her divine Law-giver. By a strict compliance with these rules, the unhappy consequences resulting therefrom may be avoided.

In all personal offences, the rule to be observed is plain. "If thy brother trespass against thee, go and tell him his faults, between thee and him alone; if he shall hear thee, thou hast gained thy brother." The object of the offended brother, must be to gain the offender; if this is not his purpose, he violates the law of Christ. It is sometimes the case—it is humiliating to admit it—that the first step is taken in an unbrotherly spirit; with the hope that the second will have to be taken, and then the third, so that the offender will be as speedily as possible, put in the place of "a heathen man and a publican." When this is so, it is to be feared that the offended brother is guided by an evil spirit. "If he hear thee, thou hast gained thy brother."

It is easy to see, that the Saviour refers to this, as the accomplishment

of an important object, which should gratify the brother. What an acquisition, and how sublime the satisfaction arising therefrom. If the brother is gained, proceedings happily end, and the dearest friends of the parties must not know, if the offence is a personal one, that the adjusted difficulty ever existed; or, if the personal offence has been publicly committed, it is enough for it to be known, that the matter is settled. But there will be cases, in which the offending brother is not gained; then the second step becomes necessary; "if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established." The brethren selected to go with him, should be pious and judicious men. And if there be an issue of veracity between the parties, and no third person knows anything of the matter, it must be dropped. The "one or two more persons" must so advise, and insist. The parties concerned, stand on an equality, as members of the church, and the veracity of one, must be considered as unquestionable as the other. Whatever may be the private, or public opinion, as to the Christian and moral character of the parties, they must be treated alike. But the offender may not deny the charge brought against him, but may attempt to justify himself, as to the thing complained of. It may be evident to the "one or two more," who are present, that he has a wrong spirit, and that, from his own account of the matter, he has given the aggrieved brother just cause of offence. Here, then, is the place for them to exercise Christian judgment, and show the spirit of the Gospel. They must, if possible, convince the offender of his faults, and secure from him a reparation of the injury he has done the brother. If he is convinced that he has done wrong, and makes a satisfactory acknowledgment, it must be received; or, if the acknowledgment is not satisfactory to the brother, while those he has taken with him think it should be, they should say so, and urge him to accept it. It must be the object of their anxious desire, to have the difference adjusted in accordance with the law of Christ. This being done, all parties should hold their peace. But should all efforts fail, up to this stage of the proceedings, to accomplish a reconciliation, then the third, and last remedy must be applied. "Tell it to the

Church." The proceedings previous to this, could not, strictly speaking, be called church discipline; but discipline of brethren, in their individual characters.

In a meeting of the church, the aggrieved brother states, that he has just cause of offence against a brother, and asks permission to present the facts to the church. The Moderator must inquire if he has fully complied with all the requirements of the 18th chapter of Matthew; if he answers in the affirmative, the Pastor can then say, you can make your statement. He then tells his grievance to the church. The offender, it may be, admits that the cause of complaint is stated just as it was at the two previous interviews; or if he says it is not, the witnesses can testify as to the statements made in their presence. Every word said at the second interview between the parties must be established by the witnesses. The offender may still attempt to justify himself. The witnesses may repeat the arguments they used to convince him that he was in the wrong; may admonish him to make reparation for the injury he has done. If the offender, at this point of the proceeding, "hear the church,"—that is, carry her advice into practical effect, the matter ends, and he retains his membership. But, "if he neglect to hear the church, let him be unto thee as a heathen man, and a publican." As to general offences, space will not permit us, to give a detailed statement, as to what constitutes a general offence; but would say, that disorderly, and immoral conduct, in all its forms, would come under that head. The impression prevails, to a great extent, that because general offences are committed against a church, as a body, they need not be treated as such. True, they cannot be treated alike in all respects; but there should not be such a difference of treatment as is often made. It often occurs that no personal effort is made to convince of their guilt, those who have committed a general offence; this is wrong; a heretic is guilty of a general offence; but, according to Paul, he is not to be rejected, "until the first and second admonition," referring, no doubt, to the 18th chapter of Matthew. It can not be too earnestly urged, that private personal effort be made, with brethren who have committed general offences; they will be much more likely to show a Christian spirit, when thus dealt

with, than when their offences are without any preliminary steps, made the subject of church investigation.

These private, personal exertions are considered proofs of kindness; and there is something in human nature, that revolts in public exposure. In Gallations, 5th chapter, 1st and 2nd verses, it is written, "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; consider thyself, least thou, also, be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." It will be seen, that the restoration of the offender is the object sought; to be sought by the spiritual in a spirit of meekness; considering their own liability to be overcome by temptation, and make all necessary allowances for the offending brother. This would be fulfilling the law of Christ; that law is love; and love prompts us to bear the burdens of those we love.

When the directions of the Apostles are faithfully followed, the brother "overtaken in a fault," usually confesses it, and gives satisfaction to those seeking his restoration. Sometimes, however, the most earnest exertions must be brought before the church. The facts connected with it must be stated. The arraigned member must have ample time to defend himself. If his defence is satisfactory to the church, the case goes no farther; if, however, the offence is established, by conclusive evidence, and there is no penitence leading to confession, the act of exclusion must take place. The church must withdraw her fellowship.

Our God is infinitely holy; and the neglect of discipline, when either personal, or general offences require it, virtually represents Him as the patron of iniquity. Let the churches tremble at this thought, and remember that the Holy God they serve, is also a jealous God.

LACLEDE, Linn Co., Mo.,
Jan. 4, 1875.

BROTHER J. E. GOODSON—Dear Brother:—These few lines leave us all on foot, and in tolerable good health, and I hope they will find you all well.

I will now inform you, that our Church meets regularly on the first Saturday and Sunday in each month; but we have to regret that our Brother, Elder Peter Ausmus, has not been with us for two months. His health

is not very good, and it has been very cold, the two last meetings.

Old Brother Wm. H. Ballow departed this life Dec. 26, 1874, but we hope our loss is his eternal gain. He has gone to the rest, where the wicked cease from troubling, and the weary are at rest. Also, sister Elizabeth Baker, my sister, has gone the way of all the earth. She died some time in December, I suppose about the 10th. She lived in Illinois. She joined the New Salem Church, in Brown County, Ill., about 1850, or 1851. I believe she was born of the Spirit of God; she lived a Christian life. "The Lord gave, and the Lord hath taken away; blessed be His name." And we should pray, Thy will be done, on earth as it is in heaven, oh Lord.

Brother Goodson, at our Church (Concord) meeting, on Saturday last, brother Peter Thompson came to our Church, and told what great things the Lord had done for him, and had pardoned his sins, whereof, he was glad, and was received a candidate for baptism. He wants to be baptised at our next meeting, first Saturday or Sunday in February. Could you come Brother Goodson, as brother Peter Ausmus is not in good health, so the brethren may not be disappointed? I also think, if you would come, you would get, at least, two more subscribers to your paper.

Brother Goodson, I wish if you are not crowded with communications in your issue of the 15th of January, 1875, so that yourself, Brother Wm. Sears, Bealmer Thompson, or Peter Ausmus, or some other ordained authority may see it, and come and baptize brother Thompson.

This brother Thompson lives some 3 miles south of St. Catherine, Linn County, Mo. If the Lord will, Bro. Isaac and myself expect to be at his house 3rd Saturday night for meeting, and Sunday, at the school house west of his house; (i. e. third Saturday and Sunday in January, 1875.)

Brother Goodson, I have written more than I expected when I commenced. You write, and let us know if you can come. I have received the first three numbers of the *Messenger of Peace*, and I am well pleased with it.

I remain yours, in hope of immortal life,

SAMUEL AUSMUS,
WM. WILLIAMS.

Messenger of Peace.

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

Hannibal & St. Jo. R. R. Time Table.

Trains Going East.	Leave Macon.
Mail and Express, No. 2 B.	1 25, p. m.
Atlantic Express, No. 4 A.	11 18, p. m.
Freight, No. 10 C.	3 28, a. m.
Freight, No. 12 A.	7 50, p. m.
Freight, No. 14 E.	9 35, p. m.

Trains Going West.	Leave Macon.
Pacific Express, No. 5 A.	1 20, a. m.
Mail and Express, No. 1 B.	2 04, p. m.
Freight, No. 19 B.	10 00, a. m.
Freight, No. 11 B.	6 08, p. m.
Freight, No. 13 B.	12 15, p. m.
Freight, No. 6 B.	2 15, p. m.

A—Daily. B—Daily except Sunday. C—Daily except Monday. D—Daily except Saturday. E—Daily except Sunday and Monday.

St. L., K. C. & N. R. R. Time Table.

Trains Going North.	Leave Macon.
Mail, No. 1.	5 00, a. m.
Accommodation Freight.	9 00, a. m.

Trains Going South.	Leave Macon.
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Accommodation Freight.	5 50 p. m.

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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.

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.

Goodding & McCully, grocers, on Rollins street, one door South of Macon Savings Bank, keep a fine assortment of Family Groceries, which they are tired of, and wish to sell, cheap for cash, or exchange for country produce. Call and see them.

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J. W. Kingsnorth

PAYS CASH FOR

Butter, Eggs, Game, Dressed

POULTRY, ETC.

In Basement, one door South of Tinsley's Drug Store

MACON, MO.