

Messenger of Peace.

DEVOTED TO THE CAUSE OF BIBLE TRUTH.

VOLUME IV.

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NUMBER 1.

For the Messenger of Peace. EXPERIENCE.

BY WALTER CASH.

Come friends and for awhile give thought,
To the great change that's in me wrought;
I once was dead, I could not see,
But now through Christ I feel I'm free.

Dark were my thoughts, when first I saw,
How lost! how ruined through the law;
By trespass, and by sin I died,
O! how rebellious! how weak, I cried.

I read the word, and tried to draw
Some hope, or comfort, from the law,
And thought, as vain conceit did say,
That all demands I well could pay.

I prayed, and studied well my part,
And thought I had a contrite heart;
In vain I tried the Lord to start,
I could not think he did his part.

Despair then seized upon my mind,
Pardon I thought I never should find;
Sad and dejected, and forlorn,
I truly wished I'd not been born.

Just then when all my strength was gone,
The Lord His strength to me made known:
And, joyous thought! O! happy time,
Jesus the Savior now was mine.

And since that time dark clouds arise,
And for a time obscure my skies;
And when the sun beams forth again,
My joys too great for words or pen.
BUCKLIN, Mo.

THE GOOD SHEPHERD.

BY WALTER CASH.

Jesus Christ is the "Good Shepherd,"
And he keepeth well his flock,
He's their fortress, and their safety,
Their salvation and their rock.

Some say that the Shepherd's careless,
That he watches not His own,
And that some shall wander from Him,
Never more to be known.

That the weary sin-tossed trav'ler,
May be lured from the track,
And that Christ, the loving shepherd,
Will not bring that wanderer back.

But my brother, O! 'tis comfort!
Jesus Christ will not forget,
And has power to keep us safely,
'Till we're all together met.

For the Father gave us to Him,
And he suffered on the cross,
To redeem us; yes, to save us,
For 'tis true that we were lost.

And as he hung 'tween earth and heaven,
Nailed upon the cursed tree,
IT IS FINISHED, cried the Savior,
Glorious news for you and me!

For salvation is of Jesus;
We've no righteousness to plead,
But the righteousness of Jesus,
Will be all that we shall need.

Jesus Christ is the good Shepherd

And his sheep shall never want,
He will also keep them safely,
From the hungry wolf so gaunt.

Jesus Christ is the good Shepherd,
And He all the sheep will bring,
To a pure and living fountain,
Which doth from him ever spring.

Go on brethren, trust your Shepherd,
He is mightier than the world,
You through him shall be victorious,
Heaven at last shall be unfurled.

Jesus Christ, the blessed Savior,
Keeper of the flock,
Look in mercy down upon me,
Though the world do mock.

When afflictions press me sorely,
And tempest howl around,
Let thy spirit still be with me,
My fears fall to the ground,

When temptations do assail me,
Dark clouds obscure the light,
Bid me put my trust in Jesus,
Cling firmly to the right.

When the preachers of the false one,
Try to lure me from the track,
May I say to them like Jesus,
"Satan get thee to my back,"

May I put my trust in Jesus,
Look to him for all my help,
Look to him for my protection,
While advancing step by step.

And when I am safely landed,
Found the house prepared above,
All the praise shall then be rendered,
To the God of truth and love.
BUCKLIN, Mo.

To the Saints Assembled, and Oft Assembling
at Cedar Creek Church,
their old Weather-beaten, Tempest-tossed,
and sorely tried
Servant sendeth greeting.

BELOVED BRETHREN AND SISTERS IN
THE LORD: What a delightful consideration
is that contained in Micah ii, 10:
"Arise ye, and depart; for this is not
your rest: because it is polluted."

In vain do we seek a rest for our
weary frame among the rubbish of the
world. To what little advantage it is?
Like a little bird, setting on the lower
branches of a tree; when frightened by
a person, he perches on another branch
higher above; and the second time he
rises still higher, until by repeated ef-
forts of this kind, he flies away. Just
so it is with us; with regard to the
things of this world. If we are driven
from one of our natural ties or helps,

as we call them, we seek another; and
so on until all our natural strength fails,
and we are overwhelmed with afflictions;
our souls take flight, and we soar away
to our inheritance above, where Jesus
is, and are then able to say feelingly,
and experimentally from our hearts,
"this is not our rest."

It is only when we are able to realize
this fact: that all our earthly ties and
affections can afford us no relief in the
days of trial, that we look for a better
place, a heavenly country, a city that
hath foundations, whose maker and
builder is God. It is a blessing that it
is thus! For, if we could find this life
possessed with fleeting pleasures to be
our happiness, and be exempt from af-
flictions and the distresses which a life
in the flesh affords, we would there seek
to make our heaven beneath the skies.—
We are indeed freed from sin, (Rom.
vi, 22.) having been quickened from
the dead. Eph. ii, 1. We are dead to
the law, (Rom. vii, 4.) for our surety,
who met all its extensive demands, has
been honorably, and gloriously dis-
charged. Gal. iii, 13.

Afflictions therefore, distress, tribu-
lation, and the evil motions of sin with-
in us, cannot be penal, but are
reserved as Fatherly chastisements, to
correct us, and bring us to desire to
quit this home of clay, and to be willing
to exchange it for our home which is not
made with hands, eternal in the heavens.
Under such a dispensation, we are
brought into sympathy with the mes-
sage of the Prophets; it becomes wel-
come to our souls, "arise ye and de-
part."

If Israel had been in a state of pros-
perity in Egypt, when Moses approached
them with his divine commission to
bring them out, to a land of vines, and
of pomegranates, and of fig-trees: a land
flowing with milk and honey, and out of
whose hills thou mayest dig brass, I am
rather of the opinion, they would have
treated his message with little less than

contempt. They would have made choice of the onions, and the garlic, and vegetables that grow on the ground and the flesh pots of Egypt. But the Lord, whose ways are not like ours, was pleased to bring them into a state of bondage, of servitude, and affliction, which made the message of deliverance welcome to them, and caused them to hail it with joy and gladness. How often the history of Israel repeats itself with us? Is it not astonishing, what singular dispensations it some times requires to bring us into the enjoyment of those exceeding great and precious promises. We know very well, by sad experience, that it is not in time of earthly prosperity that we suck these sweets from the inexhaustible fulness of Christ; but rather in the times of adversity; in the day of difficulty and trial do our souls know how to count on the Lord for support, and to reap his divine blessing in a full harvest to the rejoicing of our souls: So that we cry out with the Psalmist, "I know, O, Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." We prefer to rest in the shallows, and along the shoals; but our heavenly Father, who delights in our prosperity, is not content for us to remain ignorant of his power, greatness and authority. He intends that we shall be brought in need of him, that we may be able to admire his grace and goodness, when he reveals himself to us, in his various offices and character, wherein he thus displays his inexhaustible fulness to our souls. In this way we learn, that the titles of our Lord, as Saviour, Helper, Deliverer, Preserver, Comforter, High Priest, Intercessor, etc., are not useless names, or needlessly conferred on him. "Now when Simon Peter heard that it was the Lord, he girt his fishers coat unto him, and swam to the shore."

This is certainly not our rest. Therefore, it remains for us to become disentangled, and separated from the affairs of this life, for the Apostle said, "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." 2d Tim. ii, 4.

It is a painful thing to see a christian settled, and at ease upon this enchanted ground. It is certainly very dangerous for the christian to be thus settled. I cannot say to such an one, that your soul is in peril; but your happiness, your peace and comfort is greatly endangered by such a condition. "Woe to them that are at ease in Zion, and trust in the mountains of Samaria, which are named chief of the nations." Amos vi, 1. Would you be contented to rest in a world, in which our Lord was buffeted, crowned with thorns, spit upon, mocked, despised, crucified; pierced with a sword to the heart, by the foolish past-time of a cruel and heartless soldier? I don't think you would. I think you would rather say: God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. vi, 14. The cross is now manufactured by the finest art, emblazoned in colors, and worn as an ornament upon the beautiful and refined: but this is not the sort of cross that the Apostle speaks of. It is the personal, indomitable hatred, and venom of the devil, in all its nefarious and beguiling manifestations toward our Lord and his people, which he as the Lords disciple was called upon to endure. In afflictions, in persecutions, in fightings without and fears within; in enduring hardness as a good SOLDIER OF JESUS CHRIST. It is to this end, that this brave soldier, whom I conceive to be the bravest that ever brandished a sword, so exultingly cries out, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth."

All the promises of the gospel, you will observe, are more suitable to the conditions of affliction and distress.—When we are there, we can realize the sweetness of their savor, and enjoy the fullness of the Lords blessing. Did you ever conceive of the inexhaustible treasure the saints have in the Lord Jesus Christ? We sometimes speak of an earthly king; of the rich and rare gifts which he bestows; but when we speak of our heavenly Father, we can say, "The Lord gave." Ah, my friends, "THE LORD GAVE?" Who can measure his gifts? The height? the depth!

the length! the breadth! The gift of his only begotten Son! whose grace is boundless, and whose bestowals are freely, freely freely! without money and without price. "And he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price." Isaiah iv, 1.

The Apostle in speaking of this gift, calls it an *unspeakable gift*, (2d Cor. ix, 15.) and concludes, that if God spared not his own son, but delivered him up for us all, that he will withhold nothing that is for our good and prosperity, but will freely give us all things. Romans viii, 32.

Another bright consideration is, that if this is not our rest, because it is polluted, the Lord must necessarily have prepared for us a rest. To this and the beloved Apostle, by the authority of his divine commission, and the knowledge of the grace of God which he had received exclaims from the fulness of his soul, "There remaineth therefore a rest to the people of God." Heb. iv, 9. There are four kinds of rest spoken of in the word of God. One, is the rest of self, and the rest of flesh. We are told that, "this is not our rest; because it is polluted." The other three, it is joyful to consider.

The Lord Jesus by his own blessed mouth saith, and it should be written in gold letters an inch long: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. xi, 28, 29.

This first rest, which the Lord gives, the Apostle had received, and it is the privilege of every child of God to enjoy. It is one of the innumerable gifts of the Lord, which is freely, graciously and abundantly bestowed. In contemplating this gift we can well append it by saying, "The Lord gave," "of his fulness have all we received, and grace for grace."

This rest, that the Lord give to a poor, lost, helpless, undone sinner, can be received and enjoyed, but cannot be expressed. Words are inadequate to reveal its quality. It must be tasted and felt. This is a way, "the way of holiness; the unclean shall not pass over it: No lion shall be there, nor any

ravenous beast shall go up thereon: but the redeemed shall walk there," "and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy shall be upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

The Apostle who drank deep into the depth of this rest, and that rest also, which he found, in a service of fidelity to the Lord and Master, knew the fullness of them both, but toward the close of his career; he is found with this inscriptive scroll in his hand, waiving it triumphantly over all his afflictions and distresses. "There remaineth therefore a rest to the people of God," *that he that runs may read it.*

Permit me to ask you my beloved friends; what that rest be that yet remaineth? If this rest which Jesus gives, which you have so abundantly received: and the rest which is bestowed in his delightful service, are both inestimable in their quality, what must that rest be, that remaineth unto the people of God?

Ah, it is a rest indeed! It is not merely a release from all earthly toil and strife; it is that: and it is more too. It is a rest which will yield refreshment and recuperation. A delightful, heavenly rest. Our poor feeble bodies are not only finally and forever separated from all the evils of this life; but our souls shall fly away and be at rest. O, to be borne upon the wings of the love of Jesus; to recline in his fond embrace! Is not this a delightful contemplation? worthy of the profoundest gratitude and praise!

Under such a blessing, how our souls are sustained, our drooping spirits made to look up, and our burdens suspended above. Well has it been written for the encouragement and consolation of the saints in all ages: "They that wait upon the Lord, shall renew their strength; they shall mount up with wings as eagles, they shall run, and not be weary; and they shall walk and not be faint." Isaiah xl, 31.

I am lost in contemplation of the manifold goodness of the Lord, which yields so much food for reflection. Psalm xl, 5.

May this glory be yours, and may it be mine; is the prayer and peaceful salutation of your unworthy, but I trust, willing servant for his namesake,

W. E. STEPHENS.

St. Louis, Mo.

Obituary.

ASHLAND, JACKSON Co., OREGON, }
October 16, 1877. }

ELDER J. E. GOODSON—*Dear Brother:* Please publish the following obituary notice, which I send you by request of the bereaved—for the satisfaction of whom I would say that the short biography furnished me before writing this notice, was lost or mislaid; and the particulars cannot now be given. But suffice it to say that our beloved Brother, L. T. Ellison, departed this life at 4 o'clock, on the morning of July 1st 1877, in the triumphs of christian faith after an illness of ten or twelve days of Typhoid and Pneumonia—which he bore with christian resignation—and about his last words were, "By grace are ye saved through faith, that not of yourselves it is the gift of God; not of works lest any man should boast: &c. I will soon be at home." Deceased was born in the State of Virginia: has also lived in Kansas, and emigrated to Oregon—the dates of which I am now unable to give. He was married to his now bereaved consort in the State of Virginia. Was baptised into the fellowship of the New Hope Church of Regular Predestinarian Baptist, in Washington county, Oregon. He soon after moved to Brownsborough, Jackson county, Oregon, in the Rogue River country, where he finished up his course, fell at his post with the whole armor on. Deceased began to preach the gospel on September 29th, 1873. The unworthy writer tried to preach with him on his first and last discourses. His first text was Amos. 7, 5; and his last was May 26th, 1877, from 1st Cor. 12, 13, 14.—Brother Ellison was a licensed preacher; was able in his first discourse, and powerful in his last. Was almost a constant companion in the ministry with the unworthy writer, who feels that his vacancy can never be filled. He was the most affable and agreeable companion in the work, exercising a deep doctrinal gift—uncompromising with error, and of whom it may truly be said, the mighty has fallen, and a father in Israel has been called home. He was a counsellor indeed. This leaves the unworthy writer alone, and without any ministerial aid nearer than 120 miles one-licentiate, and the nearest Elders

probably 150. and 120 miles distant.—O, that the Lords set time would come to favor Zion. Our last church meeting was held 50 miles from the residence of the writer. Brethren, you whose lot has fallen in pleasant places pray for us that we may be sustained by grace, and that the Lord of the harvest may send laborers into this isolated field. Deceased was esteemed by all—not an enemy in the world to our knowledge, a kind father and an exceptional husband to an aged and almost blind companion our beloved sister in Christ whose earthly loss is irreparable. May the Lord God sustain her, in her afflictions. He also leaves a numerous family, all settled in life but two. He was in his 62d year. By request the writer endeavored to preach a funeral or farewell discourse, in memory to the deceased, at our August church meeting, following. As ever yours, afflicted and alone.

ABRAHAM MILLER, JR.

New Baptist Hymn Book.

We are in receipt of a New Baptist Hymn Book, published by Elder E. D. Thomas, of Danville, Indiana. From a hasty examination, we think it will fill a place long vacant,—among the Regular Baptist Churches. We have greatly needed a Hymn Book that would be generally used among our people, which need, we think will be supplied by this book. It contains 600 hymns and spiritual songs, selected from the most popular authors. Bound in a substantial binding, and sold for 60 cents per copy cash, or sent by mail for 65 cents. Persons ordering the book should send money by Post Office Order, on the Post Office at Danville, Indiana, directed to Elder E. D. Thomas. When a dozen or so may be wanted, they can be sent by express cheaper than by mail. We hope the brethren will patronize the book.

New Advertisement.

We call particular attention to the new advertisement of the Family Shuttle Sewing Machine Company, of New York, which appears in another column of this number of the MESSENGER.—They have greatly reduced the price of their family machine, and offer great inducements to agents. Those who wish to engage in a lucrative business, would do well to confer with them, before engaging in another business.

Feet Washing.

BRO. GOODSON: A large number of baptists believe in, and practice, "*feet washing*;" while a large number do not understand our Saviour as enjoining, in the 13th chapter of John, this service, in a *literal* sense, upon His disciples throughout the ages. That Christ did not intend to teach a literal lesson when He washed His disciples feet we think is evident for many reasons. A few will suffice for the present.

Let us go first of all to the Tabernacle of Moses. We have in the Tabernacle and its service, a *full* and complete type of Christ and His church.—Here may be seen, in type, the death, the resurrection, the ascension and intercessions of Christ in behalf of His people; together, with all the privileges and duties of every believer, individually and collectively, as they were afterwards to be revealed when Christ should come, and as we now have them under the present, or christian dispensation. So then, somewhere about the Tabernacle of Moses we ought to be able to find the key with which to unlock the door to the meaning of our Saviour when He washed His disciple's feet.

Aaron and his sons were chosen of God to be priests. In Aaron, which means *very high*, we have a type of Christ, our great High Priest. Aaron served at the brazen altar, where the victims were slain in sacrifice—this altar was a type of the cross of Christ upon which He was slain for us. Aaron served in the "holy place," which was a type of the church in its privileges and duties, in behalf of his brethren. He also went, once in a year, into the "most holy place," type of heaven, and there made an atonement for the people whom he represented—the Israelites. The sons of Aaron were a type of believers, all of whom are made kings and priests unto God—a royal priesthood to offer up spiritual sacrifices acceptable to God by Jesus Christ.—These ordinary priests never served in the "most holy place," the high priest only could enter there, but in the "holy place," type of the militant church, the home of believers.

Now mark what follows: Before

these priests could serve in the priests' office, they had to be *consecrated*, initiated, or installed by the hands of another Moses; who, in this case, was the representative of God. One of the ceremonies in their consecration was the *washing* of their bodies all over in water by the hands of Moses. This washing of their bodies all over in water by the hands of another was never repeated—it was complete and final. Other washings than the washing of their bodies were required—the daily washing of their *hands* and *feet*. These washings they were required to do *themselves*. They were required to thus wash as often as they entered the Tabernacle for service and as often as they came near to the brazen altar to minister before the Lord. Provision was made by Moses, not themselves, for these washings—he was commanded to make a *brazen LAVA* and to put *water* therein and to place it between the *brazen altar* and the *door* of the Tabernacle. As none could be priests but of the house of Levi, and as none but priests could enter the Tabernacle, or minister at the brazen altar, so none but priests could wash in the brazen lava.

In the washing of the bodies of the priests in water not of their own providing, and by the hands of another, what a beautiful type have we of that complete washing and cleansing through which the sinner passes when he is purged from sin and saved by the washing of regeneration and the renewing of the Holy Ghost. Paul alludes to this washing in Eph. v, 25, 26, where he says: "Christ also loved the church and gave Himself for it, that He might sanctify and cleanse it with the *washing of water by the word*." Also, to the church at Corinth, he says: "But ye are *washed*, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." As the washing of the bodies of the priests in water by another was done but *once*, and never required to be repeated, even so, the washing of the soul in regeneration by the Spirit of God is done but *once*: the work is complete, perfect, final.

In the cleansing of the hands and feet of the priests before they could come into the presence of God and find

acceptance, we have a type, equally beautiful and forcible with the preceding one, of that necessary cleansing of the believer from his daily defilements, arising from a thousand sources, ere he can come, as a spiritual priest, before God and realize that communion and fellowship which can satisfy the soul. And as it was necessary, so was it the *duty* of the priests to wash their hands and feet. In like manner it is our duty, and so are we commanded to cleanse our hands and feet, spiritually. "*Walk* not as other gentiles walk," is the command of Paul. James says, that the christian who would maintain pure religion and undefiled before God, must "keep himself *unspotted* from the world," The christian is not only to "shun the seat of the scornful," but the very "*appearance of evil*." It was death to a priest who should venture to minister at the brazen altar, or in the Tabernacle without first having washed his hands and feet. The defilement of their hands and feet was a type of sin. So to us, who would enter the sanctuary of God with unholy hands, it would be death to our communion and fellowship with Him who cannot and will not look on sin with complacency or allowance. Wherefore, David said: "I will wash mine hands in innocency: so will I compass Thine altar O, Lord." "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath *clean* hands and a pure heart." He also prayed: "*Wash* me thoroughly from mine iniquity, and *cleanse* me from my sins—*Cleanse* Thou me from secret faults."

As God provided for the ceremonial cleansing of the priests, their bodies, their hands and their feet, even so, has He made provision for the cleansing of our souls from their pollution in sin; together from all the defilements that gather about us in our pilgrim life. In the brazen lava, and the water therein, we have a type of the cleansing power of the blood of Christ as revealed to us in the gospel and by His Spirit. Here we receive our first washing, (Eph. v, 25, 26); and here we must ever resort for our daily cleansing until we drop these vile bodies, when our emancipated spirits shall ascend where defilements never come, and where washings

are unknown. Christ by His Spirit in His word is the spiritual lava and water where His spiritual priests must come, and for this He prayed: "Sanctify them through Thy truth: Thy word is truth"—"Now ye are clean through the word which I have spoken unto you." David understood this when he said: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word."

With the foregoing facts, as the key, let us go in the second place to the 13th chapter of John, and we think there can be no difficulty in our unlocking the door to the truth that Christ designed to teach His disciples and us. In fact we feel as if the door was already unlocked, at least, so far as the means are concerned.

The "supper being ended," Christ laid aside his garments, type of His dignity and honor, and made Himself ready to wash his disciple's feet. When ready, it seems that He first approached Peter, who said "unto Him, Lord, dost Thou wash my feet?" Christ made answer to Peter and said: "What I do thou knowest not now; but thou shalt know hereafter." Question: If Christ intended only to teach a literal and not a spiritual lesson, would not Peter have then and there understood him? The fact is, Peter did understand it as a literal feet washing, and so understanding entered his objection. Christ perceiving Peter's mistake said,—"thou shalt know hereafter." See John xiv, 26.

But it would seem that Peter became still more enthusiastic and said: "Thou shalt never wash my feet." To this Christ answered and said: "If I wash thee not, thou hast no part with me." Mark the language: Christ did not say to Peter, thou hast no part in me if I wash thee not; but thou hast no part with me. Peter was already in Christ, having been washed in the lava of regeneration—like the priesthood of the Tabernacle, this had been done once and for all; but in order to be one with Christ in fellowship, in communion, and in enjoyment, it was necessary that the defilements of sin, which daily gathered about him and his brethren in their contact with the world, must be washed away, and this was symbolized in the washing of Peter's feet, and that of his

brethren. Wiping the disciple's feet with a towel, I understand to mean, forgiveness, which always follows our spiritual washing or cleansing. The water cleansed—the towel took away the defilement.

Peter now rushes to the other extreme and requests that not only his feet, but his hands and his head be washed, or that he be washed all over, as the answer of Christ would seem to indicate, who said: "He that is washed needeth not save to wash his feet, but is clean every whit, but not all. I will paraphrase thus: Nay Peter, you have been washed once, all over, in the lava of regeneration—you have been born again—been renewed in the spirit—purged from your sins—made holy in the inner man, once and for all, and ye are now clean every whit in this respect; but Peter, you are liable to fall into temptation—to become temporally defiled, your feet, walk, life, as also your brethren, and will often need to be cleansed, which I would now indicate to you by washing your feet; for as water cleanses from literal defilements, so my blood and word and spirit, symbolized in this basin and water, can and does cleanse from all spiritual defilements; and as I, your Lord and Master, have humbled myself to thus literally wash your feet, ye ought to watch, instruct, admonish and labor one with and for each other, to the end, that ye walk always and in all things worthy of the high vocation wherewith ye are called in one hope." That Christ had reference to the regeneration of the soul in the above answer to Peter is evident from the words, "ye are clean, but not all." The pronoun "ye" referred to Peter and his brethren, while the words, "not all," referred to Judas; for Christ knew who should betray Him, (verse 11), Judas was a devil from the beginning, and was still one—he had never been regenerated, washed; hence, unlike Peter and his brethren, was not, "clean every whit." Soltau says, "It is interesting to remark here," in his comment upon the word, washed, as used by Moses when he washed the priest's bodies in water, "that although in the Hebrew the same word is used for both bathing or washing the whole of the body in water, and for washing

the hands and feet; yet, in the Septuagint two words are employed; the one, *louo*, for the washing the whole body, and the word, *nipzo*, in later Greek *nip-to*, for the washing of their hands and feet." The same author further remarks: "The use of the two words appear to be kept very distinct in John xiii, where the Lord employs them both. When He speaks of washing the disciple's feet, He uses the word "nipto;" but when He alludes to their having been altogether washed from their sins, and being personally clean, He uses the word *louo*, John xiii, 10. "He that is washed *louo* (or that has been perfectly washed all over,) needeth not save to wash his feet, *nipzo*, but is clean every whit; and ye are clean, but not all." They were all personally clean except Judas, for they had all in truth believed on the Lord Jesus Christ, with the exception of that false professor—and subsequently when he was gone out, the Lord could say of them all, without an exception, "ye are clean." John xv, 3. So the believer at the present time has been once for all washed, and is clean. But he contracts daily defilements, which need to be washed off through the constant intercession of Christ, and ceaseless cleansing power of the blood—although he never again has to be rewashed all over, but is every whit clean, and made meet for the inheritance of the saints in light."

When we remember that Christ often taught His disciples in parables, figures, types and symbols that He might the better bring out the spiritual thought and at the same time impress it upon their minds, we have a very strong presumptive argument in favor of our position. True, we are not warranted, neither do we need, to presume where the evidence is so overwhelming as it is in the facts already stated. We simply refer to this presumptive evidence in passing and cite an instance: When Christ would teach His disciples the fact of their oneness with Him and of their continued dependence upon Him for spiritual life and growth, He said: "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The Jews were vine growers and could understand this. They were also accustomed to the typical use of water in the Temple service. So, when Christ would teach the cleansing power of His blood as revealed in His word and applied by His Spirit, and the necessity of our daily cleansing from the defilements of sin, what more impressive symbol could he have selected than that of *water*, and with it wash His disciple's feet? What would have brought out the spiritual truth which He desired to teach with more force and beauty?

How may we wash our own feet? and how may we wash the feet of our brethren? The brazen lava of the Tabernacle was made of looking-glasses—polished brass—which was donated by the women of Israel for this purpose. In this lava Moses put water. We have said, this lava and water was a type of the word, of Christ's blood in its cleansing power and of His Spirit. The Spirit of Christ is the author of the word and the Revealer of the blood in its cleansing power—He takes of the things of Christ and shows them unto us. We have said, that Moses washed the bodies of the priests in water and after this they were, themselves, to wash their hands and feet—this they could do. So we, who have been washed in the lava of regeneration—washed by "the washing of water (blood) by the word, and by the Spirit of our God, are now spiritual priests, princes, who, like Jacob of old, having prevailed with God can wash our feet, cleanse our way, our life and also that of our brethren—it is done in this way.

I take up the word of God and while I read and meditate thereon, I discover something there contrary to my practice, my walk, my daily life; this fact is impressed upon me and if I turn from my error and yield to the truth and walk in its light and under its influence and guidance, I *wash* my feet, I cleanse my way and by so doing, my *part with* Christ remains: my fellowship, my communion, my enjoyment. But, if I refuse to yield to the truth and to come under its hallowed influences, I simply refuse to wash my feet—my defilement remains and my *part with* Christ is taken away—my fellowship, communion, enjoyment. "If we say that we

have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1st John i, 6, 9. But "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1st John i, 9. That is, if we wash our feet, by confessing our sins, He will forgive us our sins—wipe with the *towel* and restore us to fellowship, communion and enjoyment.

If we have a brother that has done wrong; or, if he is doing wrong; or, if he be overtaken in a fault, and he be ignorant of that fault, it is our duty to go to that brother, and with the word, our spiritual looking-glass, bid our brother, in the spirit of brotherly love, to look at his wrong doing as revealed in the word; exhort him to the right, and if needs be, pray with him. If our brother heeds the admonition, confesses his sins, takes the word again as the man of his counsel and comes under its teachings and influence; we have washed our brother's feet, and he once more comes into fellowship, communion and enjoyment with Christ. If our brother will not heed us, then his defilement remains and he can have no part, fellowship, *with* Christ while it does remain. "Brethren, if a man be overtaken in a fault, ye which are spiritual, (whose feet are washed,) restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." Eph. vi, 1. Space forbids our illustrating the subject further at present.

If we, as christians and as brethren, would wash our own feet, and the feet of one another, after the manner indicated, more often than we do, we would not only manifest more of the Spirit of Christ, thereby glorifying God, but we would have more peace, harmony and fellowship, one with another, than now characterizes us as a people. I am done. May the Lord bless you and yours,

W. A. ROTHWELL.

ANTIOCH, CAL., Sept. 15, '77.

ELD. J. E. GOODSON—*Dear Brother:* By your permission I will write a few lines for the MESSENGER. Having

been attending an advent meeting two or three times lately, and heard the doctrine preached that men and women would be resurrected in these natural, or fleshly bodies, and so remain through all eternity. It moves me up to speak in defense of the truth. To my understanding the scripture does not teach any such doctrine. Were we to enter with these mortal bodies it would be no heaven at all, for while in these mortal bodies we are not constituted to enjoy the blessings of a spiritual land. "If in this life only we have hope, we are of all men most miserable."—1st Cor xix verse. We must have hope beyond this life if we ever enjoy any of the pleasures of that heavenly country. Now I take the position that these earthly bodies moulder back to mother earth, and never comes forth "in the resurrection," for dust thou art and unto dust thou shalt return. I hold that these bodies will not come up in the present form, but altogether different, it will be sown a natural body and raised a spiritual; sown in weakness and raised in power. Now, my brethren, if the first Adam was of earth earthy, we bear his image in this present sinful world; for we are of the same lineage of the earth and are earthy. But the Lord from heaven is a quickening spirit, and that which is of the spirit must be spiritual. So, when God's elect shall come forth from the heart of the earth, they shall bear his image. Now in support of this position, I quote from 1st Cor. 14 and 49 verses, as we have in the past tense bore the image of the earthy, we shall in the future tense also bear the image of the heavenly. This is positive proof that we have in this life bore the same body, or likeness as our earthly head, to-wit Adam, and it as clearly proves that we shall bear the likeness of our spiritual head, or representative, the Lord Jesus Christ. And to bear his image we must be clothed in a spiritual body, for we are told by Paul to the Corinthians, that flesh and blood cannot inherit the kingdom of God, neither can corruption inherit incorruption, there is a natural body and a spiritual body, (verse 44.) These scriptures prove positively that these fleshly bodies cannot enter heaven, and they just as clearly prove

that there is a spiritual body, and the putting of it on is necessary to the enjoyment of that heaven of eternal rest. and as we are not wearing, it now or never have worn it, it must be put on at and worn after the resurrection, and clothed in such a glorious body as this we are fully prepared to enjoy heaven, with all that heaven means. Now, my brethren, it is a source of great comfort to me to know from good authority, that we will shortly be done contending with these natural bodies, and shall put on immortality and our warfare is ended. Then it will be that we have come off more than conquerors through him that loved us, and give his only son to die that we through his death might have life everlasting. Brethren, I hold that we should contend for the doctrine of the bible, and not turn a listening ear or lend a helping hand to the many cries of, lo here, and lo there is Christ, when truly the crucifixion of the Lord Jesus Christ is not preached at all. We are told in Ephesians iv, 14, that "we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine," &c. Brethren, they would deceive the very elect if it were possible, but thanks to his holy name, when a man or woman is born in to that spiritual kingdom which was established by our Lord Jesus Christ, then it is that the puny arms of man can not pluck them from his hand, or even delude one single soul, and why? Jesus says, because my Father who gave them to me is greater than all. I remain your brother, as I humbly hope.

M. W. WRISTEN.

JONESBORO, TX., OCT. 28, 1877.

DR. J. E. GOODSON, Highly esteemed Brother in the Lord: As we promised to continue our account of our tour, and as so many of the brethren and sisters requested us to let them hear from us as soon as we arrived at home; most of them requested us to write them a private letter, but for the want of time at present, we will have to excuse ourselves by giving them a few lines through the MESSENGER OF PEACE, (and if they do not take the MESSENGER that is their fault and not ours,) and then resume the account of our travels.

We arrived home on the 20th inst. tolerable well considering our long and

wearisome travels, and felt that we had great reason to thank God, and to take encouragement, to think of the vast amount of travelling we had done, and not an accident to amount to anything happening to the cars when we were aboard of them. It seemed that the Lord's special care was thrown around us. May the good Lord help us to be thankful for his goodness.

We found some of the children unwell (chilling) but we hope to see them well soon. Oh, there are many of the dear brethren, sisters and friends that we made the acquaintance of, that we would be so proud to see. We now resume the account of our travel.

At Bedford we were met by Bro. H. and Wm. Inman, and conveyed to Bro. H. Inman's for the night. Sept. 4th went to Indian creek church and preached at 11 a. m. and then at 4 p. m., and remained with Bro. Inman for the night. 5th, preached at the church, (and had an interesting time at Indian creek church), we were then conveyed by Bro. David Cobb to his house for the night. Preached 6th and 7th at Spring creek church, and left Bro. Cobb's on the 8th. Conveyed by Mr. and Mrs. Pearce, we had a pleasant travel from there to Union church; both of them gave us a reason of their hope in Christ, which brought tears of joy from our eyes. We preached there at Union. and stopped for the night at Bro. Thos. Oliphants, where we spent a pleasant time religiously. 9th, went back, preached at Union again, then to sister Bunch's for the night. 10th, was conveyed to Eld. D. T. Poynter's for the night. 11th, went to Little Flock church and preached, stopped with Bro. Poynter. 12th, preached at 11 a. m. and 4 p. m., stopped with Bro. Poynter and rested the 13th. 14th, went to Smyrna church (conveyed by Bro. Poynter,) preached and went to Bro. J. R. Parks and took dinner, and then preached at the church again at 5 p. m. and stopped for the night with Bro. E. Chambers. 15th, preached again at 11 a. m. and 4 p. m. and returned to Bro. Poynter's for the night, where I had left my wife. 16th, went to Ely Rumples for the night. Rested the 17th. 18th, went to the White River Association, at Union church, in Green county Ind., and then went to Sister Shire's for the

night, and preached there, and 19th went back to the Association and preached, and then to Mr. Geo. Burche's for night. 20th, went back to the Association, and then to Ely Rumples who had conveyed us all the time, accompanied by his wife. 21st, preached at the Hark's school house, and stopped for the night at Bro Albert Park's. 22d, preached again and stopped with Bro. B. Hall. 23d, went to Elliottsville for the night, and preached, and enjoyed the company and hospitalities of Elder Wm. Merinth. 23th, took the train for Bainbridge in the bounds of the Danville Association. We will next give an account of our tour thro' the bounds of the Danville Association.

Yours to serve in the gospel of Christ.
D. T. WHITE.

ASHLEY, OHIO, OCT., 1877.

DEAR BRO. GOODSON: Enclosed please find \$3 for the 4th volume of the MESSENGER, one for myself, and one I send as a present to my sister.

It occurred to me this morning that my time had expired with this number, but whether it does or not, I feel well paid, as it is a source of great comfort to me to hear from so many of the dear saints, the dealings of the Lord with them. It comes like good news from a far country, much to the comfort of my heart, though I often feel like

"I am a stranger here below,
And what I am, tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again.

I do hope that your present subscribers will renew their subscriptions, and that many more may subscribe, and that you may be spared to continue its publication for the comfort of Zion.

I am yours truly,

E. A. BISHOP.

P. S.—Bro. Goodson, can't you visit this part of Ohio some time this winter?

We would be glad to do so, if the health of our family would permit.—ED.

WE have been requested to republish an article which appeared for the first time in print in the MESSENGER OF PEACE, about the commencement of the first volume, concerning the Rev. Mr. Leland's visit to a wealthy lady in Virginia. As we cut the story short in that first article we may continue it soon.

• See page 10 this No.

Messenger of Peace.

MACON, MO.,
Thursday, November 15, 1877.

Dr. J. E. GOODSON, Editor.

The Fourth Volume.

With this No. of the MESSENGER we commence Volume Four. We now say to our brethren and sisters, to assist us in making the MESSENGER OF PEACE, such a medium of correspondence among the Regular Baptists, as will promote peace and harmony among them. We on our part will do the best we can, to make the MESSENGER, what its name indicates, a Messenger of Peace. This can only be done, by all who write for its columns, to be ready and willing to *allow*, as much as they *ask*; and write for the good of the cause, and the glory of God.

We intend, God being our helper, to have the MESSENGER gotten up in better style mechanically, by giving it more of our personal attention, than we have been able to bestow upon it heretofore. As to the matter which it shall contain, we will try to see to it, that nothing shall appear in it that can rightly mar the peace of Zion, or cause trouble among the brethren. But we hope, that no one will expect everything to be rejected from its columns, which every reader does not see or believe, just as the writer in every part. But the only way that the people of God, or any other people, can live in peace, is by forbearance and willingness to allow others, all we ask for ourselves. Why a Baptist should fall out with a brother simply because of some difference in opinion upon some point of doctrine (which may be imaginary) which would not make one particle of difference let which might be correct; we have for a long time been at a loss to know. One thing is certain, peace can never abound among us, so long as we every one claim to be an infallible judge of truth, and compel all of our brethren to come to our scratch, or declare a non-fellowship for them. We have only to carry this rule a little farther, to break up all

church organizations, and destroy peace and fellowship among the brethren.

*We seldom hear a sermon, but what we hear some idea, that we do not hold just as the preacher holds it. But so long as we hear God's name honored and glorified, and salvation by grace alone, we can hold all who so preach in the warmest bands of fellowship, notwithstanding any little difference that may exist in our opinions. Some of the brethren whom we highly esteem, both as christians and ministers, differ from us in several points, without at all interfering with our fellowship or affections. One of the main things now wanting among us, is more practical and experimental preaching, and writing. Let those who have a doctrine, advance it as their own; but as the bible doctrine agrees with christian experience, when we write doctrinally, we would be much more readily understood if we would refer to some experimental evidence of the truth of our doctrinal proposition. The want of this manner of establishing the truth of our doctrinal views, has prevented us from being readily understood or believed, in some cases, where we failed to show any experimental corroboration of our doctrine.

Hoping that the good Lord will be with us in all our endeavors to promote the cause of Christ, and peace among his people, we submit the first No. of the Fourth Volume of the MESSENGER OF PEACE. Brethren pray for the unworthy editor, that he may be so blessed, as to be enabled to do his whole duty, to the honor and glory of the God of peace.

[Continued from page 378, Vol. 3.]

We concluded our last article with the ripe harvest of the Mosaic dispensation. The Jewish people were anxiously looking for the gathering of the crop, for the crisis, was visibly upon them. Hence it was said by him who spake as man never spake. "The time is fulfilled, the kingdom of God is at hand, repent ye therefore and believe the gospel." Mark i, 15. The Jews as a nation, had for a long time been set apart by God Himself: first as we have already shown, planted in the call of Abraham, began their growth, having their summer in the days of their

kings and prophets. The sun of their glory having past its meridian about the time of Solomon's glorious reign. They had for more than four hundred years been ripening the harvest, until the learned, and well read in their sacred books, could see the reaping time must be at hand. While almost the whole people were given to speculation and profligacy; a few, here and there, were conversing with their God, and looking for the glorious appearing of his promised Messiah. Among these devoted ones, were Elizabeth, the wife of Zachariah; who had for a time presided as high Priest, officiating in the Holy of Holies, in the Temple of God. Where he had a vision and a promise, which shook his confidence, and for want of faith in the promise, which had by the glorious appearing of an angel been made known to him; he was struck deaf and dumb, as an unmistakable token of the fulfillment of the promise, that Elizabeth, his wife, should have a son, who should go before the Lords anointed, to make ready a people prepared for Him. Six months afterwards God's glory overshadowed Mary so that she too, was filled with the Holy Ghost, and accompanied by the promise that she conceived by the Holy Spirit, and that her child should be for the rising and falling of many in Israel. These two holy women renewed their social correspondence, by a visit from Mary to Elizabeth, by which a visible and audible acknowledgement of the power and presence of God was made manifest: even the unborn babe joined in the rejoicing of its mother, when hearing of the salutation of the mother of her Lord. Luke i, 43-44, &c. Within a few months after this visit, God sent his angels to announce to the watching shepherds, among the hills of Bethlehem, Judea, the glorious news of the birth of a Savior, which should be hailed as good news, glad tidings of great joy to all the world, and to more fully lead them to the truth of this extraordinary announcement, a star of unusual brilliancy, and dazzling glory appeared in the East; being a new star in the firmament, and making its appearance simultaneous with the song of the angelic host. The shepherds were led to follow its course; which led them to a

stable, in the little town of Bethlehem, where they found the infant son of God, lying in mean attire in a manger. Recognizing him as the Savior of sinners, they at once spread his fame abroad, which brought the wise and good men of the East to his humble couch, to do him reverence, and give him gifts out of their well filled treasures. But little is said, or at least, but little is left of record of these two holy men (John the Baptist and Jesus) for near thirty years. All of this time the world was getting ready for the harvest, the wonderful development, of the most wonderful crop that had ever come upon the earth, either in a natural or a spiritual sense. The old dispensation had now long since passed its planting, had its summer growth, and was putting on the sear and yellow leaf, indicating the near approach of the ready harvest. Paul tells the Hebrews, that their dispensation had waxed old, as a garment; had become tottery or shaky, and consequently was ready to pass away, and be superceeded by a new, or another. Thus in spiritual as well as in natural things, while one is being harvested preparation is being made for another, or in the passing from one state of development to another, there is continual manifestations of the similarity of the crops until the spring time is fully ushered in, and the new development established; then the old one is lost sight of, being entirely superceeded by the new. When the grain is in the germinating state, it maintains its former status, and shows its relationship to the old, or former crop, or harvest. But as soon as germination is complete, and the growth has commenced, the old crop or seed, can be of no further use to the full development of the ensuing crop, (for which all this wonderful process has taken place) then the seed which is all that was of any value of the former crop, disappears and is lost sight of forever, and can never appear again, only in its representative, which can only show itself by the development of the new crop; which reaches its crisis, through the summer growth, and matured for the ripening harvest, when and where, it takes its place again, becoming the source of a new germination, (commencement) having its sum-

mer growth full development and harvest, just following the exact course of its predecessor.

While the new crop is to some extent the exact simile of the old, it is no part of the old, but divided, or developed from it, depending upon a living principle which was contained in the old crop, or seed, for its development, but not for its substance. Here is where organized matter differs from unorganized matter; while unorganized matter may and does undergo changes in its development from one condition to another, the substance may be retained and carried forward from one state to another without the necessity of any active principle being engaged in it. But in organized matter, there is an active principle engaged, in the absence of which, there can be no development. It is thus in the kingdom of Christ, the old crop had matured, the growth of the old or Jewish dispensation had done all that it was to accomplish, so Jesus Christ came in the end of the world, (that dispensation) and while he was engaged in his mediatorial office of humiliation and obedience to law—he was under the law, both of his covenant relation to die for sinners, and of the ceremonial law to fulfill its mandates, and also of the moral law, to honor God by its observance in every particular.— But while he (Christ) was thus engaged the old system was coming to its final crisis. The old seed though as it were undergoing the process of germination, the growth was not complete as long as the grain which was to develop the new crop had its existance, or form of life, in which it underwent its germination. But now that germination is complete and the principle of life is fully imparted to the development of the new crop, the seed disappears, having no more to do, only to continue the activity of the principle by which the summer growth is perfected, until the crisis is reached, and the harvest gathered.— This idea is clearly set forth in the parable before us, and we can see a wonderful fitness in all the works of God, both as to natural and spiritual. Christ is the living seed, which develops the spiritual crop of his kingdom. This may be considered both individually and collectively. Individually as it applies

to individuals in their spiritual development. But our object is to treat of this in a collective sense as it applies to the kingdom or church of Christ. In this sense we will notice that there is a mixture, of a former with the present dispensation, no more than the last years crop constitutes a part of the crop of this year; which every one knows is not the case. The kingdom of Christ is not composed of a mixture of dispensations, but is an entire kingdom of itself. So each christian is not made up of grace and nature, or grace and works, but as Paul has it, all of grace, or all of works. Christ is the head of the Church, in a spiritual sense, all who are born of the spirit, compose a part of his body, or are members of his body, not uncertain members, but particular members. Out of this material the church militant is composed, and if the militant Church has a material existance, it must have had a commencement, a planting, a growth, a crisis and harvest. Christ must himself be the seed, or germ, from which the growth is to appear the crisis to come, and harvest mature for the reaper. Christ may be said to have commenced the germination for the crop with his public ministry, but the blade did not show the summer growth until after the resurrection of Christ from the dead, and his final ascension to his Father on high; then the holy principle was fully diffused; so the blooming blade began to show evidences of the presence of that divine principle, which must permeate every heart, without which there could be no divine life, or divine development of the christian life. From the day of Pentecost, the growth has been progressing through many dark and wintry days, until we may begin to look for the crisis to come, in fact it seems from many circumstances, that the crisis of the world is about upon us, and we need not be astonished if the Lord was to order the reapers to thrust in the sickle and reap the earth, for it does seem that the harvest must be ripe. It becheoves the people of God to be on the watch, for that day will come as a thief in the night, at a time unexpected by the world. But the dear saints will not be disappointed, let that day and time come when it may, for their trust is in their

God; however, they are not dodging and at every old wives fable that may be told around, to try to sear people into heaven. When the crisis is on the earth, and the harvest is ripe, God will order the reaping to take place. Then will he call the sleeping dead to come forth, when all must obey the sound of the trump, none can wait then to buy oil for their lamps.

O, what a day was it when the earth was reaped, when man had fallen under the curse of the law of God? What a day when Noah and his family, and his cargo of living freight, entered into the Ark? What a day when the armies of Pharaoh were overwhelmed in the depths of the red sea? What a day when God's mourning and weeping people, for their disobedience were led captives away to heathen lands among the Babylonians? What a day when Jesus Christ was looking over the great buildings of the Temple, and with divine prophecy, could pronounce the awful sentence that one stone should not be left upon another, but that all should be thrown down. The first intimation of which took place at the crucifixion, when the foundation thereof was shaken to its centre, opening graves, and turning their dead tenants out, that they might go into the holy city, and show themselves to many, which terrible curse was fully carried out, by the Roman hosts under Titus about A. D. 64. But still more terrible must be the day when the reaping time shall come, when God, in the person of Christ, shall come the second time without sin unto salvation, to call all the world to hear the awful announcement, that time shall be no more. The crisis is near upon us, and the reaping time must soon come, when all the glory of earth shall come to naught, and the saints of God shall be caught up to meet the Lord in the air, and so they shall ever be with the Lord.

"Think, O, my soul, that dreadful day,
When our insensured God,
Shall rend the skies and burn the seas,
And fling his wrath abroad."

[To be continued.]

Subscribe for the new volume of the
MESSENGER OF PEACE. \$1.50 per year.

PRIDE HUMBLED.

THE REV. MR. LELAND.

The following incident is told, as part of the unwritten, or traditional history of Mr. Leland:

During the latter part of his life, Mr. Leland traveled much, over the country, on preaching tours, on foot. On one occasion, he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia, in which she lived, and preach; telling him to set his time, and her house was at his service, both as a place of abode, and also, as a place to hold his meetings. Mr. Leland replied to her request, by setting a day that he would preach at her residence, at ten o'clock, A. M. The lady was a very wealthy planter, in Appomattox Valley. She regarded herself, as one of the most pious, and exemplary persons to be found anywhere. She had been raised in the higher circles of life, and knew nothing about poverty, nor had ever associated with the laboring classes. She was at this time about thirty-five years of age, had been a widow two years, but knew nothing of the privations, commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth, but her piety as well, so she went to great trouble and expense, in preparing for the meeting. The appointment had been spread far, and near, pressing solicitations had been sent to numerous friends, to attend the meeting; no expense or pains had been spared, not only to have the best and finest of everything, but to have everything in the very best style.

On the evening preceding the meeting, several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset, Mr. Leland came up to the mansion, on foot, the day was quite warm and dusty, when he made his appearance, the walk had caused a free perspiration, which ran down his cheeks, making roads in the dust that had settled on his face during his days walk; he walk-

ed up to the front door of the large stone mansion, his rap was answered by a black servant; he enquired for the landlady, the servant ran down the broad carpeted hall, to a door, from which proceeded the sound of talking and laughing; in a very short time, a lady very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing; he had a fair view of her person, and at once read, in her physiognomy, and deportment, something of her leading traits of character.

His intention had been, to introduce himself, but before he had time to speak or before she was near enough for him to address her, she spoke, in rather a harsh, and reproachful tone:

"Old man, what do you want here, I have nothing for beggars."

Mr. Leland, in a very soft, and unassuming tone, said, "please excuse me madam, I do not wish to beg for money, but I am very tired, from a long walk, and called to know if you would do me the kindness, to allow me to stay under your roof during the night."

Viewing him hastily, from head to feet, she very positively answered:

"No. I have company now, and tomorrow the Rev. Mr. Leland is to preach at my house, so I can't take in poor stragglers."

"Well," said Mr. L., "I am too much fatigued to travel further to-night, will you allow me to stay in one of those cabins?" Pointing to a row of negro houses, just outside the mansion yard.

After a moment for two of reflection, she said: "Yes, you may stay there with the negroes, if you want to."

He bowed a very polite thank you, and turned towards the row of huts. He proceeded to the farthest one from the mansion, before he found any one to whom he could speak, to ask permission to stay; he came at last to the smallest but neatest of all the huts, where he found, seated at the door, an old negress, who was fanning herself with the wing of a fowl; he spoke to her very gently:

"Good evening, aunty."

His greeting was answered with "good evenin', mosta."

"Well, aunty," he said, "I have come to ask a very uncommon favor of you."

"Bress de Lord, mosta, what can dat be, for please God, I's got nuffin to give anyone."

"I am very tired, from walking all day, I called at the house of your mistress, she says she has no room for me, in her great house, I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bress de Lord. mastas, I's got no 'comodation for anyone, but 'fore a fella mortal shall stay out doo's, I lets 'em stay in my eabin, sho, if day can put up wid my plain hut. Uncle Ben be in d'rectly, den he keep you company, while I fixes you sumpen to eat, for you looks as do you had not eat a morsel for a long time," at the same time pointed to a three-legged stool, by the side of the door, saying, "set down dare, and rest yosef, for you looks so wore out."

Mr. L. took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you for your trouble."

"Please God, mosta, aunt Dilsey never charge anyone yit, for sich 'commodations as I could give 'em; for God knows its not much dat I can do any how, an' when a mortal bein's starvin', and tired, I's allus willin' to help 'em to such as I can git for 'em, for God knows, its poah enuff at best. You say, mosta, dot you call on missus at de house dar, an' she can't take you in? Well, you must scuse her, for she's lookin' for a mighty heap o' company to-morrow, dar's a *great* man to be dar to-morrow, what's gwine to preach in her house, an' a good many folks done come a ready, an' a heap more comin' to-morrow, so missus is mighty busy fixin' for 'em. But here's Uncle Ben," she continued, as an old gray headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, uncle Ben and aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple, who, from age, had for a long time lived in a small, but snug cabin, at the end of the row of huts, occupied by the younger and more active slaves. Although uncle

Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, etc. When he saw Mr. L., he stopped short, and gave him a very scrutinizing look; when aunt Dilsey spoke, saying:

"Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman gis was out travelen, an' come to stay in our cabin, kase missus, she can't let him stay dar, as she's got a heap o' company now."

"Well," says uncle Ben, "we's commanded, dat if a stranger comes along, we's got to take him in, and give him sich as we have to set afore him."

While aunt Dilsey was preparing supper, Mr. L. learned much about the lady of the mansion, from uncle Ben; he learned among other things, that they were a very religious family, but the hostess had been raised in the city of Richmond, and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very good coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night, and that he felt like he wished to return thanks to his creator, for the blessings of the day, and invoke his protection through the night; that if it was no annoyance, he would engage in prayer, in the house; but if it would annoy them, he would retire to some place out of doors.

"Bress God," said both the old folks at the same time, "we allers likes prayin' in our house, neber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old, well-worn bible out of his little bundle, and read in a very solemn tone, the CIII Psalm. During the reading, the two old blacks often said in a low voice, "Amen, bress de Lord." When the Psalm was ended, Mr. L. fell upon his kness, and poured out his feelings, in such an outburst of reverential eloquence, as was seldom equaled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer, that they could do, nor say no more, than to fix their eyes on their guest, as though they felt that he was something more than a mortal man.

He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came, he was up early; aunt Dilsey soon had him a good plain repast, after which, he seated himself to read, telling his hostess (for uncle Ben was out among the hands seeing that all things were as they should be,) that he felt too much fatigued to travel, and if she was willing he would rest there until after noon, anyway, and then if he felt better, he would go on his way.

Aunt Dilsey said, "yes, mosta, stay jis as long as you want to. we be glad to have you stay with us a fortnight if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, with his bible, waiting to see what the finality would be.

About nine o'clock, everything was in a bustle about the stone mansion, all the servants were called in, to dress in their very best. Carriages began to arrive by the dozen, until the hall, and every part of the large and elegant building was crowded to overflowing, but to their dismay, no preacher had made his appearance, for the last carriage that came in sight, had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So everyone was full of anxious expectation. Supposing that when he came, he would be drawn by two, or four fine horses, driven by a servant in livery.

Ten o'clock was past, half past ten, eleven o'clock, was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when aunt Dilsey went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin las night, to come here to de door and pray, fore de folks all go home; he prayed in our cabin las' night and dis mornin', and fore God, in all my born days, I neber heard sich prayin' afore; he's settin' right dar now, under de tolpin tree, an' as de preacher's not cum, if you'll let him pray, I'll go right now an' fetch him down."

[To be cotinued.]

Reply to Elder Abraham Miller, Jr.

CRAWFORDSVILLE, INDIANA, }
October 16, 1877. }

ELDER ABRAHAM MILLER, JR.—*Very Dear Brother, as I hope, in Christ:* I have very carefully read your letter in the 22d No. of the MESSENGER, in answer to my letter in No. 17, and I admire the spirit and honesty in which your letter seems to be dictated. I assure you that I am not on the war path; have no weapons to pierce a brother with, and I hope that God by his grace will so keep me, that I may never offend one of the Lord's little ones. If I know my heart, truth is what I want to know, and I am willing to learn it from any one. I once saw a little verse I admire very much, which reads,

"Seize upon truth where'er found,
On christian, or on heathen ground;
Among your friends, among your foes,
The plant's divine where'er it grows."

I assure you, my questions in my first letter, were prompted by no idle curiosity, or merely to criticise or quibble about words, but as words are signs of ideas, we should always try to use such words as will truly, convey our ideas, and if it is on bible subjects, we should select such words as will convey the bible doctrine so clearly, that no honest minded christian, who reads his bible, will doubt their propriety. To illustrate, Paul says, that the sinner, the unquickened man, "walks according to the course of this world, fulfilling the desires of the flesh and of the mind." Now I will say that he is a *free agent*, because he is voluntarily and willingly doing something. Does the word *free agent*, fairly represent the idea Paul intends to convey in the 2d chapter of Eph. I am sure my dear brother will say it does not. Then how important it is that we should select such words as are clearly in their meaning contained in the words used by the inspired writers. When I spoke of *human reason*, I meant *human reason*, or human philosophy, which always undertakes to explain things from a natural stand point, and not a bible stand point. If we are asked for a reason of the hope that is in us, will we give natural or human reason, and say that we have done our part, have kept the commandments, and therefore hope, or will we

speak of the witness of the spirit, of the change that has been wrought in us, killing us to sin, and begetting in us a thirsting after righteousness, and a love for the things we once hated. The very reason that the christian would give for the hope in him, would make the unregenerate, natural man with all his human reason, call him a fool and a fanatic. The reason that the christian would give for his hope, would be by human reason called a delusion, a senseless whim of the brain, a superstitious hobgoblin, and an ignorance that is pitiable among men, hence these reasons would say, "How is the supposed change in the sinner effected?" For their reason teaches them that men can only be moved by words and arguments addressed to the natural reason, and through the natural senses, without any spiritual quickening, or supernatural giving life to the sinner dead in sin. Again, if human reason mystifies and darkens the bible and makes it contradict itself, and teach one thing in one place, and a contradictory thing in another place, I reject all such reasoning as being false, for false reasons may be given, as well as true ones. The teachings of the bible must harmonize, so that it presents but one doctrine, one glorious system, that honors God in all his divine perfections, and will meet the condition of man in his fallen and sinful state, and purge him from his sins, and raise him up to an immortal and unfading estate, while God will have all the glory, and poor fallen sinful man have the benefits, so that the whole redeemed host, when freed from sin, and changed from natural to spiritual, from corruption to incorruption, will sing if not this verse, the sentiment it contains,

"Grace first contrived the way,
To save rebellious man;
And all the steps that grace display,
Which drew the wondrous plan.
Grace first inscribed my name,
In God's eternal book,
'Twas grace that gave me to the Lamb,
Who all my sorrows took."

I am sure my dear brother will sing these verses and say amen, to the sentiment they express. For surely they express what Jesus expresses when he says, "Thine they were, and thou gavest them to me." "My Father which gave them me is greater than all."

"That he should give eternal life to as many as Thou has given me." Did He take our sorrows, and carry our griefs? Then He took a nonentity, a nothing: for sin is the transgression of the law, and came by man after he was created. But my brother quotes, "and he carried them all the days of old." This my dear brother, is eternity numbered by days, and hours, and minutes? Does not the days of old belong to time? Again, you quote: "And my delights were with the sons of men." Now my dear brother did men exist and have sons before the earth was made; before man was formed of the dust thereof, or before the bible tells us of men begetting sons and daughters? It is men that the wise man here speaks of, and men that inhabit the earth and have sons. You and I will certainly not disagree about this, unless you think that men existed before the world and propagated their species before the world was made, or Adam formed out of the dust. Again, has not every created thing a beginning, and is the thing created as old as the Creator? If the bride is the church, the body of Christ, does not God say that he created her, and that He that created her was her Redeemer, the holy one of Israel? If Christ as the head of the church, His body has the pre-eminence in all things. Can the church, His body, be as old as him, and he have the pre-eminence or priority in existence? I must believe that Paul told the truth when he said that Christ has the pre-eminence in all things, and surely existence is one thing, and a very important thing too. Again, you quote Paul, where he says in speaking of Christ and his people, that we are "flesh of his flesh, and bone of his bones." Now my dear brother, does this mean that the children of God existed in eternity in flesh and bone substance? If so, what was made of the dust of the ground, and must return to the dust again? And what is it that will be raised from the dead, and out of the grave? Will the soul die, or will the eternal life die? Surely you will not take that ground, and it is something that is dead and in the grave that will be resurrected. Will Christ say when he delivers up the kingdom to the Father? "Here am I, and the children which God has given me, and

here is another race, that are not my seed, did not come out of my loins, they are not my seed, they are Adams seed? or is it true that none of Adam's seed will reach that happy world? By whom is any of Adam's family redeemed; for Christ suffered death to bring many son's to glory, and it was their sons and none others that he gave himself for. Now, if any of Adam's seed was the seed of Christ, my brother says, that Christ's seed was spiritual, and if it was the same seed that existed in Adam, there was something spiritual in Adam which Paul affirms is not true. For the first man is of the earth, and not spiritual but natural. Now, my dear brother, if I understand you, you teach that a child must always have a seminal existence in its progenitor, and that Adam nor his family, or any part of them had this seminal existence for they are natural and the seed of Christ is spiritual, then Kent has sung falsely when he says,

"God in the riches of his grace,
Did from eternity ordain,
A seed elect of Adam's race,
Eternal glory shall obtain."

For I am sure that none but Christ's children will ever get to eternal glory, and if Adam's race, or no part of it, is Christ's seed, none that die in Adam, will be made alive in Christ.

If a child cannot be a child without pre-existing in the loins of the parent, will my brother tell me how the Gentiles are Abraham's children for they never did exist in Abraham's loins?

Again, you quote from the epistles of the Apostles where Christ is called Head, and the church his body. Now, in all candor, my dear brother, tell me were those epistles written to an invisible, mystical body, or were they written to a visible body of christians called the church, or body of Christ over which Christ is Head and Lawgiver? Can you point to one place in those epistles where the writer was talking to an invisible body who existed in eternity, or about such a body? I believe Paul calls every church he writes to the body of Christ; he calls the Ephesians the one body, that are all quickened by the one spirit, and have but one Lord, or head, or sovereign, and one faith, and one baptism. This church was a visible body and had its visible ordinances, and Christ was its head. He calls the

Roman church a body, the body of Christ, having many members, who have all the variety of gifts necessary for the edification and perfection of the body, and that Christ is the head or Lord of this body. And it was surely a visible body composed of men and women. If you will show me a place where any of the Apostles write to, or speak of an invisible or mystical church, you will teach me something and confer on me a favor that will make me your debtor.

I next call your attention to that part of your letter where you speak of what Christ said to Nicodemus, and ask you, did Christ teach that Jewish Rabbi, that a seed must be put into a man, and go through a regular course of gestation until it became a child and was born; or did he teach him that a man that had once been born, must be born again? and, does he not teach that it is the same man that had once been born that must be born the second time? Does Christ or the Apostles teach, that it is an incorruptible seed born of an incorruptible seed, and if so, what change is effected in the nature or condition of that seed in, or by the second birth; and of what was they borne the first time? Many words are used by the inspired writers to give a correct idea of the second birth. It is called a birth, a quickening, a renewing of the spirit of the mind, a translation, a new creating, a regeneration, &c. I suppose it takes all of these to convey the true idea, or the inspired writers would not have used them, and in this is there no change wrought in the man, that is the subject of this work? If he was a holy seed before, he is the same now; if he was spiritual before, he is the same now, or his change must be for the worse. How a pure and holy seed can be washed and cleansed in regeneration, I cannot conceive? How a pure and holy seed or child can be dead in sin, and be walking according to the course of this world fulfilling the desires of the flesh and of the mind, and still be holy while in that state, I cannot see; and then be quickened, renewed in spirit of the mind, washed, cleansed, and purged from their old work, and no change beats me, I cannot fathom it.— I hope, my dear brother, you will make

it plain to me, and get me out of the fog, if I am in the dark. Now, my dear brother, look at the words you put into Paul's mouth, which he never spoke, and which mystifies, confuses and destroys the beauty of Paul's language. This is what you say that Paul says, and mark it as a quotation. "For that which I (the old man) do, I (the new man) allow not: for what I (the new man) would, that do I (the old man) not; but what I (the new man) hate; that do I, (the old man)." Now, my dear brother, are you wiser than Paul, or the Holy Spirit by which he was inspired to speak, that you must put words into his mouth that he never spoke, and that changes the sense and meaning of his language? Now, Paul tells us, "I find then a law, that when I would do good, evil is present with me. But I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O, wretched man that I am! Who shall deliver me from the body of this death." Now instead of speaking of two men, an old man, and a new man, he speaks of the law of his mind, and the law in his flesh, and that the one is opposed to the other.— But in the 25th verse he explains the whole matter and tells us who this I, and me, is, that is thus worried by these conflicting laws. "So then, with the mind, I, myself, serve the law of God; but with the flesh the law of sin." Now, my brother, you will see that it is not two men he is speaking of, but the one man, the I, myself, that have within me these two laws, which are antagonistical, and keep up warfare in me, the "I myself." But to give you and our readers a chance to fairly examine this matter, I will quote Paul in the same argument, where the same pronoun I, is used, and the same person meant, and all will see what nonsense it will make, and how it will contradict the teachings of the Apostle who says that, that which is borne of God cannot sin, and the wicked one toucheth it not. "For that which I (the new man) do, I (the new man) allow not: for what I (the new man) would, that do I (the new man) not; but what I (the new man) hate, that do I, (the new man)." Now, in all candor I ask, what man is this that

does what he allows not, and hates! Is it not the man who has been quickened and raised up from a death in sin, who has been made to hate the things that he once loved, and love the things he once hated? Is it not the same Paul that with his mind serves the law of God; that with his flesh, serves the law of sin? Is it not the one man, but the two laws, and is it not doing Paul injustice to make him say two men, where he only speaks of one man, but speaks of two laws, working in the same man.

Now, my dear brother, you bewilder me again when you speak of Adam as being a figure of Christ. Was it Adam or Moses that was a figure of him that was to come? Moses is spoken of as a figure of Christ, and Paul clearly shows the likeness of the two, and tells us that Moses was a deliverer, a law giver, and a mediator and was faithful in his house as a servant, but Christ as a son; now will you tell me where the Apostle has made this contrast between Adam and Christ, and showed the likeness of the two? Adam was the head and progenitor of a race, and in him his race all sinned. Did Christ's race all sin in him; if not, where is the likeness? Is holiness and unholiness a likeness of each other? Adam was created of the earth, was Christ, and if not where is the likeness? Adam's bride was made of a rib taken from his side, was Christ's bride so made, and if not, where is the likeness? Adam's bride was the mother of all living, good and bad, is Christ's bride the mother of both the good and the bad, if not, where is the likeness? Adam transgressed the law of his God; did Christ transgress that law, and if not, where is the likeness? Whenever Paul runs the parable between Adam and Christ, he shows that the one is of the earth, the other from heaven, the one natural, the other heavenly, and thus clearly shows that there is no likeness between the two.

You speak of Christ as the spiritual head of the church. Where does the Bible speak of him as such? It is said that by man came death, and by man came the resurrection of the dead. That it is through this man that the forgiveness of sins are preached, and through him (this man) we are freely justified from all things, from which we could

not be justified by the law of Moses.— And that there is one God, and one mediator between God and men, the man Christ Jesus. Now to say that any other thing or nature save the man is the mediator; is to negative Paul, and the teachings of the bible. It was in this man having flesh and bones, that God was manifest, that the fullness of the Godhead dwelt bodily, hence he was both God and man, and besides these two natures the bible gives him none, and now I would like to know in which of these natures, his divine or human, was the seminal existence of the church or elect seed? As man, Christ was the seed of the woman, the seed of Abraham, and the seed of David and came of Davids body, as God he was David's God and creator, and the creator of all things. In his two natures, he is as emphatically the Jehovah of the old scriptures, as he is the Christ of the new testament. It is said that this man was made a quickening spirit, for God the Father has given him power to quicken and raise up whomsoever he will, but is no where said that he was made a spiritual man, and after he had raised from the dead he said, "feel and see that I have flesh and bones and am a real man and not a spirit."

You think my brother, that to deny the actual existence of the elect in seed and substance, in Christ the Spiritual head, would make the doctrine of election a farce, the electing of a nonentity, a nothing. Well, my brother, will you tell me who made the choice in Christ? Surely you will answer, God. Well, if it was God that made the choice in Christ, out of what, and from among whom did he choose his people? Did they lay in their spiritual head, a pure and sinless seed, if so, why choose them that they should be holy? Now, my dear brother, what does your criticism about nonentity, nothing, amount to? when we consider what God really is. God is eternal, he fills immensity, so that if we were to take the wings of the morning, and fly to the uttermost parts of the sea, he is there; if we could step back to the beginning of time, he is there; if we could step forward to the end of time, he is there; and he fills all the space between the two, so that

there is nothing that ever did or ever will exist, that was not actually comprehended in the divine mind, and did in that mind and knowledge exist, so that there can be no nonentities with God, is not this truth clearly taught by the Prophet when he says, "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." Now, did God declare anything that was not? did he declare a nonentity, a nothing, for he declared things that were not.— Again David says, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Now, my brother, was it a nonentity, a nothing, that was written in the book, for they had not yet an actual existence; either seminally, or any other way, only in the mind of God, for they were not yet fashioned, there was none of them. Let us remember that God is not like one of us, but that he can speak of things that are not as though they were, for in his wisdom and knowledge there is nothing new or old, the little flower that is to-day open and the bee gathering honey from its cup, existed as perfectly in the mind of God before the world was made as it does now, to deny this would destroy God's perfection, and undeify him. I fear that it is by losing sight of what God is, that has driven some into the foolish idea that the elect is no part of Adam's family, and never fell in Adam.

The last thing in your letter that I shall call your attention to, is the eternal life of God's children, and if I understand you, you make the life the child. If I misunderstand you, correct me, for I want to understand you aright. Now I have always thought that it was the life that quickened the child, and gave it action and sensibilities. Jesus says that power is given him to give unto them eternal life. Now, who is it his life is given to, is it not the child? Jesus says, I give unto them eternal life and they shall never perish. Gave it to who, the sheep, did the giving of

that life make them sheep? "This is the record that God has given us eternal life, and that life is in his son."—Did the giving of that life make the "us," or did it quicken us into sensibilities? I think you will see the distinction, and will hereafter make it so plain that all will see.

Now, my dear brother, I have not written this to enter the field of controversy with you, but simply to be instructed by you, and if possible to learn to know the true teachings of the bible, and there are hundreds of your readers who like me will be anxiously looking for your responses for there are things in your letter that we cannot understand, or harmonize with the teachings of the bible. I feel to love you as a brother in Christ, and do not wish to say anything to wound your feelings, or to beget a spirit of unkindness, for we all see but in part, and know but in part, we may embrace errors and feel an honest conviction that we are right. If we have grace in our hearts, and a knowledge of our own imperfections, we will have a spirit of forbearance with our brethren, and will not feel like crushing one another, because we cannot in all things see alike. But will remember that I too am flesh, and may be in error as well as my brother. O, that I could see this kind and brotherly spirit burning in the bosom of all the dear saints, prompting them to kindness and long forbearance one with another, then would complaining cease in our streets, our oxen would be strong to labor and there would be no breaking out or breaking in. Forgive me my brother, if I have said anything that savors not of the spirit of a brother. And may the good Lord, lead you and me in the good and the right way, and when we are done with the trials and labors of time, give us a home with the glorified in heaven. Your brother, in hope of eternal life,
G. M. THOMPSON.

SOME of our readers have objected to us publishing these letters, from these two aged brethren; and think that they will cause hardness of feelings among brethren; but, we can see no reason why any one should fall out on account of an honest difference of opinion.—And an exchange of views upon these

momentous questions, which are certainly edifying, and calculated to direct the mind of the readers to the word of God, the infallible test of all truth, to see whether these things are so. So long as our brethren write in a christian spirit, for each others instruction, or to try to show just what they do believe is taught in the word of God, we wish to hear them; but, if we discover a striving for the mastery, we shall claim the right to close the columns of the MESSENGER against any controversy.—We will however say, that our brethren must ABRIDGE their remarks, and be more BRIEF.—ED.

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Yours thankfully,
MRS. MARGARET CUNNINGHAM.

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T. PENFIELD, G. P. & T. A.,
G. N. CLAYTON, Hannibal, Mo.
Western Pass. Ag't, Kas. City, Mo.
[June 15, '77] f

H. and St. Joe. R. R. Time Table.

GOING EAST.

Mail..... 1:03 p m
Express..... 1:31 a m
Freight..... 1:20 a m
Freight..... 10:55 a m

GOING WEST.

Mail..... 2:36 p m
Express..... 1:20 a m
Freight..... 2:35 p m

St. L., E. C. and N. R. R. Time Table.

GOING NORTH.

Mail and Express..... 5:40 a m
Accommodation..... 10:55 a m

GOING SOUTH.

Mail and Express..... 10:40 p m
Accommodation..... 5:15 p m

Rates of Subscription for the "Messenger of Peace."

One dollar and fifty cents a year, including postage. Money sent in Registered Letters, or Post-Office Orders, on the Post-Office at Macon City, Mo.

Direct to J. E. Goodson, Macon, Mo.

PULMONA

is beyond comparison the best remedy for the cure of CONSUMPTION (EVEN ITS MOST ADVANCED STAGES) ASTHMA, BRONCHITIS, CATARRH, and all derangements of the NERVOUS SYSTEM. A circular containing PARTICULARS OF MANY CASES SUCCESSFULLY TREATED, full advice for the treatment of the diseases above mentioned, and certificates of actual cures, will be sent free by mail to all applicants. Address OSCAR G. MOSES, Sole Proprietor, 18 Cortlandt Street, New York.

\$777 is not easily earned in these hard times, but it can be made in three months by any one of either sex, in any part of the country who is willing to work steadily at the employment that we furnish. \$66 per week in your own town. You need not be away from home over night. You can give your whole time to the work or only your spare moments. We have agents who are making over \$20 per day. All who engage at once can make money fast. At the present time money cannot be made so easily and rapidly at any other business. It costs nothing to try the business, Terms and \$5 outfit free. Address at once, H. HALLETT & Co., Portland, Maine.

(aug1,77-1y)

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A book containing a list of towns in the United States having 5,000 population, and the newspapers having largest circulation. All the Religious, Agricultural, Scientific, and other special class journals. Tables of rates, showing cost of advertising and everything which an advertiser would like to know. Mailed on receipt of ten cents. Address GEO. P. ROWELL & CO., 10 Spruce St., N. Y. (opposite "Tribune" building.)

1823 SEND FOR 1878

THE NEW YORK OBSERVER

The Best Religious and Secular Family Newspaper. \$3.15 a Year, Post-paid. Established 1823.

37 PARK ROW, NEW YORK. SAMPLE COPIES FREE.

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\$1,000 WORTH FOR \$36.50.

The cheapest and best way to reach readers outside of the large cities is by using one or more of our six lists of over 1000 newspapers, divided to cover different sections of the country. Weekly Circulation over 600,000. Advertisements received for one or more lists. For catalogues containing names of papers, and other information and for estimates, address, BEALS & FOSTER, 41 Park Row (Times Building), New York.

A SURE CURE.

Consumption, Bronchitis, Asthma, Cough, Catarrh and Lung disease. Also a sure relief and permanent cure for general debility, Dyspepsia, and all nervous affections, by a simple vegetable medicine, which cured a venerable Missionary Physician who was long a resident of Syria and the East, and who has freely given this valuable specific to thousands of kindred sufferers with his sacred Christian duty to impart to others this wonderful invigorating remedy, and will send FREE the original receipt, complete, with full directions, to any person enclosing stamp for reply.

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(P.O. Box 76.) Greely Block, Syracuse, N. Y.

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A VEGETABLE PREPARATION, invented in the 17th century by Dr. William Grace, Surgeon in King James' army. Through its agency he cured thousands of the most serious sores and wounds, and was regarded by all who knew him as a public benefactor, 35c. a box, by mail 30c. For sale by druggists generally.

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Address SETH W. FOWLE & SONS, Boston, Mass.

WANTED - To make a permanent engagement with a clergyman having leisure, or a Bible Reader, to introduce in Macon County, the Celebrated New Centennial Edition of the Holy Bible. For description notice editorial in this week's issue of this paper. Address at once, L. F. HORTON & CO., Publishers and Bookbinders, 60 E. Market St., Indianapolis, Ind.

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The usual \$70 Machine reduced to only \$25 \$150 PER WEEK.

Horse and Wagon free to Agents. THE FAMILY SHUTTLE

\$25 SEWING MACHINE

Mounted upon fine polished or oiled black walnut top table, and treadle, all complete \$25.

The most solid, reliable, and satisfactory machine ever invented for all kinds of family work. An acknowledged unequivocal mechanical success, thoroughly tested, and used in thousands of homes. An efficient, silent, rapid, reliable, and ever ready helper to the weary wife or seamstress, that will do the work of a family for a life time, and costing less than HALF THE PRICE of machines of a like quality. It makes the shuttle double-thread, lock stitch (the same on both sides of the work) which received the Highest Award at the Centennial. The strongest, finest and most lasting stitch ever produced. It does more work at less cost; operates more easily, smoothly and faster, and with less labor, than with any other machine at any price. It is built for strength and constant hard work; will run for years without repairs. It is easy to learn, easy to manage, and always ready, in a moment to do every description of strong or fine fancy work, that any other machine, at any price, ever did or can do, and with less trouble. It will sew any thing a needle can pierce, from lace or cambric to heavy cloth or harness, with any kind of thread, and run off 20 yards per minute; uses a strong straight needle, and never breaks them. It cannot miss or drop a stitch, ravel or break the thread. The money cheerfully refunded if it will not outwork and outlast any machine at double the price. If you have any other machine buy this and have a better one. The ease and rapidity of its motion and quality of its work, is its best recommendation, and it is thoroughly warranted in every respect, by written guarantee, to maintain its merited reputation as a constant, ready and ever-faithful worker in a family, for 5 years. It will hem, fell, tack, braid, gather, cord, bind, quilt, ruffle, pleat, fold, scollop, shirr, roll, buste, embroider, run up breadths, &c., with elegance, ease and quickness. It requires no learning; an one can use it in a moment, and will earn from \$4 to \$5 per day, for any one who wishes to sew for a living; the best and lowest priced machine ever invented. For testimonials see descriptive books, mailed free, with samples of work. Agents wanted throughout the country for this, the cheapest and most rapid selling machine in the world. For liberal terms address, FAMILY SHUTTLE SEWING MACHINE CO. 755 Broadway, New York.

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McCrosky & Wright

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Flour,

and Salt.

Full stock of every article kept in our line

AT BOTTOM PRICES.

[aug1-tf.] Rollins Street, Macon, Mo.

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Teaches Dress Cutting and Fitting in one day and furnishes the best, simplest and most perfect method for cutting Ladies' Boys' Girls' and Infants' clothes for \$5.

Having had considerable experience in St. Louis will guarantee satisfaction, or no charge made. Also has the WHITE SHUTTLE, DOMESTIC and ELLIPTIC Sewing Machines for sale at the lowest prices. Call and see for yourselves.

Rooms over Reinback's Dry Goods House, Rollins St., Macon, Mo. (June1,77)