

Morning Migration.

"REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET."

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POETICAL.

"ROCK OF AGES."

"Rock of Ages, cleft for me"—
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, gleeful tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Let me hide myself in thee."
Felt her soul no need to hide;
Sweet the song as song could be—
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care,
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
'Twas a woman sung them now,
Pleadingly and prayerfully
Every word her heart did know;
Rose the song as storm-tossed bird
Beats with weary wing the air,
Every note with sorrow stirred—
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Lips grown aged sung the hymn
Trustingly and tenderly—
Voice grown weak and eyes grown dim,
"Let me hide myself in Thee,"
Trembling though the voice and low,
Ran the sweet strains peacefully,
Like a river in its flow.
Sung as only they can sing
Who life's thorny paths have passed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me"—
Sung above a coffin lid;
Underneath, all restfully,
All life's joys and sorrows hid.
Never more, oh, storm-tossed soul,
Never more from wind or tide,
Never more from billows roll,
Wilt thou need thyself to hide.
Could the sightless sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still, the words would be,
"Let me hide myself in Thee."

ORIGINAL ESSAYS.

GROWING IN GRACE. NO. 1.

2 Peter, 3: 18.

Essentials to growth in grace. In the vegetable kingdom, among the essentials to growth, are the following: seed, soil, moisture, warmth and light. In the animal kingdom, in addition to some of these, food and exercise are also essentials to healthy and vigorous growth.

In the spiritual kingdom, every vital, soul-saving truth is an incor-

ruptible seed, and every human heart is soil in which that seed may and should take root, spring up, and branch out into those heavenly graces that so greatly adorn Christian character and constitute true Christian manhood,—the result and evidence of real growth in grace.

But as in nature, so in the kingdom of grace, there may be both seed and soil, and yet, unless the latter is prepared for and receives the former, there will be no growth. Alas! how meager is the growth in grace, in the favor and friendship of God! How little of the vast amount of heart-soil is brought under the tillage of the great Husbandman and made to produce the fruits of righteousness! Millions of human hearts are like so many fertile but neglected acres in a distant unknown land. I refer to the heathen. How can these benighted people obey the injunction "grow in grace?" of themselves, without the light of the Gospel, they can neither grow in the favor of God nor in those graces that His favor alone can make attainable. What are the Brethren doing to preach the Gospel to every creature? Let those answer who are opposed to education and all those measures of more aggressive denominations that are calculated to put the Bible in the hands and its inspired truths in the hearts of all for whom Christ shed His atoning blood.

Growth in grace is impossible, not only to the heathen, but also to the unbelieving in Christian lands. The carnal mind is at enmity to God and is not subject to His laws. Sinners are scions of the wild olive and while such, can no more grow in the favor of God than can an evil tree produce good fruit. God is angry with the wicked every day, and sooner or later unless they change, they will feel the blighting curse that Christ pronounced upon the unfruitful fig tree. For every weed of sin that we permit to grow in the heart, some Gospel grace must be uprooted, and while the former grows, the latter will wither as does the delicate plant that

is torn from the soil and thrown upon the beaten highway. The wicked may flourish as the green bay-tree, but they can not grow in grace. Like our blessed Master, they may grow in stature, and like Him they may, alas! even grow in the favor of men, but not like Him, can they grow in the favor of God. The fruits they bear may look nice outwardly, but within there is a worm that the flames of the fiery lake cannot kill. They are not the fruits of the Spirit. To grow in grace then, it is necessary to be in grace,—to be a living branch in the vine Christ Jesus.

Warmth is essential to growth. Love is the warmth most essential to a growth in grace. The stately plants of tropical climes will not thrive in the polar regions, neither can Christians grow in grace and become strong men and women in the Lord if their hearts are not warmed by fervent love to God and deep sympathy for one another. The greatest command is that which requires us to love God, and the next greatest that which teaches us to love our fellow men. Do we really obey these commands? Or do some of us, by laying too much stress on unimportant matters, neglect the weightier matters and instead pay tithes of mint and anise and cummin? It seems to me that this is the case when the members of a congregation are distant, cold, unsociable and apparently afraid of one another; no matter how strict they may be in discipline, dress, dogmatism, or any thing else that properly belongs to the "mint, anise and cummin" class, if an arctic climate is felt an arctic growth will be the result. When the orange tree can blossom amid the snows of Lapland, then perhaps, can Christians grow in grace while the heart is filled with pride, envy, ill-will, self-righteousness, or anything else that banishes that pure love which casts out fear.

Light is essential to growth. As the sunshine gives health and color to the plant, so the light of Divine truth illuminates the soul that sits in

darkness, and enables it to attain a strong and healthy growth in grace. Christians may walk in the light of a heavenly luminary whose brightness as in the days of Paul, exceeds that of the noon-day Sun; and unless they do walk in this light, unless their minds are enlightened by the teachings of the Gospel, they will fall into many errors that will hinder their growth in the Divine life. It is said that plants will turn to the light, will seek to expose every part to the kissings of the sunbeam. Christians might, as a rule, imitate the plant in this respect and they would grow in grace all the faster for it. If we close our eyes to the light of the Sun of Righteousness our growth will be like that of the plant that grows in a cellar or dungeon. Growth in knowledge goes with a growth in grace.

I meant to speak of the food, moisture and exercise essential to a growth in Divine life, but as the spiritual application is easy, and as my article is getting too long, this may suffice for the essentials to a growth in grace.
Z.

Tremont, Pa.

A TURNING POINT.

"The turning point in my life," said a gentleman, "was when I was a boy, not going to a low circus. Some kind of low show and circus came into town, and of course all the boys were dying to go. My mother did not want me to go. I might have stolen off. I had money enough in my pocket, the boys did all they could to persuade me, and more than all, people were going in squads to see it. It is easy to go with the multitude; it is so hard to make a stand, break away and go the other way.

"That is exactly what I did. I 'mastered the situation.' I mastered myself, and did not go.

"It was the resolution then called out, perhaps for the first time, which has, under God, served me many a good turn since, and made me what I am."

BOOKS FOR THE YOUNG.

The propriety of publishing books adapted to the young mind is a subject that is forcing itself more and more upon the minds of many of the Brethren. In the fear of God we submit a few thoughts upon the subject. The welfare and prosperity of the Church are more dear to us than aught else, and the course that is calculated to perpetuate the faith and land-marks of our forefathers is the course I wish to pursue. Anything that is calculated to engender a spirit of *innovation* or departure from the true faith, and practice of the Christian religion I shall oppose if I can know how. That we, as the Church of Christ, heretofore have done but little in the matter of publishing books, tracts, &c., especially for the young, is no good reason why we should not become active in the matter. The most effective weapons in time of danger, is the one to use. When an enemy comes with swords and spears, it will do to meet them with the same, but if they come with guns of long range it is folly to go out to meet them with swords and spears. This illustration is presented to show that we must, if we expect to conquer, meet the enemy with similar weapons. If the enemy comes, as he does, with a flood of false theology, put up in such a way as to find its way to the minds of our children, and thus poison them, we must have an antidote, or they will die—yes, be lost to us forever. We have an antidote, says one, and that is the Bible. True, that is the very antidote we want used; but, suppose they don't take it what then? Of course the poison will accomplish the very thing it was intended. The offering of a remedy will do no good unless it is taken. We cannot force our children to take mental food, therefore can it be improper to *extract* from the Bible the very *essence* of the religion it teaches and deal it out to our children in such a way as will give them a relish for it, and thus get the mind infused with the divine truth, and they will seek the fountain-head from whence those droppings came—The Bible itself.

This is the day of reading, and the day in which the printing-press has power, and it is being used to the dissemination of false doctrines and man-made religions. Can not the press be used as a strong power to counteract this influence. If the printing-press has been instrumental in putting the Bible into every house, can it not be instrumental in fastening in the hearts of our children the blessed truths it teaches. We can not keep our children from reading those false doctrines. The *Union Sabbath Schools* often have them, or what is equally as bad, not the whole truth. On our high-ways they are

scattered. In dime and two dime papers they come with cheering voice, but it is often the "charmer," that charms souls on to ruin. As well try to keep our children from breathing impure air in a boggy swamp as to get them to avoid the poisonous mind food in these days. The only way is, to provide pure, healthy food in its stead. Let literature, adapted to the young mind, flow freely from the press, as pure as the Bible itself, and then let it have an avenue through the Sabbath Schools, or in any other way, so that it reaches our children, and the very thing we now deplore in the Church will find a check. That is pride, and that don't be so particular, the people are every whit holy, spirit. I repeat, let our children be taught from their childhood all that we would have them be after baptism, and we will have little or no trouble to walk as the Church demands. But, on the other hand, let them grow up surrounded by the influences of pride, such as is exhibited in those so-called Union Sabbath Schools, and read almost daily those *liberal* views on religion so prevalent now, or novels and other light reading, and then when they become members of the Church, if ever they do, is it any wonder that they have *liberal* views on many things, and are dissatisfied often with the Church rules? A Roman priest once said, "Let me have the child the first seven years of his life, and then I don't care who takes him; he will be a Catholic." There is much truth in that. How important, then, that we place in the hands of our children books, from the very first of their reading, that will be calculated to lead the mind into the proper channel. We do not wish to discard the Bible, but from that can we not draw a library that will harmonize with its sacred and sublime truths, put in such language and arrangement that will please and instruct the young mind? We have thought much on this, and our conclusions are not from the impulse of the moment. Could we in any way see that evil would result from the course we advocate, we would never more speak in favor of it. If it would result to the advancement of our Master's cause, and be an auxiliary whereby our children be gathered into the folds of the Church, we say God speed the day that will bring about such consummation.

J. S. FLORY.

NEVER, O NEVER DESPAIR.

"And David said in his heart, I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines. 1 Sam. 27: 4.

This is intended as a sequel to my former articles on the "Advantages of Afflictions."

While Saul was cruelly persecuting King David, the Lord had de-

livered him the second time into David's hands, who spares his life. When, after arresting his attention, the more generous feelings of Saul seem to have been touched by the appeal of David, and said to him "blessed be thou my son David; thou shalt both do great things and also shalt still prevail." But the latter remembering the former treachery and malignant passions, when aroused, of his enemy, therefore, "he said in his heart, I shall now perish one day by the hand of Saul, for they have driven me out this day from abiding in the inheritance of the Lord, saying, go serve other gods." Yet in this great trial of temptations that the Psalmist felt he put his dependence on God, and looked to him for support as is indicated in the 141st Psalm, which he composed just before his flight into Gath. He there begs of God grace, that he may not sin against him with his tongue, nor be drawn into any idolatrous practices by living among the Philistines, "and David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there. Then Achish gave him Ziklag that day." "When a man's ways please the Lord he maketh even his enemies to be at peace with him." Prov. 16: 7. The Spirit of the Lord was not only with and upon David, but it manifested itself also in raising up and drawing to him "Men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains. Captains of the host, one of the least, was over, or could resist a hundred, and the greatest a thousand," of the enemy, and who came in the demonstration of the spirit and of power and said: "Thine are we David, and on thy side, thou son of Jesse. Peace, peace, be unto thee and peace be unto thy helpers for thy God helpeth thee." 1 Chron. 12: 8, 18.

As the Temporal Kingdom David was rearing up, is typical of the spiritual kingdom Jesus came to establish in the hearts of his followers, so from the time of David's anointing to be King, and his great victory and achievement over the giant Goliath, and the whole Philistine army, his kingdom began to increase and gather strength, and Saul and his kingdom to decrease and get weaker. So also did his trials and afflictions increase, as the opposition and persecution increased and raged through Saul, to that extent, as even to despair of his life, if he should remain longer in any coast of Israel." "And David arose and passed over with his six hundred men that were with him unto

Achish," among the most bitter enemies of the Israelites, and of the Lord, though then at peace with him. Yes, and even on his way to Ziklag, he was reinforced by a number of mighty men of war, some of which were captains of thousands, who rendered him essential service in a severe conflict to which he was soon called and in which he gained a complete victory over the Amalekites and greatly enriched himself with the spoils.

Our Savior, in one of His parables, compares the Kingdom of Heaven to a grain of mustard seed, which is very small "but when it is grown it is the greatest among herbs, and becometh a tree." In the rich and fertile soil of Palestine, the expansion of a small seed containing within itself the elements of the future plant, as the acorn does of the oak, illustrates the contrast between the infancy of the Church of Christ, its progress and final prosperity, as well as between the first glimmering of light, and early fruits of God's grace in the soul, and the growth, progress, and full development of Christian character in the believer. Again we may perhaps more properly compare the life and trials of a christian, the infancy of his faith and strength, to a tree whose top is small, while the root is young and shallow, hence is not so liable to withstand the shaking winds and tempest, as the large high grown trees are. But as the top rises higher, so the root grows greater, and takes deeper hold to cause it to endure its greater assaults of storm and tempests. So also is it with the Christian Pilgrim, who from a small beginning gradually increases in strength taking deeper root as he grows in grace and in the knowledge of our Lord and Savior, though he may and will be, more or less, greatly harassed and assaulted with trials of temptations; persecution and afflictions, which if steadfastly resisted in the faith, will eventually only serve to increase the same, and establish him the more. Though he may be assailed if need be, with great trials of temptation, but by faith in and through Christ, the captain of our salvation, we may triumph, and behold him walking on the troubled sea, saying "It is I, be not afraid." Again there may be seasons when one is almost ready to conclude and say with David in despair, "I shall one day perish, by the hand of my pursuer." Especially may he think so, if his soul be under the influence of perplexing temptations, &c. These says Dr. Owen, "May so disturb the soul for a season that it may not be able to form a right judgment of its state and progress. A ship at sea may be so tossed by a storm,

that the most skillful mariners may be unable to discern whether they make any headway, while they are carried on with success and speed. The very act of resisting these temptations may, and will, contribute to the invigoration of the believer's spiritual nature in a degree, over which, when the tempest subsides, he will find reason to rejoice.

Usually in the allwise providence of God, the greater the trial and conflict, from whatever cause they may originate, whether from spiritual enemies, "the rulers of the darkness of this world," persecution, or bodily afflictions, the greater the consolation and spiritual strength derived. So that in every conflict the combatant gains renewed power, is reinforced, so that he can contend and fight more valiantly, and successfully and come off "more than conquer Him through that loved us, and gave himself for us."

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LOVE.

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself." On these two commandments hang all the law and the prophets. Mat. 22: 38, 39, 40.

Dear members, we should all be in possession of love, for God is love, and if we dwell in God, we dwell in love. Love will never harm any one, but will do good unto all, both saint and sinner, friend or foe. There is no need to say we love God, for if we do, and keep His commandments, it is manifest, for there is no internal without an external. So love will manifest itself without telling it to those around us. If a man would say he loved God, and is not willing to keep the commandments, it is not yet manifest. Obedience to the commandments is the way, and the only way, that we can truthfully declare our love.

Then, dear members, if we love God we will not be slothful in business, but fervent in spirit, serving the Lord and one another with all our heart, mind and strength; and also try to get others to serve Him. Our highest aim will be to have God honored, for we feel that He is truly worthy. God loved us first and if we love Him we will feel willing to do all He commanded. The mother of Jesus said to the servants, "Whatsoever He saith unto you, do it." Now if we love God, we will love the brethren, and not only so, but our neighbor, and if we do, we will do them good. So we will do good to our enemies, for we must love them said our blessed Master. Jesus says,

"By this shall ye know that ye are my disciples, if ye have love one to another." Love will never prompt us to speak evil one of another. Love will not divide us but it will unite us. The body of Christ was not a divided body; so the church can not be divided, for Jesus prayed that His followers should be one, as He and His disciples were one.

The word of the Lord came unto the prophet saying, "Thus saith the Lord, I remember thee, the love of thine espousal." Jeremiah 2: 2. Oh let us all remember that we are espoused to one husband, that we might be presented as a chaste virgin to Christ. We do not believe that when Christ comes to gather His children, He will seek for two wives, as Christ is the bridegroom, and His church is the bride or wife, not the wives. The Revelator says, 19: 7, 8. "Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the linen is the righteousness of saints." Without love we cannot get the robe of righteousness. Pure and undefiled love will have us watch and pray that we lust not after the evil things of this world. Our affections will be on the things we love, for the things we love best we think the most of;—it is impossible to forget those whom we love.

Our neighbor comes in next, and to love him as ourself will require us to do much for him, as we will do much to make ourselves comfortable. We love to read the PILGRIM, and it may be our neighbor would like to read it too. Then if we have the means to help him to it, and do not, we do not show that we love him. Also in many other things our neighbor may be needy, and if we do not help him, we do not manifest our love for him. Actions speak louder than words, and the tongue may love more than the heart. This is the reason there are so many poor and needy neglected; but we thank God that *He* will not neglect them if they are honest poor. If such live to the honor and glory of God until they die, they will be rich in heaven.

We will now give some references speaking of love, and we hope the reader will look them up.

Matt. 22: 37, 38, 39, 40. 5: 44. 19: 19. 10: 37. Mark 10: 21. Luke 11: 45. 7: 47. John 15: 9. 5: 42. 15: 10. 14: 23. 21: 15, 16, 17. 3: 16, 19. 11: 36. 12: 43. 13: 1, 23. 19: 26. 20: 2. 21: 7, 20. 14: 21, 28. 15: 6. 16: 27. 17: 23, 26. 3: 35. 11: 17. Rom. 16: 9. 13: 10. 15: 30. 2 Cor 5: 14. Gal. 5: 6, 13, 22. 1 Thess. 1: 3. Heb. 6: 10. 1 Thess. 5: 8. 2 Thess. 2: 10. Heb. 13: 1. 4: 8, 6, 16, to the end of the chap. Ephr. 1: 4. 3: 17.

4: 2, 15. 5: 2. Col. 2: 2. 1 Thes. 3: 12. 5: 13. Rom. 5: 5. 2 Cor. 13: 14. 2 Thess. 3: 5. 1 John 2: 5. 3: 16, 17. 4: 9. 5: 3. Rom. 5: 8. 12: 9. Gal. 5: 14. James 2: 8. Rom. 13: 8. 1 John 4: 7, 11, 12. 1 Pet. 1: 22. 1 Pet. 1: 8, 2: 17. 1 John 2: 15.

JOHN KNISLEY.

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A MILLION OF MONEY.

There lived and died, not long since, in the west of England, a gentleman of wealth and position, whose death was attended by circumstances of the deepest solemnity. He had been left an orphan early in life, and the property bequeathed to him gradually accumulated until he became of age. The day he completed his twenty-first year, a large dinner was given by him to his tenants and numerous friends. When the cloth had been removed, one of the former proposed the health of their host, wishing him "long life and prosperity."

He rose almost immediately to reply, thanked all for the kind manner in which they had responded to the toast, and referring to the mention made of "success in life," added with great emphasis and determination that he intended to make a million of money, even if he went to hell for it.

Many seemed momentarily stunned at the awful resolution, but wine was flowing freely, and their spirits rose high, so the transitory effect speedily passed away. Many years also rolled rapidly by, until it seemed as though his desire would be realized. Everything succeeded with him. Every mercantile speculation prospered, and money came in with great rapidity. Wealth brought a large circle of friends and every comfort in its train, while, to crown all, he was returned to Parliament, as one of the members for the country.

Hitherto he had been living an ungodly life—that is "without God in the world." The glittering show of this present evil scene engrossed his attention, and absorbed every thought from morning until night. He had been left for many years to "go his own way," but the Lord in his providential dealings, saw fit to lay him on a bed of sickness and bring him even to the very door of death. At first everything was treated in an off-hand, careless manner, but the disease took speedily so serious a turn, that the worst apprehensions were entertained. The best physicians were called in, friends telegraphed for, consultations held, an operation decided upon, and every preparation for settling his worldly affairs on the following Thursday, in case of an emergency. So anxious indeed, had he become lest he should not live until then, that he sent for

his favorite physician, saying "Doctor, I will give you a hundred pounds if you make me live till Thursday." He was told that the utmost was done for him and more than that was impossible. This was not sufficient, for on the following day he cried out in his mental agony, "Doctor, I will give you a thousand pounds if you make me live till Thursday." Receiving the same reply, he became so enraged, that with all the passion his poor frame was capable of, he cursed and blasphemed the name of the Most High, ordered his medical attendant out of his presence, bidding him never to visit him again.

Soon after this, a faithful old servant came rushing from his room exclaiming, "I could bear to hear my poor master curse and swear, but I cannot remain now. He says he sees a dreadful creature who has come to take him away." Thus alarmed, his relatives rushed to his dying couch, to find only the poor corpse with all its features agonized and distorted, as if the very devil himself had come and literally torn body and soul asunder. When the will was read, it was found that he had made "A million of money!"

"What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"—Mark viii. 36: 37. "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever."—Psalm xcii, 7. "All flesh is as grass, and the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the Word of the Lord endureth forever."—1 Peter i. 14: 25.

Dear reader, are you treasuring in your heart anything that keeps you from deciding at once for Christ? Satan cares little what it is, so long as the result is the same. His one desire is to keep you from being occupied with Christ—the source and spring of all blessing to the soul. Thus it is that he presents to your heart the very thing which suits it exactly. It may be "A million of money," and it may be a dress, a shawl, or a bonnet. A toy would suit his purpose as well as a kingdom, provided it be but that which keeps you from receiving the Lord Jesus Christ "by faith unto salvation." Satan knows, and devils know, what man so oft refuses, that

"None but Jesus
Can do helpless sinners good."
—*The Christian*.

A little wrong done to another, is a great wrong done to ourselves.

They are always impaired by affliction, who are thereby not improved.

An honest man is believed without an oath, for his reputation swears for him.

How the slight pebbles fret the wave. Would the wave, if not fretted, make that pleasant music?

SWIFTNESS OF TIME.

How swiftly time glides by and is lost to us forever. How important then that we judiciously improve this time that is so kindly allotted unto us. We are placed in the world for a noble purpose, to make the needful preparations for the world to come. We are surrounded with many advantages and privileges far superior to those of many of our fellow creatures whereby we can be more fully prepared for this great and important work. We are in possession of health, strength and sound minds, inestimable blessings, and all bestowed through the mercies and loving kindness of our Father in Heaven, who, in return, wishes our all devoted to His cause. He has given us time, place and opportunity to make this preparation, yet how sadly do we misuse these golden opportunities by living careless and unconcerned, engaging in the frivolities of the day, seemingly unconscious of the truth that time is fleeting by.

Time, this precious boon will not always be ours. Our days are numbered, and perhaps if we knew to what extent our lives would be prolonged, we would be more zealous in improving the time that is now in our possession. The present only is ours. The future is unknown to us. The past we have experienced, and when we take a retrospective view over our past lives we discover where we in many instances allowed precious time to pass by unimproved. That time is *lost*, and we necessarily suffer the consequences thereof. In youth the mind is more susceptible, hence impressions and habits that are formed while young, have a conciliatory bearing on the character in riper years. This time, then, is the most important period of life as it shapes the conduct and principles for future responsibilities.

Youth is also the time to serve the Lord. No other time is more appropriate. How much better to give the heart to Jesus while young, before "the evil days come,"—before wandering so far in the paths of sin. It is a duty *all* justly owe to God before entering upon the responsible cares and duties of life. It is also a pleasant service, one that affords more *real* enjoyment than all the giddy amusements of the world. Time once past can never be recalled, and if we spend it while here to no advantage, we will reap no reward at the great day of final accounts.

Our lives are uncertain, death is in the land and is calling many from earth away. We know not how much time we may have, perhaps but little, and such a great work to perform. We *do* know that time is

rapidly *passing by*, and with it many are hurled from time to a vast eternity, there to give an account of the time which they spent while here. How many have, upon a dying bed, when viewing their past lives that has been spent to no good purpose,—who having neglected the "One thing needful," been made to exclaim, "If I only had my time to live over again, I would do better and lead a different life, but now it is too late, *too late*." Too late, after perhaps living until the head is white with age; having had so much time to make peace with God,—so many privileges and blessings have been strewn in their pathway, and yet all have been rejected, and now it is *too late*. The time is passed and cannot be recalled. The day of grace is about to close, and the departing soul can only mourn over the great mistake of misusing the precious time that God had so graciously given to prepare for the great change that must now soon take place. Should this sad scene not stimulate others who might be thus rejecting God's mercies, and arouse them from their lethargy to see the great mistake of spending the morning of life enjoying only the carnal pleasures of this world?

Dear young friends, *now* is the time to come to Jesus. Do not wait for a "more convenient season," that season may never come. The Savior has often knocked at the door of your hearts for admittance, and yet you refuse to leave the Heavenly stranger in,—have rejected the gentle calling of Him who says in accents of love, "Come unto Me." The Master has often called for you, and still you procrastinate your return to Him. You no doubt have been *almost* persuaded to go with the people of God, but finally concluded to wait awhile. You may think you are young and have time yet, but remember *time is fleeting by*. Perhaps while you are halting between two opinions, not quite willing to decide for Christ, *death*, that cruel monster, may visit you and claim you as a victim, and then it will be *too late*, your destiny will be forever sealed. The world offers many pleasures and allurements but they are all of a transitory nature, and are not worthy to be compared with the happy seasons and sweet enjoyments that are derived from the service of Jesus. May we all be awake to our souls' interest and not suffer precious time to pass by unimproved.

"Oh time! how few thy value weigh,
How few will estimate a day;
Days, months and years are rolling on,
The soul neglected and undone."

W. A. CLARK.

James Creek, Pa.

Sweet is the look of sorrow for an offence, in a heart determined never to commit it more.

THE GOODNESS OF GOD.

In all the earth there is no name like the name Jehovah. Throughout all the earth there is no heart like His. There is no love or welcome such as He grants to them who come unto Him. He invites all to come back, to enter into and to dwell in Him. If we be humble, though we be cast into the extremities of life He will not disdain us. If we are humble and contrite He delights to dwell with us. We should rejoice that He is thus welcoming all those who seek Him, helping their infirmity, and that His mercies extend not only to those who come unto Him, but that He is awaking, by His word and spirit those that sleep and those who are dead in sin, and by all His influences drawing souls back unto Him, their source and their head. We should thank the Lord continually for all His mercies to us. We should consider the goodness of God, "wherein He hath helped us," and when we have brought before the mind all the bounties and blessings it can comprehend we should remember that there are many others which we do not understand. The gifts of God to mankind are more numerous than the leaves in summer. They shine more brilliantly than the stars at night, illuminating our way all through life—filling it with comfort and blessedness, and their full purposes of good to the soul are yet unfulfilled. God is long suffering toward us, waiting for us to be able to appreciate and to enter into the fruition of His nature. As we wait for our children, watching them and taking care of them until they come up to us, so the Lord waits upon us to bless us abundantly more than we can imagine. When we arrive in the other and better world, when we have come to the measure of the stature of perfect men in Christ Jesus, our eyes shall be cleansed, then we shall see how thickly God's mercies were strewn along our pathway through life. All men should rejoice in God's immeasurable generosity, and in the out-flowing, ever-pouring abundance of His thoughts and goodness to them, notwithstanding their rebellious, unworthy natures. What is man that he should withstand God's holy nature? Fear, guilt, remorse or humiliation should not take us away from God, for it is because of our weakness, our infirmities and our wickedness that He desires us to come to Him, that He may strengthen, forgive and cleanse us from all sin, and that He may establish us forever in His righteousness. We should not keep away from God because we have been selfish, neither by reason of tribulation or sickness should we refuse to be filled with the unbounded love of God. Under all the varied circumstances of life we

should look up to God as the author and finisher of that faith the end of which is the salvation of the soul. Oh that men would everywhere be willing to be won by the goodness and gentleness of a merciful, indulgent God, that they might know His greatness, His power, and His willingness to accept abundantly their feeblest endeavors to come to Him,—that they might understand how He will not break a bruised reed nor quench smoking flax until He brings forth judgement unto victory. But, alas! among the innumerable host are only a few, here and there one, who are walking upon the narrow way, who are striving "to enter in at the straight gate." For the goodness which God gives unto many they return ingratitude. Their evidences of indifference and disobedience are heaped up before Him like mountains of iniquity. But if they come out from darkness and turn to God to seek Him He will be found of them. He will cause their burden of sin and guilt to roll away and instead will give them a burden that is light and a yoke that is easy. He will permit them to see, by faith, that there is beyond the tearful, clouded days of this life, a place where the weary are forever at rest. God helps all His cross-bearing children to see, even under the most distressing circumstances, to find a comfort—a soul-cheering view of the goodness which is laid up for them in heaven. All who are sorely tried with pain, with burdens, with cares and weariness, until they almost loose the ambition of life, for whom there seems to be nothing but a rough path down to the grave, whose earthly prospects are as a shattered mirror, to all such there remaineth a rest that no storm can disturb. Our earthly friends will leave us, the enjoyment of health will soon be gone, our earthly treasures will fly away, worldly honor is as a bubble, all things terrestrial are passing away. But the goodness of God—they that are born of Him will endure forever.

God gives glorious privileges unto men, but many disregard them. They do not see them. They grovel thro' life with their minds uncultured, undeveloped. Oh, that they might be filled with anguish that they should bear such souls, which are so benighted—missing the enjoyment of the goodness of God. When the conscience is stained with sin, when the heart is filled with guilt—when our lying down and rising up is in company with fears and remorse God will abundantly bless and forgive if we turn our faces toward His loving kindness and His forgiving love. May the time speedily come when all men shall be taught of God, and shine forth in the beauty of true religion, and may His kingdom come until the whole earth shall be filled with His goodness.

J. B. G.

Shirleysburg, Pa.

"BEHOLD, I COME AS A THIEF."

"Behold," saith the Lord Jesus, "I come as a thief"—that is *unexpectedly*. "But know this, that if the good man of the house had known what hour the thief would come, he would have watched, and would not have suffered his house to be broken up; *therefore be ye also ready*: for in such an hour as ye think not the Son of man cometh."

"Behold, I come as a thief"—that is, in the dead of night, when men are all *fast asleep*. So will the Lord Jesus come at a time when the world are altogether *asleep in spirit*—altogether unaware and thoughtless—none of them thinking of any such things at all—all just thinking that things are going on as usual, for their time at least.

"Behold, I come as a thief"—that is, to find men *unprepared*. "For as in the days that were before the flood, they were eating and drinking, marrying and given in marriage, until the day that Noah entered into the ark; and knew not until the flood came and took them all away; so shall also the coming of the Son of man be."

"Behold, I come as a thief"—that is, *suddenly*. "For as the lightning cometh out of the east, and shineth even to the west; so shall also the coming of the Son of man be."

Solemn, awful, startling words! full of comfort, indeed, to those who know and love the Lord Jesus Christ as their *Savior and their Friend*—"whose they are, and whom they serve"—but full of terror, alarm, destruction, and despair, to those who know Him not and love Him not.

To those who love Him, and are looking for Him, Christ will come to bring blessing and glory; to those who love Him not, but love the world, and live for it, He will come to bring *judgment and punishment*—the day of perdition of ungodly men.

Yes—there is an awful day coming for the world! Some morning, when all are going about their day's business or pleasure, just as usual—or some night, when people are asleep in their beds, or awake for deeds of darkness—when "the adulterer has waited for the twilight, saying, No eye shall see me"—and thieves "in the dark break through houses, which they marked for themselves in the daytime"—suddenly, in a moment, in the twinkling of an eye, *the heavens will open*—a light brighter than the sun will make the moonday look pale, or break in upon the darkness of night—and "then shall they see the Son of man coming in the clouds of heaven with power and great glory." Then what will sinners do, when the angel's trumpet blast shall resound through earth and heaven, and they shall feel

in that tremendous moment that they have *trifled too long*, and that now it is *too late*, and all is lost for ever and ever!—*Silverdale Tracts*.

THEY WILL NOT LEARN.

The world learns its lessons slowly. Many of the world do not learn its lessons at all. The young are everywhere growing up amid the ruins of other lives apparently without inquiring, or caring for the reasons of the disasters of life, fortune, reputation, that are happening, or have happened, everywhere around them. One man, with great trust of money in hands, betrays the confidence of the public, becomes a defaulter and takes his life. Another led on by power and place is degraded at last to a poor demagogue without power and influence. Another makes a surrender of himself to sensuality, becomes a disgusting thing, with heart and brain more foul than the nests of the unclean birds. Another by tasting and tasting the wine cup becomes a drunkard at last; and dies in horrible delirium, or lives to be a curse to his wife, children and friends. A young girl, loving not wisely; but too well yields herself to a seducer, who ruins and forsakes her to a life of shame, and a death of despair. Not one girl but thousands yearly, so that a great company of those whose robes are soiled beyond cleansing, hide themselves in the grave; or keep filled to repletion the ranks of prostitution. Again and again in instances beyond counting, are these tragedies repeated, in full presence of the rising generation, and yet seem to grow no wiser.—*Selected.* D. F. G.

YOUTHS' DEPARTMENT.**THE GOLDEN SIDE.**

There is many a rest in the road of life,
If we would only stop to take it;
And many a tone from the better land,
If the querulous heart would make it!
To the soul that is full of hope,
And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
Though the winter storm prevaileth.

Better to hope, though the clouds hang low,
And to keep the eyes still lifted;
For the sweet blue sky will soon peep thro'
When the ominous clouds are rifted!
There never was a night without a day,
Or an evening without a morning;
And the darkest hour, as the proverb goes,
Is the hour before the dawning.

There is many a gem in the path of life,
Which we pass in our idle pleasure,
That is richer far than the jeweled crown,
Or the miser's hoard of treasure;
It may be the love of a little child,
Or a mother's prayer to heaven,
Or only a beggar's grateful thanks
For a cup of water given.

Better to weave in the web of life
A bright and golden filling,
And to do God's will with a ready heart,
And hands that are ready and willing;
Than to snap the delicate, minute threads
Of our curious lives asunder,
And then blame heaven for the tangled ends,
And sit and grieve and wonder.

TWO SCENES.

A gentleman took his son to a drunken row in a tavern, where the inmates were fighting and swearing, and said he.

"Do you know what has caused all this?"

"No, sir."

His father, pointing to the decanters, said "That's the cause. Will you take a drink?"

The boy started back with horror, and exclaimed, "No!"

Then he took the child to a cage of a man with *delirium tremens*. The boy gazed upon him affrighted, as the drunkard raved and tore and thinking the demons after him, cried! "Leave me alone! leave me alone! I see 'em, they're coming!"

"Do you know the cause of this my boy?"

"No, sir."

"This is caused by drink; will you have some?" and the boy shrank back with a shudder as he refused the cup.

Next they called at the miserable hovel of a drunkard, where was squalid poverty, and the drunken father beating his wife, and with oaths knocking down his children.

"What has caused this?" said the father.

The son was silent.

When told that it was rum, he declared that he would never touch a drop in his life.

But suppose that lad should be invited to a wedding feast, where, with fruit and cake, the wine cup is passed, amid the scenes of cheerfulness and gayety, where all the friends are respectable, beloved, and kind to each other, and he should be asked to drink, would he refuse? Or suppose him walking out with his father on New Year's day, to call on his young lady friends, to enjoy the festivity of the ushering in of the New Year. With other things, wine is handed to him by a smiling girl. His noble hearted father, whom he loves, presses the wine glass to his lips and compliments the young lady on the excellence of its quality, what wonder if the son follow his example?—*Emblem Annual*.

**Selected for the PILGRIM.
OUR VALUE.**

Children, you are worth more than many sparrows. You are of more worth than all the birds that fly. Not because God made you and did not make them. The same great Creator gave life to all things that live, move and have their being. Nor are you worth more than they, because you are larger. True worth does not depend on size. Nor is it because you are better dressed than the birds, for your clothes are not so pretty as theirs. Even Solomon in all his glory was not arrayed like the peacock, the humming bird, or the goldfinch. Nor are you worth more than they because you can sing more sweetly than they, for the notes of the lark, the thrush and many other birds, are sweet in-

deed. Nor is it because you live longer than the birds; many little children die as soon as the sparrows, and some birds are said to live as long as the oldest men. Do you ask why you are of more value than many sparrows? I answer, you have a thinking mind. Birds know how to get their food, to make their pretty nests, and do many other things. God gave them this skill, but they cannot think as you can. There has been some children who have had very thoughtful minds. Little children grew up to be very wise. They became wise in the study of the stars, the air and the earth. Some have grown up to be learned about trees and flowers. Some about birds and beasts. Some about one thing and some about another, with their minds they have sought to know much of the works of God. So you may learn a great deal about his works, and also of his Word. The little child who loves to pray and loves the Savior too, and sing as angel's do, shall dwell where all is joy, peace and love. A harp of gold he then shall have and sing the power of Christ to save

ELIZA A. HOWELL.

FAIR PLAY.

Hearth and Home talks thus to boys:

"Fair play in play is the foundation for fair play in life. To play unfairly is to steal. By the rules of the game you have certain rights and your opponent has rights. These rights, like all rights, are of the nature of property. If you take the slightest advantage to which you are not entitled, you are to that extent—well, *thief* is a hard word to use. But I will let you or any other conscientious boy say what one is who takes that which does not belong to him, and thus infringes on the rights of another.

The boy who plays fairly is sure to make an honorable man. I should not like to say that the boy who plays unfairly will grow to be a rogue. But I will say that the boy who takes unfair advantages in a game shows a weak moral nature and cannot be depended on in a pinch.

HOW TO DO GOD'S WILL.

A Sabbath School teacher instructing his class on that portion of the Lord's Prayer, "Thy will be done on earth as it is in heaven," said to them, "You have told me, my dear little children, what is to be done—the will of God; and where it is to be done—on earth; and how it is to be done—as it is done in heaven. How do you think the angels and happy spirits do the will of God in heaven, as they are to be our pattern?"

The first child replied, "They do it immediately."

The second, "They do it diligently."

The third, "They do it always."

The fourth, "They do it with all their heart."

The fifth, "They do it although," Here a pause ensued, and no child appeared to have an answer; but, after some time, a little girl arose and said: "Why, sir, they do it without asking any questions."

CORRESPONDENCE.

Dear Pilgrim:—It is Sabbath morning,—blessed Sabbath. After spending part of it in perusing the pages of Divine Truth, I have concluded to drop a few lines for the PILGRIM, or its readers.

We have no abiding city here,—sooner or later we must be called away from time to eternity. Then, as we all know that we must go to the cold and silent grave, while we have the time and privilege, let us work, for the night cometh when no man can work. Let us not put off the good cause of Christ, like Felix of old, for a more convenient season. Dear brethren and sisters, let us become more and more earnest in searching after the plan of salvation. Let us hold out faithful to the end, for the crown is not in the beginning, neither in the middle, but they that endure unto the end shall inherit the Kingdom of Heaven. Let us prove faithful that our names may be written in the Lamb's book of life, so that when our eyes shall look upon the book of Redeemed souls, our names may be there, as the sentence shall be pronounced at that great and notable day of the Lord, "Come ye blessed of my Father inherit the Kingdom prepared for you from the foundation of the world." There we can spend eternity in singing and praising our Maker, "For eye hath not seen nor ear heard, neither hath it entered into the heart of man, what God hath prepared for those that love Him." Then if our Heavenly Father has prepared such a joy for them that do His will, let us be one in that happy number.

Dear young pilgrims, let us improve our time while we are yet young, for the Bible says, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Let us fear God and keep His commandments for this is the whole duty of man, for God shall bring every work into judgment whether it be good or whether it be evil. We may think we are young, and can therefore enjoy the pleasures of this world for a season, but let us remember the lily of the field which to-day is, and to-morrow may pass away. Though we have the prospect of a long life to-day, to-morrow we may be numbered among the pale nations of the dead. When we come to examine ourselves, we have nothing of our own, we are but weak instruments in the hands of God. We are here on this sin-polluted and blood-stained earth, yet we have the glorious promise of being washed white with the blood of the Lamb. Is that not a glorious promise? Is it not worth striving for? On earth we meet with troubles and trials, and oft must give that sad farewell to meet no more, but if we live a Christian life, we have the glorious promise to meet in a better world where we need not separate, but can sing the song of Moses forever and ever.

"A few more Suns shall set,
O'er these dark hills of time;
And we shall be where suns are not,
A far serene climate,
A few more struggles here,
A few more partings o'er;

A few more toils, a few more tears,
And we shall weep no more."
From your young sister,
MARY HOOVER.
Middleburg, Ind.

EASTON, W. VA., }
May 15th '72. }

Dear Pilgrim:—Days come and go, seasons change—the bloom perfects and the fruit ripens from year to year, and we count it all as a tale that is told or a song that is sung.

The day leaves its impress on the heart and brain, the seasons bring their vicissitudes, and the flower and fruit typify our life hid under the shadow of emblems, yet we go our way giving little heed to the lessons of nature, or the teachings of conscience, or the promptings of love.

Yes, I was glad when they said unto me, let us go up unto the house of the Lord, as we did on last Saturday and Sunday at "Fairview." My heart testified that it was good to be there, for the Lord met with us, and that to bless. The words fitly spoken will not return void, for I am sure they fell in good ground, and in that future, towards which we are all tending the garnered sheaves will show how great has been the harvest.

Those who were there and participated in the feast of love, will long remember it as the Holiest of Holies, where the soul entered Divine presence and found peace. It was good to be there, for it was the beginning of a new life to some who had been groping in darkness, and to others it was a renewal of the covenant long since made, a strengthening of the bonds of love, and a visible drawing towards the Invisible. Let us not forget our teachings, and grow cold and hard again, but let us have zeal serving the Lord and keeping His commandments. Then shall we have a right to the Tree of Life and enter through the gates into the City.

In the one hope,
L. H. MILLER.

Dear Brethren:—From time to time I shall endeavor to keep you advised of our affairs in this part of the "moral vineyard."

The winter that is just passed was one of unparalleled rigor, and in consequence much suffering and privation was endured by the people. I said "endured" but I should not have used the term as the sequel will show. The cold season commenced about the 25th of December '71, and continued with great severity until about the 25th of March '72. The "oldest inhabitant" has no remembrance of such a winter. Many cattle perished in this and adjoining counties, and those that survived are much deteriorated in value.

Our county has been very sickly several months. Scarcely a family have escaped the sad visitation. I can number as many as fourteen that have died since Christmas, all within the compass of a few miles. The disease is a malignant type of Pneumonia, though not all resulted from that cause. Others of our neighbors are now lying in a dangerous condition. I pray that the Lord will in mercy soon stay the rod of chastisement.

Among the number of deaths, are five of our members. Our congregation has suffered a heavy diminu-

tion of numbers from this cause and from emigration since I wrote you last, and since that time we have added but one by baptism. We have lost none by expulsion, so we may hope that one soul at least is gained for Heaven, which you know is a rich reward for our feeble labors. One soul is worth more than all the world
Yours in the Faith.

D. C. MOOMAW.

Announcements.

Please announce through the PILGRIM, the Lord willing, the Lost Creek church, Juniata county, Pa., intend to hold our Lovefeast on the 3rd and 4th of June, commencing at 1 o'clock p. m. A hearty invitation is extended to all who may please to favor us with a visit. MICHAEL BASHOR.

Please announce that we the brethren of Cerrogoria Ill., intend to hold a Lovefeast on the 14th and 15th of June. A general invitation is extended, especially to ministering brethren. By order of the church. JACOB TROXEL.

Please announce that we intend to have our Lovefeast on the 31st day of May next in the Dry Valley meeting house, Mifflin co., Pa., commencing at one o'clock p. m. Preaching next day in the forenoon. An invitation is given to all that have a desire to be with us, especially ministering brethren.

For the satisfaction of those wishing to come, we would say that our meeting house is about 1/4 mile from the Sunbury & Lewistown R. R., and the morning train leaves Lewistown at 6:50 a. m. The other train leaves Lewistown at 12:30, p. m. Maitland is our station about five miles from Lewistown. JACOB MOHLER.

Please announce that we purpose holding our Lovefeast at Spring Run, near McVeytown station, Mifflin county, Pa., on the 29th and 30th days of May, 1872. A hearty invitation is extended to ministers and members.

JOSEPH R. HANAWALT.

The following notices were handed to us for publication with a request that we give a general invitation to all and a special one to ministering brethren.

Yellow Creek, Bedford Co., Pa., June 13th, commencing at 4 o'clock P. M.

Snake Spring Valley, Bedford Co., Pa., June 15th, commencing at 10 o'clock A. M.

Aughwick, Huntingdon county, Pa., 27th, 28th of May, commencing at 1 o'clock P. M.

Lost Creek, Juniata Co., Pa., 3d and 4th of June.

Buffalo Valley, Union Co., Pa., 5th and 6th of June.

Clover Creek, Blair Co., Pa., June the 11th, commencing at 4 o'clock P. M.

Waterloo Congregation, Black Hawk Co., Iowa, June 15, 16, commencing at 1 o'clock p. m.

Union District, Marshall Co., Ind., June 14th commencing at 10 o'clock a. m. 5 1/2 miles southwest of Plymouth. Those coming on the Mail Train will stop off at the Summit, three miles west of Plymouth.

Fawn River Congregation, Lagrange Co., Ind., June 15, 16, commencing at 10 o'clock a. m. Six miles east of Lima at the house of bro. Eli Horner.

Urbana Ill., at the house of bro. George Dillings, June 22, 23. Brethren coming from the North or South, on the Ill. Central railroad, will stop off either at Thomasboro, or Champaign City. Those coming from East or West, on the Indianapolis and Bloomington railroad, will stop off at Mayview.

Please announce that we intend to hold our Lovefeast on the 6th and 7th of June, in the Maiden Creek church, near Mohrsville, Berks county, Pa. We give a general invitation to all, and especially to the ministering brethren. Those who come by railroad will stop off at Mohrsville station, on Reading & Pottstown Railroad. JEREMIAH ROTHERMEL.

MARRIED.

GRIFFITH—MOSIER.—On the 14th inst., by Eld. J. P. Hetric, at the residence of the bride's parents, Mr. Wm. N. Griffith and Sally A. Mosier, both of George's township, Fayette co., Pa.

DIED.

DICE.—In Shoal Creek congregation, Newton county, Mo., April 12th, 1872, brother Philip Dice, aged 60 years, 11 months, and 15 days.

The deceased was born April 28th, 1811, in Perry county, Pa. He was a worthy brother. He joined the Brethren in 1850, in 1851 he was elected deacon and served 8 years; he was then forwarded to the ministry in which he served 14 years. His complaint was heart disease and dropsy, from which he suffered eight weeks, but bore it patiently, often saying his sufferings would be remembered in heaven. Funeral text from 2 Timothy, 4: 5-8, carried out by the undersigned. This text was selected by the deceased a few days before his departure. The funeral was attended by a large concourse of friends and neighbors. He was well known, and his sociability and friendliness to every one he met caused the citizens to regret his loss. He left a sorrowing widow and six children. The widow and four children are members. The brother, from the time he joined the church, did not take part in government affairs, and had not voted for twenty-two years; his firm belief was, one denying the world, should take the New Testament as a guide for eternal happiness. ELD. D. HENDRICKS.

RITCHEY.—Near Bloody Run, Bedford county, Pa., May 14th, 1872, our worthy friend Daniel Ritchey, aged 32 years, 2 months and 19 days.

He leaves a dear companion and three little children. The subject of this notice, like many others, made no confession of faith, though in his last hours became much alarmed about his future salvation. On the day of his death I was sent for, but sorry to say death was staring him in the face when I came. He could only say, I wish to become a member of the church, but I have neglected my duty and now it is too late. I must now leave this world. After prayer he became somewhat reconciled, and in his last hour sang "Angel, O sweet angel, come to me." I, as an eye witness to the above very pitiful case, would say to those out of the ark of safety, take warning from the above and prepare to meet thy God. Funeral discourse from John 5: 25; by S. A. Moore and the writer to a very large assembly. HENRY HERSHBARGER.

FRICK.—In the Beaver Creek congregation, Dayton, Ohio, May 8th, 1872, Lizzie L. Frick, daughter of brother Wesley R. and sister Elizabeth Frick, aged 1 year, 6 months and 4 days. Funeral services by the Brethren from 2 Samuel 14: 14. B. F. DARST.

CROP REPORTS.

As a report of the growing crop may be interesting to our readers we will give from such localities as heard from.

PENNSYLVANIA, Maryland and Virginia as far as reported, expect light crops—cannot, under the most favorable circumstances, exceed a half crop of winter sown grain, and thus far, the weather continues to be quite unfavorable to Spring crops. Fruit promises fair and is now well set.

INDIANA. From Indiana we have the following: De Kalb county. The wheat crop in this vicinity continues to grow better, and if we have a favorable summer, may be a fair one yet.

Allen Co. The wheat in the northern part of this county, also in Noble, promises well.

Lagrange Co. Experienced judges inform us that the average wheat crop of this county will not fall under ten bushels to the acre. The present weather is remarkably favorable to the growth of the young wheat plant, and the fields begin to make a handsome show.

IOWA. From such parts of Iowa as heard from the reports are promising and expect large crops.

CALIFORNIA. Prospects are still improving and harvest is rapidly approaching.

OREGON has been quite wet, but they expect a plentiful harvest.

As many of our readers desire a general report, we would be pleased to have an item of information for this department from every county where the PILGRIM circulates. Will our readers please remember this and let us hear from them. Put it on a separate slip of paper and let it be short, something like the reports from Indiana. If our readers would see to it that we get a report from each county throughout the States we could make the Crop Report both interesting and useful.

EDITORIAL.

THE PUBLICATION OF BOOKS AND TRACTS.

We this week copy from the *Visitor* an article from the pen of our Bro. J. S. Flory that we think should have more than a passing notice. We solicit for it a careful reading, as we think the ideas presented are founded upon truth, and hope it may be the means of awakening an interest in this important subject.

We, too, have thought much of having suitable books published for our youth, and have felt that we, as a church are, perhaps, not making the effort we should through the instrumentality of the press.

The press can be made a powerful instrument for good as well as for evil, and at the present it seems that the messengers of satan are employing it as a means for the promotion of their work. To-day our land is flooded with such literature as is baneful in all its bearings. Our youth are devouring it with greed, apparently unconscious that their lies beneath the vile scepter sapping the very essence of all that is good and truthful.

This influence should be averted, and it can be done by meeting it on its own premises. The press is used as an instrument to battle against truth, and if we who profess to be founded and grounded on the truth expect to predominate, we must use the same means for defense with skill and alacrity.

The word of God is "quick and powerful" and if we will only use it skillfully, it will indeed be "mighty through God," to the pulling down of the strongholds of Satan. But if we will depend on the strength of the weapon alone, we cannot expect to gain the victory. We must be ready to hurl a death blow at every appearance of evil, and we do think that, at the present day, this can be done successfully through the press. Then as satan will make inroads to the soul through various channels, we should be prepared to meet him in these channels. This we may do by presenting truth through the same medium, and as the press is, at the present day, one of the most powerful means of diffusing error, should we not try to make it a powerful means to spread the truth? Some will contend that the Bible is sufficient for our youth to read. Certainly it is as Bro. Flory says, if they would read it. But as our youth are not inclined to read it, should we not employ every means to form an interest and create a relish for the truth.

Just here we want to remark to those who would have no literature but the Bible that there is an apparent lack of duty in supplying the demands that are made for the Bible. The American Bible Union found, in the United States, 73,732 families who were destitute of the Bible the past year. Now it does seem to us that we should of all others, be the most interested in having the Bible, at least, distributed throughout our land, yet to our knowledge there has been but little spent for this purpose. Is popular christendom alone to do this work? or is it the duty of us who profess to be the followers of the meek and lowly Lamb, to *spend* and be spent for the spread of the truth. Are we doing our duty? Have we the zeal we should have? These are questions that have been brought to our mind quite frequently, and as all will admit that the Bible should be placed within the reach of all classes and all nations, we think they should enlist the attention of the Brotherhood. Oh may every brother and sister think of these things, and if we suffer ourselves to be led by the good and Holy Spirit, we certainly will be led to the performance of that which is right.

The publishing of books, tracts, &c. inculcating the principles of true christianity, and especially adapted to the young and others is a subject that is engaging the attention of those who believe that this method may be the means of spreading the truth, and instilling correct religious principles in the minds of our youth, yet there is one consideration that appears to be overlooked, and that is, how shall this work be accomplished? There are many who think that we should have books published by the Brethren suitable for our Sabbath schools, and that the publication of such books should be begun at once. This if done at all, at the present, must be entered into as a private enterprise, with all the objections, prejudices, &c., to encounter. Among the Brethren there are as yet, comparatively, few Sabbath schools, and perhaps one-half of these would not procure books if they were published. And in view of the opposition they would meet on the part of some, and the expense with which the publication would be attended, the way for the commencement of the work has not yet appeared clear to our mind. If there were some wealthy brother who could afford to lose considerable, and was enough interested in the work to do so, such an one might commence the work. If we had the means as some have the fear

of pecuniary loss would not be taken into consideration, but as it is our duty, as the Scriptures teach, to provide for our own house, or in other words, make an honest livelihood, we deem it not prudent to rush inconsiderately into such enterprises as may, in all probability, bring us into straitened circumstances. We have considered the matter carefully—made investigations as to the expense and think we have made pretty accurate calculations, and we cannot yet see but what the getting up of a Sabbath school library, will be attended with considerable of a loss on the part of the publisher.

Now, dear brethren and sisters, you may think that publishers are rather penurious, and that we always have an eye single to our pockets, and it may be a little too true, yet we emphatically denounce being more so than our readers. We are willing to bear our part of the expenses of any laudable enterprise, and we believe that if we as a church, could be roused up to the importance of making a greater effort to proselyte the world to the faith once delivered to the saints, with a decreased appreciation of money, things would soon present a different aspect. These two things, we fear, are great barriers in the way to the dissemination of the truth. We have been made to feel so from observations and from what we have learned. We now have on hands a lot of tracts that we think are red-hot shots at what is a very prominent error in the world to-day, yet from present indications we hardly expect that half of them will be called for. Why is it? Is there not a place for them? We think there is, and many thousand more might be distributed profitably if the proper course were taken. Some brethren will buy one copy, some a dozen; and a few fifty, or as many as they think they can sell. Nor is this all, some may purchase 50 tracts, which according to our rates are 5 cts apiece, and sell them for 10 cts. Now we don't know whether this is done, and we suppose that brethren think they should have something for their trouble, but it is not the feeling that tract distributors should have. Why not the members of each church raise \$4.00 and purchase a hundred of them and distribute them? At \$4.00 per hundred each tract costs but 4 cts, and if this was generally done we could afford to put them at much lower rates. But the trouble is, our brethren call for only what they can sell, being cautious that there is no loss in cents and the result is, they do not get into the hands of the proper persons. Those who are believers in the "Anxious Bench Religion" are not going to buy them. Just so it is with

books that embody the principles of the church, if we want them to have a proselyting influence we must *put* them into the hands of the world. And so it will be with our Sabbath-school books, we must *put* them into the hands of our youth. Popular christianity are yearly spending thousands of dollars thus, and by this means much false theology is instilled within the children of men. Brethren let us go to work with a zeal worthy the cause, showing indeed that we are a people zealous of good works.

A HANDBILL.

The following is a copy of a handbill recently posted in New Orleans:

"BENEFIT of Christ's Church Parochial School.—Near the dancing platform, a splendid booth and a large canvass tent, with seats reserved for the accommodation of ladies and children. The patrons of this Church, as well as the public, will here find a soda-water stand and confectionery, a restaurant filled with everything to satisfy the appetites of Epicureans; and, also,

A SPLENDID BAR, stocked with the choicest kinds of liquors, cigars, &c."

We copy the above to show our readers what means are employed to enhance the pecuniary interests of a creed that call themselves Christians. This bar is to be opened for the benefit of what is called *Christ's Church*, but to our mind it is simply preposterous to suppose that He will recognize them as His. If Christ ever appears at that fair, He will come with a scourge of cords and drive away those who dishonor His name by employing such means for the support of what they term His church. Call it a church if you will, but we believe it nothing more than satan's subjects, under the pretended name of Christians, trying to pilfer from their brethren, for the furtherance of their hell-begotten work. O God save the world from such wickedness.

As many of our brethren may not have yet heard from our A. M., we clip the following from an exchange:

The annual meeting of the German Baptists met with a severe loss by the storm on Saturday night. The canvas covering was blown down and torn badly, Sabbath morning finding them without a shelter of any kind save that offered by the surrounding barns and houses. There was preaching during the day at every church within four miles of the ground, and at several places on the ground. The arrivals are still large. To-day scores of men and women are busy repairing the canvass, &c., and with no further bad luck Tuesday will see them all under roof, and the meeting organized. Newspaper reporters are here from all the surrounding counties. —*Commercial*.

GENERAL INTELLIGENCE.

Corals and Coral Islands.

Prof. Dana, of Yale College, in his new work on Corals, says that the chief source of coral is the secretion of a living organism, occupying the lowest part of the scale of animal life, and which is known in modern science, under the name of polyp. Coral is the stony frame which belongs to these animals, as a skeleton belongs to an individual of the higher orders of the animal kingdom.

"If we are astonished," he remarks, "that so great deeds should proceed from the little and low, it is because we fail to appreciate that little things, even the least of living or physical existences in nature, are, under God, expressions throughout of comprehensive laws—laws that govern alike the small and the great. It is not more surprising, nor a matter of more difficult comprehension, that a polyp should form structures of stone called coral, than that the quadruped should form its bones, or the mollusk its shell. The processes are similar, and so the result. The coral-made land is seldom more than ten or twelve feet above high tide. When first seen from the deck of a vessel, only a series of dark points appear just above the horizon. Soon after, the points enlarge into the plumed tops of coconut trees, and a line of green is traced along the surface of the water. As you approach still nearer, the lake and its belt of verdure are spread out before the eye, presenting a scene of rare interest. The surf beating loud along the margin of the reef, affords a strange contrast to the white coral beach beyond, the dense foliage of the grove and the embosomed lake with its tiny islets. The water of the lagoon, although but ten or twenty fathoms deep, is often as blue as the ocean. Where patches of sand or coral knolls rise near the surface, shades of green and yellow are intermingled, the green of a delicate apple-color, quite unlike the muddy tint of shallow waters. The belt of verdure is usually broken into islets separated by intervals of bare reef, so that, in fact, the larger coral islands are a string of islets along a line of reef."

TRAVEL TO THE YOSEMITE.—A California paper states that the new town of Merced, fifty-seven miles from the main line of the Central Pacific Railroad, has been laid out and is to be supplied with a fine hotel. Merced will be the railroad terminus and point of stage departure for Yosemite, by both the Coulterville and Mariposa routes. The distance from Merced to the great valley by each route is the same, 80 miles. The mode of travel by the Coulterville route will be by stages to "the top of the hill," as it is called, a distance of 73 miles, thence on horseback 2½ miles down into the valley, and thence in open carriages through the valley to the hotels, a final distance of five miles. The mode of travel by Mariposa will

be by Fisher & Co.'s new passenger barouches to Clark's, a distance of 56 miles from Merced, thence by saddle horses into the valley, 24 miles. The rate of charges to tourists will be as follows: San Francisco to Merced, (138 miles) fare, \$7.50; Stockton to Merced, (67 miles) fare \$4.50; Sacramento to Merced, (114 miles) fare, \$3.50. The full fare by stage and saddle horse from Merced to the valley by either route will probably be about \$14.50. The total through fare for passage from San Francisco to the valley will therefore be about \$22.

Advertisements.

GOOD BOOKS.

A large number of our patrons are receiving our books as noticed below, as premiums, and express themselves highly pleased with them. Others who are not agents, have enquired whether we keep them for sale. We have now made arrangements with Mr. Wells to furnish any of their publications post paid at publishers prices. Orders for books must be accompanied with the cash, and plain directions for sending them.

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EX.	MAIL	EX.	MAIL
P. M.	A. M.	A. M.	P. M.
Le 5 40	8 10	Huntingdon	9 00 Ar 4 38
5 47	8 20	Long Sliding	8 49 Ar 4 29
6 00	8 34	McConnellstown	8 34 Ar 4 13
6 07	8 41	Pleasant Grove	8 27 Ar 4 06
6 20	8 53	Marklesburg	8 14 Ar 3 51
6 33	9 06	Coffee Run	8 02 Ar 3 36
6 40	9 14	Rough & Ready	7 53 Ar 3 28
6 54	9 28	Cove	7 38 Ar 3 13
7 00	9 33	Fishers Summit	7 33 Ar 3 08
Ar 7 15	9 49	Saxton	7 18 Le 2 52
7 30	10 00	Riddlesburg	6 43 Ar 2 34
7 47	10 18	Hopewell	6 37 Ar 2 26
8 12	10 46	Pipers Run	6 20 Ar 2 08
8 32	11 06	Tatesville	6 00 Ar 1 48
8 47	11 20	Bloody Run	5 45 Ar 1 34
8 52	11 25	Mount Dallas	5 44 Ar 1 30
8 59	11 32	Ashcom's Mills	5 37 Ar 1 22
9 04	11 36	Lutzville	5 33 Ar 1 18
9 09	11 40	Hartley's Mills	5 29 Ar 1 14
9 16	11 47	Jamesons	5 22 Ar 1 07
Ar 9 23	11 54	Bedford	5 15 Ar 1 00

JOHN M'KILLIPS, Supt

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