

Messenger of Peace.

DEVOTED TO THE CAUSE OF BIBLE TRUTH.

NUMBER 11.

VOLUME V.

MACON, MISSOURI, TUESDAY, APRIL 15, 1879.

Repentance in the Gospel [a] and it
Preached to Every Creature, [b]

BY WM. OLIPHANT.

TUNE—*Messiah will reign.*

My mind is indicting a poem for print,
It treats of the Gospel, and charge to
repent.

It asks not the meaning of language so
plain;
For in its expression 'tis always the same.

When John, the fore-runner, from heav-
en was sent,
His message was "Jesus" wherever he
went: [c]

The blessed Messiah soon made his de-
scend—
In sweetest affection, commanding "rep-
ent." [d]

The Twelve of his chosen, foundations
of truth,
Commanded repentance [e] to aged and
youth.

And thus it appears when the seventy
were sent,
They all were then preaching, that men
should repent.

This gospel was then from the mouth of
the Lord—
Recorded by Mark, at the sixth of his
word.

But be it remembered—in sacred record,
Repentance and preaching are both of
the Lord.

But much of the preaching we hear in
this day,

Is a labor to drive this commandment
away,

But however the labor, though never so
hard,

It still stands recorded in all of his
word.

[a] Luke xxiv: 47.

[b] Mark xvi: 15.

[c] Mark i: 14, 15

[d] Matt. iv: 17

[e] Mark vi: 12.

The commandment, they say is to those
feeling need,
And anything further is wasting the
seed.

But my Jesus has plenty to sow it
abroad;

Which any may learn, by the searching
his word. (a)

Though 'Simon' would buy the Great
Spirit with gold,

The command was repent (b)—by St.
Peter of old.

The same was in tended, in what Jesus
once said.

To the multitude filled with the fishes
and bread. (c)

At Athens we hear, the pathetic Saint
Paul

There boldly declaring, "Repentance"
to all. (d)

Although like the bones, which Ezekiel
saw, (e)

All covered with shame, and under the
law.

The Apostles, and Prophets, and Jesus,
the Lamb,

Untie in declaring Repentance to man.
And since this plain language is not in
the law,

We will say that 'tis gospel and bid you
adieu.

And now my dear brethren, I bid you
adieu,

In loving of Jesus. I know I love you.
And when at a throne of his mercy you
join,

Your joys and your sorrows remember
are mine.

(a) Mark iv: 4.

(b) Acts viii: 21, 22.

(c) John vi: 27.

(d) Acts xvii: 27—31.

(e) Ezek. xxxvii: 2—4.

FOREST, CLINTON CO., IND.

We Will Meet Her Again.

BY ELIZA M. BISHOP.

Yes, we'll meet our loved one—
On that bright and sunny shore;

Where there is no more parting—
And death can come no more.
There the storms of life are over—
There the spirits free from care,
There we'll dwell in peace forever,
Yes, we will meet our Bessie there.

Oh! our home—is sad without her—
Sweet one that God had given,
The flower, that budded here below,
Is blooming now in heaven.
Yes, our home is sad without her—
Yet, the Master called his own,
To sing his praise in glory,
Around the great white throne.

Oh! how sweet will be that meeting,
And that angel smile of love;
When we meet our darling—
At the golden gates above.
When we reach that better country,
Where no cloud o'erspread the
skies;

Where the flowers are ever blooming,
And the summer never dies.

Yes, this earthly life is fleeting—
For our home is not below.
Whence man cometh, he returneth,
And soon we will be called to go.
Then, my darling we will meet you;
When lifes wintry day is o'er,
Where God's own unfailing sunshine
Gilds the dim eternal shore.

There we'll never more be severed;
There we'll sleep on Jesus breast;
There the wicked cease from troub-
ling,

And the weary are at rest.
Yes, when life's journey's ended—
When the river we have crossed—
Up there with white robed angels,
We will meet our loved and lost.

Yes, it will be a happy meeting,
Over on the other shore;
There to meet the dear departed,
Who have only gone before.
There with all the ransomed ones,
In God's bright home we'll dwell;
We'll hear no more that parting word,
That sad, that long farewell.

ASHLEY, OHIO.

Experience.

INDEPENDENCE, Mo.,
Feb. 25, 1879. }

ELDER J. E. GOODSON—*Dear Brother in Christ*:—Being unable to get out to my meeting to-day, and feeling cold, dark and lifeless in a religious sense, I thought I would drop you a few lines in a scattering manner. I was born in Clark county, Ky., and raised by religious parents. I have no recollection when my father became a member among the Baptist. But recollect of seeing my mother baptised at her father's mill, (Martin Judy's) and think she was the first I had ever seen baptised, and after that, I recollect of the Baptist meetings of evenings in my father's house, in the winter seasons, and of their singing, praying, and of their exhorting one another. I did not know what it was for then, but now I know, and oh! that I could see and hear of such practice now; but, alas! alas! Their prayers are not heard, and their singing voices have nearly ceased, exhortations are not known among us, unless by a preacher. But the practice then has left a lasting impression on my mind, and when I compare the Baptist, then and now, I am made to inquire, is the Lord's mercy clear gone; and have we been carried away to Babylon in captivity? If not, why, oh! why, this hardness of heart, reprobate mind, and inactivity to practical duties, so plainly pointed out in the word of God. But to return to my childhood—I often rode behind my mother to meeting, at Old Mt. Carmel Church, and heard Old Lewis Corbin, make a great fuss with his loud preaching, and that was about all I knew or cared about preaching, for some twelve or fifteen years. When I was twelve years of age, my father moved up into Bath county, and about the fall I turned in my sixteenth year, I was taken sick, and was sick some two years, and sometimes near death and at one time while suffering great pain; my father remarked, my son, the Lord can ease you, if it is his will, and nothing could have been more instantaneous, then I saw myself a sinner. and a very great sinner, and the holy and just character, the Lord God Almighty. I felt my condemnation, and the justice of that condemnation,

and oh, why had the Lord suffered me to live? and why was I spared from banishment? I could not see, but if I ever prayed it was then, and with my whole heart and soul that the Lord would have mercy on me, so great a sinner; and in the next breath asking the Lord to have mercy, for even asking for mercy, and in this state of mind my bodily sufferings become as nothing, and as to my body, I felt as though it amounted to nothing. But, oh! my soul, what was it, and what was to become of me. So the pain of soul was so great with sin, I lost sight of the body, though my father, mother and physician, thought I would not live an hour, and with this distress of mind, the body became easy, and of this sickness I immediately began to mend. But in this state I lay and cried day and night, to the Lord for mercy, for three days; my mother would ask me what was the matter, I would cover up my head to cry and beg for mercy. My physician would come in and ask me what hurt me, I would answer nothing, and then he would inquire what I was crying about, I would pull the covering over my face. and the cry of my soul was still for mercy. My parents would ask the doctor what he thought of me, and he would answer, that he could not tell, for I was much better, but I thought I was much worse in some way, and at that time I don't know that I could have told what was the matter, and indeed I did not know, for as to religion I knew nothing, nor thought nothing about it. But about the beginning of the fourth day, when it seemed I must sink, and be banished forever from the peaceful presence of the Lord. But, here suffer me to say, that I loved the Lord, loved his holiness and justice, I felt that I did not want to be banished from him whom I loved, and this, and my sins, against his holy law, was what I so much dreaded, and in this distress I lost all fear of hell and torment, for I knew if the Lord sent me to hell, it was nothing but what I deserved, and from that time to this, (I am now sixty years old) hell has had no terrors to me, and my desires have ever been since then to praise him, though I even lifted up my eyes in hell. But, as I said about the beginning of the fourth day, when I felt

I would have to go, it seemed as tho' it was as audible as when my father spoke to me, (not to the outward ear) my son the Lord can ease you if it is his will, and instantaneous there was a great calm, my burden was gone, and I felt the Lord had, had mercy on poor me, my crying ceased. My mother would ask what had come over me, you are so cheerful, my answer was that I was so much easier, and this satisfied her.—My mind now was led to a desire for reading the bible for the first time, I called for it, (it being many weeks before I was able to be up, and where to begin to read I knew not, but began to read at the first of Genesis, and read as constant as my mother would let me, often taking the book away from me; (and that reading is yet an advantage to me,) and in reading I began to think that with these old saints there had been a work of the Lord in their hearts, and a wonder if there had been a work of the Lord with me. but could not say there had, but some how, or some way, a hope sprang up that the Lord had done something for me. But here I had some desire to feel something that I had previously felt, so I might be sure the Lord had done something for me, but I could not get these feelings back, so as to be sure he had done a work for me, neither have I since, but hope he has had mercy on poor unworthy me. Now when I undertake to look for the grounds of my hope, I have to look back on that sick bed, "To the hole of the pit whence I was digged." Here let me deviate from this subject, by saying, in these early days of my experience, if I have any. The thought would occur, you have to tell of these things to others, and I so understood I would have to try and preach of these things. I would spurn the thought as coming from the devil, and try to have no more such; but, alas! alas! my brethren knew what I have been doing, and oh, how hard for me to do, and nothing but the whip and lash made me do it. Now and then some encouragement of ease and the sweets of a precious gospel, with the encouragement of God's dear children, has kept me up, or surely I should have fallen by the way-side. But, again, let me return to the reason of my hope, "Or the hope within me." This hope,

brethren, I was not satisfied with, for I verily thought when any one became a ceristian they would know it, so I lived on in doubt and fear, (and do yet) for some eight years, often engaging in many sins and things that I even then felt a condemnation for, and thought Christians could not, and would not do as I did; but, when about eight years had expired, I went to Old Baldeagle Church, and attended where the ordinance of baptism (a burial in water, and here I became satisfied as to the mode of baptism, and have never since doubted the mode, and what it meant or was figurative of,) was to be administered; I had gone there very careless, and little or no concern, (without it was for the young lady I went there with, now my wife.) but by some means I had gotten across the little stream and standing on a sicamore root, where the candidates were baptised near my feet, I saw the first one buried (by baptism) but by the time the second one was, I could hardly see, and hid myself behind the tree, to keep from being seen. But there and then, I saw how Jesus died and arose again for the justification of those two, and those Old Baptist then singing on the bank of that little stream, I saw then how the Lord could be just (through a mediator) and the justifier of poor helpless sinners. I fell in love with Jesus, and there with those old baptist, and have loved the baptist ever since, and have a great desire to love my Savior. But surely could it be possible that such a Savior, such a blessed Savior, died and arose again for such a poor unworthy sinner as I. Some way, or some how, a hope sprang up in my heart that he did, but if he did not, I became satisfied that, that is the only way any can be saved, and there is no other way; and yet, my brethren, previous to this, and that sick bed, I felt the Lord had, had mercy on me, but how he could be just and pardon sinners, and such a sinner as I, I could not see, but standing on that sicamore root I saw how Jesus was the end of the law for them that believed. Oh, how I wanted to believe, and I yet want to believe; yet, there is one case set forth that seems to suit me; that is, "Lord I believe, help my unbelief." Yet, strange to say, I lived on out of the

church after this, some ten years, (and I now feel, and have ever since June, 1853, that part of my life is a blank,) and have ever since I became a Baptist, often regreted not doing so before, and by not doing so, I have cut myself off from many blessings, and yet feel the smart of chastisement; but, since becoming a Baptist have never regretted doing so, though nothing but a poor unworthy baptist: and yet, the best I have ever done. has been poorly done, and that I am nothing but a poor unprofitable servant.

Brother, I will close this scribble, and in the future may say something in regard to my call to the ministry, which I often doubt.

Do with this as you see fit—correct all errors—and if you publish it, say to the brethren aud sisters, that this is some of the reasons of my hope, tho' I have many doubts and fears that it is not a good hope.

Yours in hope of eternal life, &c.,
J. D. GOSSETT.

Rom. viii, 28: "And we know that all things work together for good to them that love God;" is an expression of Paul which we often hear quoted by christains, with much assurance. All those who have been born again, and have been made alive from the dead, will join with me in saying that our lives have been one of continual ups and downs with the ballance in favor of the dark side of the picture. Oh, what gloomy seasons the poor heart passes through when Jesus withdraws himself from us. It appears to us, that we never were his children or it would not be thus. It is hard for us to get control of ourselves now enough to say "it is all for our good," we know that he chastens his children. but now we doubt of our being children Why? we hear asked. Oh we say I am such a sinner. I remember the time when I thought my sins were pardoned and all was well with me then, but with that knowledge come also to my understanding the law of Christ, of my being married to another, and my duties to him, and now I come so far short of performing such duties. Brethren and sisters I think the reason why we are cast down so much is because of our neglect of duty, and above all

our unbelief and disregard of his commands. Jesus on a certain occasion asked his disciples this question, when they were in trouble, and cast down, he says "Why are ye tronbled and why do thoughts arrise in your hearts? Behold my hands and my feet, that it is I myself, handle me and see." Oh brethren and sisters where is our faith? is not the fault ours? and the chastisement nesserarily follows, that God may be glorified, and we be made better, by being chastened, do not be discouraged if the way is rough and no matter what the commands are, obey them nothing doubting, read the last five verses of the 19th chap. of Exodus and, "be ye steadfast unmoveable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

Farewell.

FRANK McGLADE.

Centerville Ohio Feb. 7th 1879.

STINESVILLE HENDRIX Co. IND.,

March the 4th 1879,

ELDER J. E. GOODSON,—inclosed please find \$1,50 for which we wish the MESSENGER OF PEACE still continued; we like this medium well. We have been taking it for three years, and it is a great comfort to us in our declining years. I am now 75 and my wife is 69 years of age. I have been baptised for a number of years, and have passed through many trying scenes; yet we are not tired of serving the true and living God, who has kept us from the cradle almost to the grave. May the good lord still continue to bless us while on earth we stay, and bless all his people every where; revive his work in the hearts of each child of grace; still convict sinners, comfort mourners. and bring the dear lambs into the fold, is our prayer.

SAMUEL ELLMORE.

Appointment.

We will providence permitting, preach at the Regular Baptist Church, in Palmyra, Mo., on Thursday evening, before the first Sunday in May next, at 7 o'clock, P. M.; also, on the next day, Friday, at 11 o'clock, A. M.—ED.

Chew Jackson's Best Sweet navy Tobacco.

The Christian Ministry,

“There are four things that attend every one that God sends to labor in His vineyard :

First, They have an inward call from God which is the Spirit's mighty operation leading them into the work. Gal. ii: 8.

Secondly, They are fitted and qualified for the work by the great Head of the church, who has ascended upon high, and led captivity captive, and received (ministerial) gifts for men. Eph. iv: & 12.

Thirdly, The Lord in His providence opens doors for them without their having to push themselves forward in the work, for He never sends a man but he has a work for him to do, and strengthens and supports him in it. Mark xvi: 20; Matt xxviii. 20.

Fourthly, When the Lord sends a man to preach, His power so attends the work spoken by him, that he is made manifest in the souls of God's people as the Lord's messenger. 1st Thess. i: 5.

Yes, brethren, wherever God, in His providence, sends him to stand up in his name, if the people have never seen his face before, the Lord by his Spirit makes manifest in the souls of His own people that they cry out, ‘This is one of the Lord's sent servants,’ and they make manifest their attachment to him by communicating to him what Paul calls ‘their carnal things;’ so that he finds that his Master has not sent him a warfare at his own charges. I may also add, the Lord does and will bless such with seals to their ministry; for it is by them, as instruments in His hand, that He has ordained the ingathering of His people to Himself as their spiritual shiloh.”

To these excellent observations on the Christian Ministry copied out of the Autobiography of JOHN KERSHAW, an English Baptist minister who died in 1870, I will add a few words:

1. *What is a Christian minister to preach?* Not men nor the wisdom of men; not the excellence of any creature however exalted, whether human, angelic, or super-angelic; but the wisdom of God, even the hidden wisdom which God ordained before the world unto our glory. He is to preach Christ as the

embodiment of all divine perfections, the complete manifestation of all that is human, sin only excepted, the glorious Personage by whom all the perfections of Deity and the imperfections of ruined sinners are harmonized—the God, Mediator; Redeemer of God's people. This glorious mystery is made known in the gospel; hence the Christian minister is to preach the gospel.—But since the gospel is the revelation of how God can be just and at the same time justify and save an ungodly sinner, the holy law of Jehovah as magnified in the work of Christ, not destroyed by it, will receive attention at the preachers hands. This law demands satisfaction and denounces transgression; hence the obligation of all men everywhere to render that satisfaction, cease from doing evil and turn to the Lord.—But to corrupted human nature this is impossible; hence the message of salvation by grace through faith. Thus repentance toward God and faith toward our Lord Jesus Christ becomes another expression for the gospel, or how the justice of God can consist in the salvation of the lost. That which the law demands and repentance acknowledges, but which nature cannot render, faith points out and reveals as accomplished in the person and work of Christ.

2. *How is a Christian minister to preach?* In the course of his labors he will find many *ignorant* persons. These he will convince by the word of truth, sound speech that cannot be condemned. Many of his hearers will be *dull of hearing* and *slow to comprehend*. With these he will exercise patience, knowing that, if God has given the ear to hear, he shall in due time, reap if he faint not. He will find many who *oppose themselves*, their edification and comfort, in their rejection of the truth. These he will meet with meekness, with the peradventure that God will give them repentance to the acknowledging of the truth. Others will be found *subverting hearers* with words without knowledge, ways that engender increased rebellion, and works that show the spirit of inward and prevailing iniquity. To these he will give place by subjection, not for an hour, that the cross of Christ may not be blasphemed. In short, he will follow the spirit and example of

his Master and speak as oracles of truth. As a follower of Christ, he *must* have the spirit of Christ, firmness combined with gentleness, patience with labor, forgiveness with hatred of sin, love for the person, but abhorance of the evil, of the transgressor. Perhaps there is nothing more demanded at this time than an affectionate, and at the same time, faithful discharge of the ministerial office. Even one's good may be done in such a manner as necessarily to be evil spoken of. There is a right way and wrong way of doing even the good things.

3. *To whom* is the Christian minister to preach? His field of labor is in a general sense the world; in a special sense, that particular part of the world to which divine Providence has assigned him. Jews, Greeks, Barbarians, Scythians, bond and free,—all are the subjects of this address. “Every creature,” “all nations,” have become by Divine appointment, the audience of the ministry. Such is the outward address by the word; the internal address by the spirit of God the soul spirit. heart or conscience, is a different matter, the prerogative of Almighty God alone. According to His Sovereign pleasure he makes the word effectual to men. Man knows nothing but what appears, and hence cannot divide between man and man; but if he knew that his audience were all saints or all unregenerate sinners, his duty would still be the same, viz: To preach to them Christ as set forth in the gospel. On the other hand God knows what does not appear; and consequently works where, and as he pleases, even to the impartation of life to the dead at any time, under any circumstances.

4. *What is* the warrant of the preachers success? Not the concurrence of the hearers; for this may not be had, but the reverse. Not the desire of his brethren, for they may not be in the Spirit. Not his own anxiety for the Divine blessing; for, although this may be the precursor of a blessing, yet the appropriate time, for it may not be at hand. Not his own knowledge of the scripture, his eloquence of speech, his capacity to unfold the truth, his strength of reason, his reputation for piety, his zeal, learning or attainments; for these, greatly as they are to be desired, are

yet unequal to a work requiring Divine power. What Then? His warrant is here, "Lo, I am with you alway, even to the end of the world." "All power is given unto me in heaven and in earth." "To Him every knee shall bow." "He hath put all things in subjection under His feet." The presence of the Lord Jesus by his Providence to bring all circumstances and times to the right point, His power to lift out of the way every Achan and hindering obstacle, His infinite wisdom to direct every event, His almighty Grace to break the heart of stone, to flood the soul with light and life, and to overwhelm it with peace and tears of gratitude and love—this is the preacher's warrant for success. May God grant it abundantly to those whom He has called and placed on the battlements of Zion!

As members of the church of Christ, the ministry are amenable to the same rules which pertain to others, and so may be rebuked for sin, (1st Tim. v: 20.) and excommunicated for disorderly conduct or false doctrine, (2d Thess. iii: 5; Gal. i: 8) equally with others. When approved as ministers sent from God, the church should set them before a Presbytery for Ordination to the Office committed to their oversight whatever that may be. As ministers of Christ they are the "overseers," (Acts xx: 28) "instructors" (1st Cor, iv: 15) and "rulers" (Heb. xiii: 7, 24) of the church, pastors after the Lord's own heart, feeding His flock with knowledge and understanding. (Jer. iii: 15.) As such they are entitled to double honor; (1st Tim. v: 17) and the churches are their debtors, (Rom. xv: 27.) But however our brethren in England verify the closing words of the extract above quoted, with some honorable exceptions the membership in this country act very differently towards their ministry. As a body, they freely permit their suffering ministry to rob their own families to minister to them, and imagine that they are fulfilling the royal law by merely saying to them, "Be ye warmed and filled." If the ministry were to assert their divinely appointed privilege in this matter they would be stigmatised as "preaching for gain;" as they do not assert this privilege, they are permitted to suffer in silence; in either case they are neglected.—

However, the fault is their own. A false humility and fear of man have prevailed upon them to neglect this portion of their ministerial duty, a covetous spirit on the part of the membership has been permitted to increase in strength, and bitter fruits have fallen to the lot of both parties. This is not spoken in a universal sense. There are some praiseworthy exceptions whose conduct confirms our title as witnesses for the truth. Why should we wonder that the wrath of God is on Judah when she has turned aside from His commandments? Let her return and she shall be healed.

Her friend and well-wisher,
E. H. BURNAM.
St. Louis, Mo., Feb. 25, 1879.

Experience.

CONWAY, TAYLOR Co., IOWA, }
Feb. 16, 1879. }

ELDER J. E. GOODSON—*Very dear brother in the Lord*:—This gloomy Sabbath afternoon finds me seated for the purpose of writing you, as it were, a family letter, or epistle of love, for my heart is drawn out in love towards the many dear saints, who write for the MESSENGER OF PEACE. I have long felt an impression of mind to attempt the relation of my experience, but deferred it for various reasons, chief of which is, my fear of being thought presumptuous by those of my brethren who know well, even as I, my unworthiness and disobedience of the Lord's commandments; all know that many in whom we have unbounded confidence of having "the love of God shed abroad in their hearts," and give sufficient evidence that they have been changed from "nature to grace," and have never written for publication an account of their travels, nor "gave a reason for the hope within them." I often wonder if such do not feel an impression of mind to write, and like myself, quench the spirit. Feeling a very deep interest in the support of the MESSENGER OF PEACE, and the cause of Christ being promoted. I shall continue to contribute my mite occasionally; therefore am desirous of informing the brethren and sisters, why I am identified with the Old School Baptist, thereby improving an acquaintance, and hope I

don't intrude.

To begin, will state, that when my experience called to mind, my understanding seems so very blind, &c. I hope, however, that it is by the grace of God that "I am, what I am," even a very insignificant and frail, but humble man—have enjoyed the advantages of an early moral training, for which I am thankful; indeed, and from my youth up, was not unmindful of the all important duty incumbent upon all men, to repent of their sins, and come to the knowledge of the truth, and "Do works meets for repentance;" and had a conscientious regard for right and virtue, from my first knowledge of right and wrong. I vividly remember at an early age, that I often pictured out for myself a bright future, resolving that I would eventually live an exemplary life. Like many others, had early convictions, yet, at the same time would continue to commit sins, such as are common to youth, even willfully. Thinking I would repent and do good works, and get religion. I was at Grand Pa B's, in the fall of 1868, became much exercised in mind with reference to my duty, thought that if I were baptised and united with a church all would be well. I was 17 years of age and knew nothing about experimental religion, had no desire to know; therefore, did not ask or seek for knowledge. Had attended Baptist meetings and heard preaching, but it was all Greek to me, except baptism, which I thought was all that was necessary for me to know, so at my earliest opportunity, offered myself at the New Bethel Church, Fayette county, Indiana, and was received and baptised by Elder Lampton, of Kentucky, and thought all was well for some time; but after a few years spent (like all backsliders) which are many, but none that "fall from grace," which as I, they never had. I found that I was seriously mistaken, that I was still in the "bonds of iniquity." had deceived the people, and was myself deceived, but unintentionally, however, had not as yet realized my sinful condition, therefore, had not been properly taught in either the school of experience, or in the doctrinal principles of the true Church of Christ, which I trust have since learned through much tribulation

and conflicts. I was teaching school in the summer season of the year 1873, at Beecher City, Ills., when my mind was so much exercised relative to my fearful lost condition, as to unfit me for my responsible duty; became very anxious and uneasy, and thought if I would go West that I should be relieved from my convictions, which were so annoying that my mind was ill at ease, and I had given up all hope of ever finding pardon and peace, after having so blindly made profession; so I came to town and remained a few months, and then to Kansas, where I stopped with Elder Pence a few months, and as I trust the Lord had begun a good work in me, so that I was made to realize my utterly helpless condition and dependence on the Lord, and I earnestly sought for truth and knowledge, as I never had sought before, yet often was too indifferent. In the fall of 1874, I went from Kansas to Ohio, in company with Elder Pence's family, where in the spring of 1875, on the 30th day of May, I united with the N. E. Church by experience, and was baptised by Elder E. D. Thomas, (in Champaign county,) where I have since held my membership, and where I have enjoyed many happy seasons. I am often harassed with doubts and fears, because my life does not well harmonise with my profession, and often brought to grief in consequence, which is a cause for my hope of having been brought out of darkness into marvelous light, &c.; also, "We may know that we have passed from death unto life, because we love the brethren," which I do. We intend uniting with a little band of believers by letter soon, my wife and I, about three miles West of us, (Providence Church). We are one and one half miles West of Conway, having removed from Bedford last week. Bro. Goodson, you will please remember and address accordingly the MESSENGER OF PEACE, to Conway, (same county). In conclusion I beg an interest in the prayers of the brethren and sisters. Your unworthy brother in hope,
F. M. BURKE.

We are pleased to learn that there is a probability that Elder C. W. Reed, formerly of Southwest Missouri, will locate in this (Macon) county, in the vicinity of Little Zion Church.

Reasons for Becoming a Baptist.

ESTEEMED BRO. POYNTER:—In order to give my reasons, I will have to begin where the Lord began with me, in 1867, though but a youth, I saw myself lost and ruined in sin, but my prayers seemed to avail me nothing but rather grew worse. In 1869, I attended a methodist meeting and the Minister calling for sinners to come forward to be prayed for, and I felt that I was one of that number; so I went forward, kneeling there when an old sister of that church came to me kneeling by my side asking me if I wanted her to pray for me; I told her I did for I felt like I was willing for any body to pray for me, and I thought she was a good woman; and this thought came into my mind, the prayers of the righteous availeth much, when all at once that heavy burden was taken from me, and my heart felt light, and I was made to praise the Lord; Oh I felt like my sins were all forgiven me and that I would never sin any more but through the influence of my young associates I was drawn away, and I visited the ball room and took a part with them in dancing, but the thought would often come to me, how wicked it is in me to be here, but O the good Lord would chastise me and I would feel awful, no tongue could express, this was my course in life until the year 1873 when I was married to P. D. Newman giving up my youthful mirth settling myself down that I might be a useful companion, when in August the 22nd, 1877 I joined the Christian Church as is usually called and was baptised by Eld. McCound in October following the 22nd my companion joined the same church, and was baptised by the same minister and we were both content until you Brother Poynter, visited our part of the country preaching the Gospel of the Grace of God, my husband and I attended your meeting, where upon my husband became dissatisfied with the Christian Church asking me to go with him to the Baptist Church, I answered him I could not, that I had been baptised once, and could not be baptised again, for I had no faith in it but my husband went forward and joined the regular baptist church, and was baptised the

same day by Brother Poynter, when you prayed at the waters side that day for my husband, and his companion, I felt as though it was not me, it appeared to me that he had left me entirely alone, we were both trying to serve the Lord, him traveling one road and me another, there is but one true road to heaven the thought of there being a difference in our faith was more than I could bear; One evening after retiring to bed my husband and I, were talking about my feeling so lonely, saying that his heart was with me, and that I must give up the notion of being alone; my husband had fallen asleep and I was still worrying over my lonely condition when suddenly there came to me a voice, as a rushing wind saying you are not alone, me and these are all with you I seeing angels flying over me, but they were gone instantly I awoke my husband from his slumber telling him what I had heard, and saw, telling him that Christ, and the angels from heaven were in our room, I then prayed to God that if I was not traveling the true road to heaven, that he would make it known to me; knowing that my prayer would be answered, for I felt to leave the whole matter with the Lord; upon this Brother Poynter you, and your wife visited my house, and we were talking about the rules of the regular Baptist Church, and I told you that I could not see any reason why they would not receive any one into their church, without rebaptising them you answered me that a church that was set up but a few years ago by some man, could not be the church of Christ; and that her minister could not lawfully baptise any body, I told you that it was right for me to stay in the Christian Church, for I was satisfied with my baptism, you told me to stay with them then for that was a matter between me and my God. I remained in that state of mind until I had a vision, while I was in my vision, I was in a hall of a large building when Brother T. D. Newman a Deacon of the regular Baptist Church came to me, asking me, to go with him, and he would show me some pretty flowers, I went with him down this long hall, on entering a very large room seeing in one corner a very large vase filled with the prettiest flowers I ever saw, a vine running from this vase,

along the wall, reaching almost across the room, upon this a woman came to me, asking me what seek you? she told me that she was the housekeeper; I answered her I want to see your flowers; she said here is the true vine come and see. I asked her where she got those flowers, she said that she had plucked them in many different places, taking the choice flowers I said it is winter, does not the frost hurt those flowers? she answered no, frost nor snow could not hurt those flowers for I picked them very early in the morning before day, I said to her that I am going to gather some flowers in the Spring and keep them as you do. Said she, I am the house-keeper, there can no one save those flowers but me, said she, I placed those flowers on this true vine and bound them with the same cord, and they are growing, said she, take hold of those flowers rub them in your hands and see if you can spoil them. I took hold of the most tender looking flowers rubbing them in my hands, I could not soil them, said she, see those tender buds they are as thrifty as those flowers that are in full bloom, said she I plucked two flowers of the same kind, placing them together on this vine that they may take hand in hand together. I went forward telling the church what I hoped the Lord had done for me, and was received the next Sunday week, you remember I was baptised, my friends were so scared about me, it being so wonderful cold, they said it would kill me. but I was not uneasy about it, for I was so confident the Lord was with me, and would bless me in the deed, but O the joy I felt when you raised me out of the water, I was made to praise the Lord; but when I was first baptised, by the Christian Preacher, when I come up out of the water I felt so wonderfully sad, and sorrowful, I felt more like mourning than rejoicing, the difference in my feelings is beyond description, it is more than tongue can express. Dear Brother Poynter I will bring my scribble to a close for fear I have already worried your patience though it is only a hint to you of my travels, hoping you will pardon me for my lengthy letter. and hoping to be remembered by you, I

remain your unworthy sister in Christian Love.

MARTHA NEWMAN.

The above was written to Elder Poynter, who sent it to us, and requested it published in the MESSENGER by consent of the writer.—ED.

HOPEWELL, MUSKINGUM CO., O. }
Feb. 26, 1879. }

ELDER J. E. GOODSON—*Dear Brother in Christ:*—I have been thinking of the coldness of the church of Christ; and the troubles we have to pass through as a church, our darkness of mind, our poverty in the spirit of Christ, hungering, and thirsting after righteousness, mourning on account of our sins and remembering all our evil ways, and doings, which are not good, and loathe ourselves in our own sight for all our iniquities, and abominations; but the plague of our own heart, makes our lives, look so hateful in our own sight, and sometimes say this sinful heart can hardly bear, this wretched heart of mine. And when we pray, "search me O God, and know my heart; try me and, know my thoughts; and deliver me from every false and evil way, and lead me into the way of life everlasting," and God answers our prayer and shows us, we have a heart deceitful above all things and desperately wicked, who can know it, and see so many sins of omission and commission, that we have to say Lord it is enough, I can't bear any more. The very things I do, I hate; and when I approach my God in prayer; I feel the conflict even there, and quote that hymn of Newton's that brother Dodd wrote, I "asked the Lord that I might grow &c."

Our only hope is in Christ as our saviour. Being dead to the law by the body of Christ, and married to Christ our husband. Being born again not of corruptible seed, but of incorruptible which liveth and abideth forever. All this done for us what manner of creatures ought we to be in all holiness, and godly conversation. And what are we, I have often said when a brother has acted deceitful with me, I will never do that; I will always be honest, I hate deceit above every thing else, and detect my self soon doing the very same thing. But this is not what I intended to write

when I commenced. Why is it the church has so many troubles with each other? wanting one another to make acknowledgments, so much easier to say brother let me pull the mote out of thine eye. Pride is the beam in our eye, which blinds us to all defects there; only by pride cometh destruction. We need brethren to watch and pray more, not to watch others but ourselves for sins, watch over one another for good, not for evil; we watch for evil sometimes, we should judge ourselves more instead of judging others, we need more humility, more forbearance, more kindness, more grace, more faith, more prayer, more acknowledging our own faults; more of what the grace of God teaches us, that denying ungodliness, and worldly lusts, we should live soberly righteously and godly in this present world. Looking for that blessed hope and the glorious appearing of our Lord and saviour Jesus Christ, and more fervent charity among ourselves, which coverth a multitude of sins. If love to God and love to man, be absent all our hopes are vain. Will we be followers of Christ. If we live in the spirit let us also walk in the spirit.

Yours in Tribulation.

GEO. D. BURLEY.

OAK GROVE NEB. }
MARCH 24th 1879. }

BROTHER J. E. GOODSON.

Enclosed find \$2.00 my back dues for the MESSENGER of PEACE, which comes regular to me. Brother Goodson, I am anxious every time to receive the MESSENGER. The first pieces I read generally are the experiences of the dear children of God. Some times when I am in the dark, and that doubting season that bothers me so much, then if I pick up the MESSENGER, and read some brother or sister's travels, from nature to grace. My own experience comes to my mind, then for the present, I can doubt no more, but feel like praising the blessed saviour, for his redeeming love. Now brother Goodson I desire the prayers, of all God's people, that I may ever be found in that straight and narrow way that becomes a Christian father and husband.

S. M. DARNELL.

Messenger of Peace.

MACON, MO.,
Tuesday, April 15, 1879.

Dr. J. E. GOODSON, Editor.

Views Asked and Given.

ASHLEY, OHIO.

ELDER J. E. GOODSON—*Dear Brother in the Lord*:—Will you please give your views on the 24th, 25th and 26th verses of the xi chapter of Luke? Who the man spoken of there is?

And oblige yours in hope,

E. A. BISHOP.

Reply.

This passage of scripture was spoken by our Savior, in his response to some who had accused him of casting out devils by Belzebul. He introduces the parable of the strong man holding his palace until overcome by a stronger than he. Then makes the assertion, that he that is not with him is against him, and he that gathereth not with him scattereth, &c. Then comes the words of the subject of our brothers inquiry.

"When the unclean spirit is gone out of a man, he walketh through dry places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there," &c.

This parable, was spoken as an illustration, of an assumed religion, or a pretended righteousness, which was all of an abstract character. And the Savior intended to show by it, that the man who had no truth of God's love in his heart, though he may assume much morality, and put on great appearances of righteousness, by an apparent turning away from some, or all, of his most wicked practices, thus showing that the unclean spirit, which had been visible in his former life, was not now so manifest; and he may have identified himself with the Church of Christ. But his heart not having in it the love of

God, he was restless, and his life a dry place. None of the real joy of a child of God can he find, because he does not love God, nor the truth of his word. Such persons hate the doctrine of grace, because it robs them of the glory of their own salvation, by giving it all to God. Hence, a life of Christian morality is a dry place; and the steps taken by them is only more and more dry and uninteresting. So that, at last, they begin to return to their former life, and falling in with their old associates, they find the house swept and garnished; their old haunts of sin all ready, with even other spirits, ready to join in and lead on, more and more to cause the one who had been making some pretensions to religion, to get fully back, into all the excesses of vice and sin; and as a rule such persons will go farther in disipation, than those who had never made any pretensions to reformation at all. Had the love of God have been in their hearts, or had they have been born of God, they would not have found the house swept, for the occupancy of the man from his walk through dry places, and the seven other more wicked spirits; but it would have been occupied by the Spirit of God, and hence the wicked spirits would not have had full possession.

Many examples might be given, to show the truth of this proposition.—The 23d verse, carefully considered, does much to show how we may tell whether we are trying to follow our Savior, because God's Spirit has been planted in our hearts, or whether it is only from the unclean spirit having gone out. In the parable at the 21st and 22d verses, the strong man (unclean spirit) was cast out; and we hear nothing about his returning; but the same Spirit, (the stronger man) that cast him out, is able to keep him out. Because he has taken all his armour from him, leaving him without armour to re-possess the house; but only allowed to war upon it, and thereby annoy, without ability to ever capture it. "For if when we were enemies, we were reconciled to God by the death of his Son; much more being reconciled, we shall be saved by his life." Rom.x:10.

Views Given.

HERSMAN, BROWN CO., ILLS., }
Feb. 4, 1879. }

ELDER J. E. GOODSON—*Very Dear Brother in Christ*:—I noticed a request made by a Brother Owen, of Ohio, for your views on the 28th verse of the xxvi chapter of Matthew, which reads as follows:

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."

I also saw that you made a special request, that I should respond. I have at last undertaken the task, but must say, that it is with fear, that I lift my pen to comply with your request. It will be remembered that this 16th chapter of Matthew, is filled up of short and detached sentences. First, When the Pharisees asked a sign of him, (Jesus) he reproved them by calling them an adulterous generation, seeking a sign, but said he, no sign shall be given, but the sign of Jonah. Afterward he reproves his disciples for their unbelief, refering them to the thousands he had fed with the few loaves and fishes, he then brings to bear upon their minds, that men in nature dont know him, but pronounced a blessing on Peter, as he had received knowledge by revelation; that he was the Son of God, he then refers to the power that the Apostles should have over that kingdom, which should be set up upon the earth, after his suffering, death, burial and resurrection, and also in the 27th verse, refers to the downfall of the Jews, when he says, the Son of man shall come in the glory of his Father, there he shall reward man as his works shall be; refering no doubt to the distruction of Jerusalem, in consequence of the wickedness of that nation of people, who was rewarded according to their works.

We now come to the 28th verse, upon which our views are asked, the same subject is referred to in the xvii chapter, read from the 1st to the 9th verse; and in the ix chapter of Mark he tells his disciple that there be some standing among them, that should not taste of death, till they should see the kingdom of God, come, with power. We would

also refer the reader to the ix chapter of Luke, and 27th verse, where the Savior refers to the same thing. We might refer to many more scriptures to prove that there was some of them that was there present, did remain upon the earth when the Son of man did come in his kingdom, and that with power. The Prophet Daniel referring to these days said, "That the God of heaven should set up a kingdom which should never be destroyed." And to prove that this kingdom is not natural, but spiritual, Jesus said, "My kingdom is not of this world." He told his disciples to preach the gospel of the kingdom, which he said, "was at hand." He also told his disciples before he was crucified that he would not leave them comfortless, for said he, "I will come to you again." And after he arose from the dead, he commanded his disciples to preach the gospel among all nations, beginning at Jerusalem, but wait until they were endowed with power from on high. Now when the Spirit was poured out upon the disciples, they received that endowment, and their minds were enlarged, so that by faith they saw Jesus coming in his kingdom with power, and being filled with the Spirit, they could speak in seventeen different tongues, and testify, that this was a fulfillment of the prophecies, and that it was according to the promise of the Father, that the Spirit was shed forth, which they did see and hear.

But perhaps we have not yet touched the part of the subject that Brother Owen wished explained, that is, the seeing the Son of man coming. It does not always necessarily mean, that we must behold an object with our natural eye in order to see it, either naturally or in a spiritual sense, when a subject is presented to our mind, and illustrated so clear that we understand it, we are apt to say, I see it; yes, I see it.—So with the disciples, after Jesus had breathed on them, and they had received power from on high, and the Holy Spirit poured out upon them, and they seeing the effect it had, were enabled to see and feel that the Son had come, and had fulfilled his promise he made to them before he left them, when he said, "I will come unto you." So I understand that the disciples by an eye of faith,

did see Jesus on the day of Pentecost, come in his kingdom and fully establish his church or kingdom here, which shall stand forever.

Now, Brother Goodson, I feel that this sketch is very imperfect, but it is the best I have to give. If you think it not fit for publication leave it out, I hope Brother Owen, will be satisfied, if not, he must call on some one having more scriptural knowledge.

Our churches are all in peace, some additions—I baptised a bold young soldier at Mt. Gilead, in Jan. only 17 years old, the snow being a foot deep and the ice about the same.

Christians if your hearts be warm,
Ice and snow can do no harm.

The good work is still going on, as two more united with us last Sabbath, by experience, and will be baptised in March. One of them came from the Campbellite church, taking the admonition, Come out of her my people.—As ever, your fellow laborer in Christ,

JAMES HARPER.

A Word to the Brethren.

JUDSON, KANSAS,
March 20, 1879. }

DEAR BRETHREN IN CHRIST:—You will see by the heading of this article, that our home is in the remote West, and of course we are deprived of a great many priveliges that people of older settled countries can enjoy. But as far as natural things are concerned, we do not rapine, but when we think of those dear brethren and sisters that we have met with in times past, and the many seasons of enjoyment we had together, then it is, that we feel lonely and sad, often wish to meet with them one time more, and talk over our joys and sorrows; yet, we feel unworthy of their company, and when we view ourselves, we wonder why it is that they have been so patient with us, but the flesh profiteth nothing. If we are ever prepared to enjoy the liberty of God's dear children, our fitness must be in Jesus, and we thank God that there was a reason found, that justice had her hand stayed, and instead of deserved wrath we are the recipients of God's amazing mercy. We were poor unworthy sinners in the sight of God, had not

one farthing to pay the debt with, but Christ laid aside his glory, came into this low ground of sorrow and paid the debt for his bride, and dear brethren, it took his precious blood. Then what manner of persons ought we to be? Oh! brethren, let us be humble followers of our blessed Master, that has redeemed us at so great a cost; let us lay aside those hidden mysteries, and not try to pry into something God has not revealed, which have caused so much trouble among us. Brethren, ever be ready to take instruction, live in peace, love one another, and the God of peace will ever be with you.

J. P. AUSMUS.

The Printed Page.

J. B. Merwin, Editor of the *American Journal of Education*, of St. Louis, says:

THE PRINTED PAGE is a great power to harmonize and inspire the people.

One reads, and so reinforces himself by the best thought and the best arguments of the strong minds, vigorously and tersely expressed. He helps his neighbor, too, the better to understand his view of the case, because, having before him the printed page, he reads and re-reads it so as to confirm his impression, and then to it again, as it stands there in print.

But few people yet realize the advantage and power of the printed page.

First the county newspaper, then the great weeklies from the city, and then the religions newspaper, brings all the world to you, and takes you out of yourself into the society of the best and the strongest.

The newspaper then, not only increases your intelligence, but your faith in the possibilities of yourself and the great people among whom you dwell.

Circulate the printed page.

A good many articles are crowded out of this number of the MESSENGER, which we expected to have published. The writers will please exercise patience, and we will publish them as soon as we can do so.

For the information of our readers, we wish to say that our health, is improving slowly, but we hope permanently.

THE news from the churches over the country, seems to indicate general peace, and some prosperity. There are more additions to the churches, in the Western States now, than has been for many years past. There seems to be a disposition on the part of the ministry, to devote their time, and energies more to the proclamation of the gospel in its simple purity, and have less to do with strivings about the law, and other things which go more to confuse than to edify the church; than was the case a few years ago. The effect of which is seen in the ingathering of many of the dear children of God into the church, which is the proper, and only home on earth, of all who are made new creatures in the Lord Jesus Christ, by the power of His Spirit.

BRETHREN and Sisters, please do not forget, that we wish every friend of Bible truth, to solicit subscribers for the MESSENGER OF PEACE. Send us the names of all who wish to read a good sound religious paper, and they can send us the money, only \$1 50, any time during the year. Old subscribers who are in arrears with us, will please remit their respective dues, at as early a day as possible. Do not forget to write name, post office, county and State, plain.

BRO. S. W. SEARS, of this (Macon) county, has lately commenced preaching the gospel, in Chariton Church, and vicinity. We are informed that his ordination will be called for soon.

We have long prayed, the Lord to send more laborers into this part of his harvest, for the harvest is great, and the laborers few.

WILL our correspondents who write for publication, when using a pencil, please write upon soft, or unvarnished paper. Paper highly finished for ink will not retain pencil marks well, much of it rubs off, and cannot be read after being handled.

OUR April meeting at Jonesburg, Mo., will be at 4 1-2 o'clock, on Saturday evening, 4th Saturday. The ordinance of baptism will be administered Sunday, whether in the forenoon or afternoon, will be determined on Saturday evening.

WE expect, providence permitting, to be at New Salem Church, in Brown county Illinois, on the Third Saturday in May, prox., and day following.—Will come to Clayton, on Friday evening before the meeting.

WE have several letters asking our views, upon passages of scripture, which will be noticed as soon as we are able to write. We cannot at this time, remain in a sitting position long enough to write an article of much length.

A MUSICAL CONCERT will be given at Bearnes' Hall, in this city, on Tuesday evening, 22d inst., by CARMILLA URSO. The press, wherever she has given concerts, speak in high terms of the performance.

WE live to learn—and to-day we have learned that a cooking-stove called "Favorite" is the most marvelous combination of merit and utility ever made for the purpose.

Words of Good Cheer.

CALHOUN, HARRISON CO., IOWA, }
March 10, 1879. }

ELDER J. E. GOODTON—*Dear Brother in Christ*:—I am well pleased with the MESSENGER OF PEACE, and would not do without it, as long as I can get money enough to pay for it. It brings us glad tidings of great joy. To read the dear experiences of the brethren and sisters fills my heart with joy, and bears me up as I pass along in the thorny way, that I have to travel. I sometimes think surely there is none like me—that my case is an out side one, and that my hope is not worth contending for, that surely I am deceived, and know nothing of a change of heart, or of grace; and am almost ready to give up and say, that it is all a delusion of the mind, and that I have deceived myself and the brethren. And that I ought to go to the church and ask them to cut me off as a cumberer and a clogg in the way.

But, when I read of the doubts and fears of the dear brethren and sisters, through the MESSENGER, I am built up, and my little hope is made to shine as a lamp in the dark; and reveals to me the beauties of my Saviour; that I, can say that I love Him and all the dear brethren

And if I could only see myself as perfect and as good as they seem to be to me; I would give this world's store, if it was mine to give; and feel the assurance that heaven and its fulness was mine with the love of God—Jesus all my own—that would be worth more than all to me.

Brethren, I feel glad to think all is well with you—if I am deceived, I feel assured that you are not—and that joys await you on the sunny banks of deliverance, in that eternal clime beyond this sin stained world; in the presence of your Master in heaven above; where no more sin, no more sickness; no more pain, nor death; no more parting of friends; but ever in the peaceful presence of God, where love is perfect, and joy is complete.

Your brother in hope,

JACOB OWENS.

STINESVILLE HENDRIX CO. IND.,

Feb. the 23rd 1879.

ELD. J. E. GOODSON,—It has been my desire to tell the brethren and sister's that are scattered abroad over the land, what I trust the Lord has done for me; but have delayed from feeling my inability, to fully express my feelings, or speak a word of comfort to the wayfarer; but having my mind on heavenly things this morning, I thought I would make the attempt: as for thinking of heaven and going there, I cant remember when I began studying about it, but it was when I was quite young. As I grew older I threw such thoughts aside for a season. My mother died when I was small, I then went to live with my uncle, Samuel Elmore and wife, being in the midst of denominations I had the privilege to attend such as my mind led to; but while in a state of nature I liked all the rest better than the baptist. In the month of January 1878, when I first saw my self a sinner in the sight of a just God, I cant tell what I want too without telling a dream which is often made sport off by some, and I once engaged in such my self. While I slept I dreamed that judgment was now here, I was unprepared to meet God; I saw him decending and the earth was in a flame, and the flames kept coming nearer all the time I thought that Aunt and my Cousin Mary Fisher was

with me, and they appeared to be rejoicing, while I was praying; the words I used was O Lord have pity on me, wilt thou save me, then I awoke, and for the first time I tried to pray but it did not seem to affect any thing, my words seemed as mockery in the sight of God. I went on in this way a month, often trying to pray; the only words I could say was Lord have mercy on me a sinner.

I would often repair to some secluded place where no eye but the great Jehovah could see me, and there implore his mercies. While in this state of mind, I went to a Lutheran prayer-meeting near a mile and aquarter from home, while the brethren were praying for sinners, I could not keep from crying; for I felt to be one of the vilest; after meeting closed one of my associates asked me if I was sick; I told her I was; but did not tell what sort of sickness. On the 3rd Sunday in February the baptist commenced meeting, and continued till the next Sunday, I attended thinking to find some relief, but in vain; my sins seemed to increase; Eld. J. R. Elmore, Paster of the church, gave opportunity to any that was tired of sin and wanted the prayers of the church, to rais to their feet, I felt that I needed their prayrs, but thought if I made my desires known, my associates would all forsake me; so on Wednesday night, I thought I would venture, and I did so, and continued so till Saturday night. I thought there was no mercy for me. I retired feeling that I was lost forever; about 3 o'clock I felt that I must once more try to pray, I left the house and tried to pray, all I would say was, Lord save me a sinner. I saw that I had done all I could do, I started to my bed but was not half a cross the room when this great distress of mind, all fled, and I was made to rejoice in Christ my savior. I spent all day praising God. One of my cousins had embraced a hope on Saturday, but did not tell it till Sunday, and two more professed Sunday; so we all had a glorious time of rejoicing together. The 1st Saturday in March I with four others went to the church, and was recieved; that night four more come to the church for membership, and was recieved and the

next day I with eight others were baptised, by our much esteemed Eld. J. R. Elmore. The Lord is still carrying on his good work here at Mt. Mariah. Four added to her number since August. Use your pleasure with this scrible.

MARY E. WARREN.

CENTERVILLE OHIO.

Feb. 16th 1879.

ELDER J. E. GOODSON.—*Dear Brother*—Through the kindness of an overruling providence, we are permitted to live in this wilderness world. trusting that we are seeking a city beyound this vale of tears; a city not made with hands. eternal in the heavens above, with God, who sent his only begotten son into the world to die the death of the cross, that we poor mortals through the shedding of his precious blood, might live to life everlasting through eternal ages; and when ten thousand years have fulfilled their course, we are no nearer the end than when we first begun. O the infinite thought, or in the language of the Apostle Paul (rom-xi-33 & 35v.) "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments and his ways past finding out.

For of Him, and through him and to him are all things to whom be glory forever.

How often in the very depths of humility we are made to realize, how insignificant we are, when we come to an understanding of some of the eternal attributes of the deity, of the manifold blessings that he has in store for his obedient children in this present evil world, and in the world to come. It makes little difference what the surroundings of such children are, the promises are sure. Each child will have its panacea in some precious promise, which is applicable to its own case, so rejoice little one, *thou saint of God*, though you feel to be the least of all, here is your balm of Giliead, your compass to direct you through this wilderness world and finally lead you beyond to the land that flows with milk and honey.

Dear brother, as you advocate short letters, I will conclude by saying that if I know anything about my own heart, I was about eleven years ago, made to

rejoice through the mercy and love of God through unmerited grace. But with many doubts, and dark unbelief, I was not impelled to join our present little band (but trust none the less earnest,) Clear Creek Church until Saturday before the first Sunday in Jan. 1874, was received, and baptised the next day by our esteemed brother E. Stephens of Kentucky. It was then that I felt to realize that in obedience to his divine commands we have a conscience void of offence, it was then that I fully realized that Jesus died, was buried, and rose again the third day "a ransom paid" for the salvation f his people.

Dear brethren and sister's, "pray for me and mine" for our little church which we trust is of God's own right hand planting, that it may be nourished, grow and prosper, and that many may be made to rejoice through the blood of a crucified Saviour."

"Yours in Christian Love,
JAMES K. BARKALOW.

Edwards County, Illinois.

[From the Standard of the Cross.]

The inhabitants of Edwards county, Illinois, do not support any temperance societies or temperance lectures, or spend their time talking about temperance. They decided twenty-five years ago that no liquor should be sold in the county, and since that date they have sent but one person to the penitentiary, and he committed a crime while drunk with whiskey procured in another county; they support but two or three paupers; and their jail is empty most of the time. Their taxes are thirty-two per cent. lower than the adjoining counties, and their term of court occupy three days in the year, while their tax rolls show that they return more property than any other county in the State of equal population. It is said that the inhabitants are unanimously opposed to license under any circumstances.

Change of Address.

Persons writing to Elder T. N. Robertson, will please address him at Buffalo, Spencer county, Ind., instead of Young's Creek, Orange county, Ind., as he has moved from the latter place.

From Indiana.

CRAWFORDSVILLE, INDIANA, }
March 20, 1879. }

BRO. GOODSON:—Since I have written to you, I have visited the churches of the Blue River Association in the South part of this State, and of Wabash county, in the Northeast part of the State, and although the weather was disagreeable, and the roads very muddy, we had pleasant meetings, and in many places I was led to hope that the good seed fell in good ground, and that the fruit will appear in due season. A cloud has been passing over the churches of Wabash county, and the saints have been made to feel sad under its shadow, but it is passing away, and I hope and believe will be overruled by our God for the good of his children. When I have seen men excluded from the fellowship of the church, on charges that no Christian people ought to tolerate, and instead of its humbling them, and making them feel that they were excluded from their father's family, they became the churches enemy, and join our persecutors in trying to destroy us, by publishing false and slanderous charges upon our denomination. I think of a remark I once heard Elder John Stadler, of North Carolina make; he said, "Turn a sheep out of the pasture and it will hang around, and bleat, and look wishfully in where the others are feeding, and bleat and beg to get back, to feed with the flock, and from the hands of the shepherd. But turn a goat out and it will rave and pitch, and if possible destroy the fence, the pasture, and all the flock." I have had a name among the Old Baptist for fifty-three years, and for about fifty years I have been in the ministry, and for the last thirty-five years I have given myself up wholly to the work, and have had but little to do with the affairs of this life, and with my long experience among the baptists, I am fully persuaded that taking everything in consideration they are the most liberal people in the world to their preachers. Let any other denomination in the United States adopt our course. Let their preachers quit preaching about money, and never name it to their congregations that they need any—let their churches quit circulating their subscription pa-

pers, stop their begging, and stop all their fairs, festivals, etc., and leave the whole matter to the voluntary action of the brethren, as their own consciences prompt them to act, and I will venture that their preachers will soon fair worse than any Old Baptist has among his brethren. I will not say that our brethren always do their duty, the brethren themselves would reprove me if I did. But I do believe that this duty is more promptly attended to by the Old Baptists, than it would be by any other people, if they would adopt our practice, and say nothing about money, but leave every one to act as his own heart shall prompt him. I do not say that our practice is altogether right, and according to Bible teaching, but the everlasting cry for money, and the tricks and schemes resorted to by the hireling hosts to get money, has so disgusted our brethren, that they are almost afraid to carry out the bible rule. But the man that can say that he has several Old Baptist preachers in his eye, that once had a fine farm, and was in easy circumstances, but has spent it all in the service of the Baptist, and is now in their age in poverty and distress, is a slanderer of the brethren, and if his own conscience does not reprove him, it is because they are seared as with a hot iron, and he is past feeling, for no such a case can be found in Indiana.— We have had a few ministers among us that once had property in their hands, but by extravagance, and bad speculations are now in poverty, but Baptist are not to blame for it, but have had to suffer for them who have thus fallen.

John speaks of some that went out from us because they were not of us, and from such we can expect nothing but persecution and misrepresentation, but we should pray for them, that God may give them repentance for their evil deeds, and if they are his children, bring them back to the fold.

Before I close this letter I wish to drop a thought to the brethren, and I hope some one will give us light upon the subject. I have often heard the resurrection of Lazarus referred to, and used to illustrate the resurrection of the sinner from a death in sin by the quickening power of God's spirit, and I have heard beautiful remarks

made about "loosing him and letting him go," after he was raised, but I have never heard any brother tell what we are to learn from the command of Christ for them to roll away the stone from the cave where the dead body lay. This he commanded them that were with him to do before he rased the dead man. The rolling of the stone away was something that man could do, and was no miracle, but seems to be preparatory to the resurrection, and removing the obstacles to the dead man's coming out of the grave when made alive by the power of Christ. The removing of the stone did not give life to the dead, or assist in giving life to the dead, but an obstacle that might hinder his coming forth when made alive was removed, and this was done by those with Christ, and by his command, before the dead man was raised. If we are to learn a lesson from this, (and surely it was not recorded for naught).

Will some brother explain to us the lesson, and tell us what it is that we are to do, that will roll the stone away from the grave of the sinner dead in sin, and open the way for him to come out, when made alive by Christ. Some tell us that we have nothing to do in reference to the dead in sin until they are made alive; but, surely this text would teach a different lesson, and perhaps a clear understanding, and a proper application of the subject, might show wherein we as a church, and as ministers of Christ, and as servants of his, have failed to remove the stones or hindering causes that keep so many precious ones out of the church, and while they have been made alive, are still laying with the dead.

I do desire to hear from some of the brethren on the subject, for it has been on my mind for two months and has troubled me much. I want to know what duty is, and then I want to do it, and I know that God will bless me in my deed if I am faithful in the discharge of duty; but, it is equally true, that the way of the transgressor is hard, and disobedience will never bring prosperity to Zion. May the Good Lord help us all to love him, fear him, and keep his commandments. Your brother in hope of eternal life,

G. M. THOMPSON.

HARDINSBURG, IND.,
March 10, 1879. }

ELDER J. E. GOODSON—*Dear Brother*:—Some time since I asked you some question in the MESSENGER OF PEACE, Vol. 4, No. 3, which was replied to by yourself, and afterwards by Elder Jas. Strickland. Elder S., in his reply says that I asked how could an Isaac be born again? which is a mistake: I asked how could an Isaac be adopted into Abraham's family? If I understand you and Elder S., you both have the words birth and adopt, to mean the same thing. Elder S. says that adoption is the taking of a child of another, and making it equal in point of law or heirship, with our child or children; which is true. But did Isaac become Abraham's child and his heir by adoption? If not, and he is a representative figure of all the faithful, which become the children of God by adoption, where is the similarity? Again, he says, the children of the flesh are not the children of God.

How then could the Lord have explained to us how he made the children of the flesh, children of wrath, and that were not heirs of his, and joint heirs with Christ, any other way than by the use of the term adoption? I can't believe that where the Apostle spoke of the children of the flesh, he aimed to convey the idea, because they were of the flesh, therefore, they were the children of wrath, children of the devil; for surely none are the children of the devil by the flesh. But that the Apostle had reference to the children of Abraham by the flesh, is evident from the fact, he spoke of his brethren according to the flesh, who were Israelites, to whom pertaineth the adoption, and who was claiming the promises through the law, and because they were the children of Abraham. And in Galatians, Paul was reasoning with the same class of men, who had bewitched the brethren, by teaching that they had to be circumcised and keep the law of Moses. Therefore, he says, tell me ye that desire to be under the law, do ye not hear what the law sayeth. Abraham had two sons, one by a bondmaid, the other by a free woman. But he who was of the bond-woman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants,

the one from the Mount Sinai, which gendereth to bondage, which is Agar? Clearly showing that Ishmael is a representative of the children of Abraham by the flesh, which were servants under the law given on Mount Sinai, and was written on tables of stone.

There is no doubt but some of the Jews had the faith of God's elect before the coming of Christ, and they must have been the characters that Paul had reference to when he said: Now, I say that the heir as long as he is a child, differeth nothing from a servant though he be Lord of all, but is under tutors and governors, until the time appointed of the father.

I presume the reason why they were denominated children, was because they were tutored or governed by the law, it serving as a guardian or school-master, to bring them unto the coming of Christ; for every one that was circumcised, whether he had the faith of Abraham or not, was under obligations to keep the law, until he who gave it would redeem them from under it. Therefore all served alike; but those that had the faith of Abraham were the Lords because they were heirs according to the promise. Therefore, God sent forth his Son to redeem them (Jews) from under the law, that the blessings of Abraham might come on the Gentiles, and that they (Jews) might receive the promise of the spirit through faith.

The above language found in Galatians iii: 13, and 14, emphatically says, that it was the Jews that was redeemed from under the law. For Paul has drawn lines of distinction between the Jew and Gentile. When speaking of the Jews he used the pronoun we, or us, and it was the we, or us, that was redeemed from under the law, so the blessing of Abraham could be extended to the Gentiles, and that we (pronoun Jew) might receive the promise of the Spirit through faith. And in the iv: 4th, and 5th, of the same book he says, that God sent forth his Son, made of a woman, made under the law to redeem them that were under the law, that we, (pronoun Jew, as in iii: 13, 14,) might receive the adoption of sons, and because ye are sons, God has sent forth the Spirit of his Son into your hearts. Please remember that these characters received the spirit because they were

sons. Therefore, we say, that it was the believing Jew that was obedient servants under the law until the appointed time of the father, when their kingdom should be done away, the authority taken from the Sanhedrim, and they adopted into the gospel kingdom. In early ages God directed and comforted the Jews through Moses and the Prophets, until the coming of Christ, and he directed and comforted them from his own lips. But, before his assention he told them that he was going to leave them, and that he would send them a comforter; the Holy Ghost. Not another Spirit, but the same Spirit manifested unto them in a way that they never before witnessed. It should remain with them forever, and be their comforter and their guide unto all truth. Therefore, because they were sons, God sent forth the Spirit of his Son into their hearts, crying Aba Father. Not the son crying, but the spirit in their hearts, it testifying, or bearing witness with their spirits that they were the children of God, and if children, then heirs, &c.

Yours in hope,
B. T. RADCLIFF.

Obituary.

ASYLUM, FULTON, Mo.,
Feb. 23, 1879. }

ELDER J. E. GOODSON—*Very Dear Brother in Christ*:—I send you the following obituary notice for publication in your most excellent paper, the MESSENGER OF PEACE:

DIED.—On the 25th of January, 1879, at the residence of her daughter, Mrs. Mary Dawson, near Fulton, Mo., Sister Mariah Dulin, beloved wife of Thomas G. Dulin, aged about 91 years.

She was raised in Albermarle county, Va., and came to this State in 1831.—She has been married three times, her first husband was John B. Herring, and second Ezra B. Sitton, both dead, her present husband, is now in a helpless condition, unable to leave his bed.—She was a member of the Old School Baptist Church for many years. She left only one child, Mrs. Dawson, but many relatives to mourn her death.

Bro. I have copied the above from the *Fulton Telegraph*, and is the only information I have in regard to Sister Dulin's death.

Your brother in hope,
J. H. FICKLIN.

Good News.

LUCAS, IOWA, April 8, 1879.

BRO. GOODSON:—I have been traveling considerable through this State, for the last month, and can say. *thank the Lord*, there is a better prospect of a union of all the Churches upon the Old Primitive landmark, than I have ever seen, and with a full determination that this *eternal vital nonsense* shall be left out of doors.

I received a card from E. W. Moore, a few days ago, his health is yet very poor. Yours as ever,

WM. S. HUGHES.

Experience,

FRIENDSHIP CHURCH,
CENTER VALLEY, IND., }
Feb. 17, 1879.

ELDER J. E. GOODSON—*Dear Brother*:—Having been a reader of your paper for over a year, and often reading the experiences of many brothers and sisters, I thought I would pen a few lines for your valuable paper—if worthy a place, if not throw it aside, feeling myself so weak and unworthy. I am sometimes made to wonder, if I am child at all, or have I been mistaken? but, when my mind goes back to the time when I was shown that I was a sinner, my hope grows brighter.

Thirteen years ago, last month, since when I was attending a Methodist protracted meeting, careless and unconcerned. I went one night careless and unconcerned as ever I did, but when the minister took his text, and commenced preaching, it seemed to me that he was looking at me, and talking to me, for every word seemed to condemn me; and I sat trembling, and feeling myself to be one of the greatest sinners in the world. They called for mourners, and I went not knowing what else to do; but when I tried to pray it seemed that it made me worse, and every song, and every prayer seemed to make me feel that I was lost forever. I went home that night, feeling wretched, stayed at home from school the next day, being but 14 years old, and nothing but a child. I was ashamed for any one to know my condition; I went to meeting that night, and went again to the mourners bench, but I could not pray, but all

I could say was Lord be merciful to me a sinner, when I came to the end of my own strength. It seemed that there was a light shone round me brighter than the sun, I raised up, my burden all gone, and everything and every body looked lovely. I then could sing with the spirit,

Amazing grace, how sweet the sound,
That saved a wretch, like me.

I thought my troubles all gone, and that I would never see any more; but it was not long until I began to fear that I was deceived. I felt that I ought to be baptised; but was afraid I was not fit to join the church—I lived three years out of the church—but, when I went to the church, and they received me, and I was baptised by Elder Poynter, I felt that sweet peace and joy that the world cannot give—so I have lived ever since, eight years, next month. When I do my duty, I always receive a blessing; but, when negligent, I feel cold and unfruitful. But the Lord has brought me through many trials, he has kept me from falling by the way; and 'tis my desire that I may live more faithful, and set a better example before my children, than I have done in the past, being left with three children to care for, my companion having been taken away near two years ago. I feel that I have great need to live a Christian, and try to bring them up in the way that they should go. But, I remember the precious promises to the fatherless, and am encouraged to press forward to the end, looking forward to the time, when time with me shall be no more, and I will be permitted to join that company who have gone before.—So many friends are waiting,

On the bright and beautiful shore,
Ready to welcome us o'er.

That is worth living for; oh, what are light afflictions here but blessings in disguise, they only make us more humble, more faithful, and fit us more fully for the Master's cause. Oh! brothers and sisters of one family, strive to live more humble, more faithful to discharge the little duties, showing to the world that we love his church and his cause, that others seeing our good works, might turn from their evil

way and be saved before it is too late.

I must close by telling you to look over this, and if it is not fit for your paper, to lay it aside. I do not want to dishonor his blessed cause.

We have been having some good meetings at our church, showing us that we are still kept by our kind heavenly Father.

Brother W. M. Benson, of North Salem, Ind., is our minister, and his labors have been blest.

Brother J. T. Oliphant, visited us at our last meeting, which was a great comfort to all of us, for surely the Lord was with us, and we were strengthened by his blessed gospel.

Brothers and sisters, pray for me, that I may grow in grace, and be a faithful servant until death.

MATTIE J. HADLEY.

Married.

THOMPSON—STOUT.—On Wednesday, March 12th, 1879, at the residence of the bride's father, by Elder G. W. Stout, Mr. ROBERT B. THOMPSON and Miss FRANCIS STOUT, both of Jackson county, Mo.

Obituary.

MACOMBE, ILLS., }
March 31, 1879.

DIED.—In Warren county, Illinois, December 26th, 1878, Mr. Taylor Keller, in the 29th year of his age. Mr. Keller was born in West Virginia, but came to Ills., in about 1869. He was united in marriage with Miss Minnie S. Tucker, daughter of William and Barbara Tucker, March 10th, 1878, who survives him. His disease was that dreadful scourge of the human race, Consumption, from which he suffered for several months. He was a gentlemanly, accommodating and kind hearted man, and a true and affectionate husband, and although he made no public profession of religion, he met his death calmly, and seemed resigned to the divine will.

He left his young and affectionate wife, after so brief a sojourn with her, to mourn her sad loss, and her lonely condition, without the partner of her joys. He also left a dear mother, one brother and one sister to mourn. After a discourse by a Methodist clergy-

man, his remains were interred in the Raritan cemetery.

Soon after his decease his young, accomplished but sorrowing widow became a mother of a little representative of the departed, and may the life of her dear little "Dora," be spared to solace the heart of his mother, and continue the name of his departed father, and may the widow's God take her under the shadow of his wings.

Yours truly,

I. N. VANMETER.

Obituary.

ELDER J. E. GOODSON—*Dear Brother*:—please publish the following obituary.

LUNN.—DIED.—at her residence near Renoldsburg Jan. 14th 1879 Miss Alice Lunn aged 81 years seven months and twenty-four days. Was born in Bucks Co. Pa. in the year 1797, joined the Baptist church in 1822, moved to Ohio with her mother, brother's and sister's in the year 1835.

In memory of our Dear Aunt and by request of her aged sister, we attempt to pay this tribute of respect, by writing an obituary, of her who has gone to that eternal Home above. You have seen by the above that the subject of this obituary was a veteran, having in a day when they had to endure many hardships. At times have I listened to her relate the privations and trials they had to endure in an early day, and as often have I heard her relate her experience of religion and the many trials the church had passed through, and during her last days she loved to tell her precious brethren and sister's what the lord had done for her soul. She had a hope, a little hope she called it, that she would not exchange for worlds like this. For many long months she suffered very severe pain, for five weeks she lingered upon her bed, enduring her afflictions with patience, always ready to meet one with a smile and a kiss, and was so grateful to the many friends who waited upon her, regretting that she gave them so much trouble. She leaves a sister and sister-in-law and a number of relatives and friends, to mourn her loss. But much as we loved her and esteemed her advice and sympathy we

would not ask her back, for we believe that Christ and his angel's bore her spirit from earth to heaven, and she entered triumphantly into the joys of her lord, ever to behold his glory and sing his praise. Oh, what a happy change for her, for during the last few years of her life she had but little pleasure in this world, often wishing that her time might come, when Jesus might come and take her home. She expressed herself in this language when dying, suffering greatly, "Oh Jesus how long will it be before you come." The church has lost a worthy member. she enjoyed the privileges of the Church for fifty-seven years, and was a bright ornament to it, living the life of a christian deeply interested in the cause of Christ. We will miss her kind-words of comfort and advice. She was faithful to administer to the saints in word and deed, and always kind to the afflicted. Long will she be remembered as a friend to the poor and needy. She being dead yet speaketh.

MARGARET D. LUNN.

Obituary.

DIED.—At the residence of her husband, near Crawfordsville, Ind., March 26th, 1879, Mrs. Mary L. West, aged 40 years, six months and four days.—Sister West, was the wife of Thomas J. West, to whom she was married, Dec. 24th, 1855. She leaves a husband, eight children, and numerous friends to mourn their loss, but we mourn not as those that have no hope, for Sister West leaves behind her every evidence we could ask, that she now sleeps in Jesus. She was baptised into the fellowship of the Regular Baptist Church, when quite young by Elder M. M. Vandave, and her life has been consistent with her profession. If ever I have known a devoted Christian whose whole heart and soul was in the work, it was Sister West. She was firmly established in the doctrine of her church, and could not be moved by the vain and speculative notions that have distressed the churches in these parts for years that are past. For her unwavering love of the truth as it is in Jesus, she had sore trials to endure in her last days, but she bore them like a Christian, and the writer of this has witnessed

her tears as she would talk of the false doctrines that were destroying the peace of Zion, rending churches assunder, and filling the hearts of saints with sorrow. Peace and fellowship she desired among the dear saints more than anything else, and for this she labored and prayed, both day and night. Her Christian deportment, and the meekness of her spirit was such that none would dare to speak reproachfully of her or call in question the sincerity of her heart. Sister West now sleeps, that sweet sleep in Jesus, from which none ever wake to weep; and those who by their false doctrines have given her and many other saints grief in this life, should think of what they had done, for it is better that a millstone should be about our neck, and we be in the sea, than that we should offend one of these little ones. Sister West was buried the 28th of March, 1879, when a discourse was delivered by the writer of this from 1st Thess. iv:18. "For if we believe that Jesus died and arose again, even so them also which sleep in Jesus will God bring with him." There was a very large attendance, and deep solemnity was manifested in the congregation, for all who knew Sister West, respected her both as a Christian and a kind and affectionate neighbor, but her husband and children will feel her loss more than all others. May God be better than an earthly companion and mother to the dear family. Old Sister West, the mother-in-law to our deceased sister, said to me yesterday, "How can I say, 'God's will be done;' for Mary was a dear child to me, she would visit me, and talk so much about the dear Savior and his love, that I feel like I was broken up." A few storms, a few more cloudy days, and we hope to meet our sister on the sunny shore, where the wicked will trouble no more, and the weary will rest, that sweet rest at home with their Savior, where

"From sorrow, toil and pain,
And sin we shall be free,
And perfect love and friendship reign
In blessed eternity."

God help us to so live that death
my have no terror,

Your brother in hope,

G. M. THOMPSON.

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

GOING EAST.

Mail	2 10 p m
Express	1 45 a m
Freight	8 04 a m

GOING WEST.

Mail	1 45 a m
Express	1 50 p m
Freight	11 35 p m
Freight	2 35 p m

St. L., K. C. and N. B. R. Time Table.

GOING NORTH.

Mail and Express	5 40 a m
Accommodation	10 35 a m

GOING SOUTH.

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

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