

THE PILGRIM.

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REMOVE NOT THE ANCIENT LANDMARKS WHICH OUR FATHERS HAVE SET.

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For the Pilgrim.

SUFFERING AND GLORY.

BY C. H. BALSBAUGH.

Suffering is a badge of Christ in discipleship. "If so be that we suffer with Him, that we may also be glorified together," Rom. 9:17. "Rejoice inasmuch as ye are made partakers of Christ's sufferings; that, when his glory shall be revealed ye may be glad also with exceeding joy." "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf." "As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," 1 Pet. 4. "For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us," Rom. 8:18. Everywhere it is suffering and glory. First the germination of all holy principles and aspirations, "in the furnace of affliction," and then "out of tribulation" to stand before the throne of God, and serve Him day and night in His Temple." Rev. 7:14, 15. The "bondage," the "vanity," the "groaning," the "travailing" spoken of in Romans 8th is a state to which "the creature was made subject, not willingly, but by reason of Him who hath subjected the same in hope." It is a "bondage of corruption" which, though abounding in grace, is to issue in "the glorious liberty of the children of God." We groan, and the spirit itself prolongs the earth-wanderings of Jesus, and enters into our infirmities "with the groanings which cannot be uttered." "No chastening for the present seemeth joyous, but grievous; nevertheless, afterward it yieldeth the peaceful fruits of

righteousness unto them which are exercised thereby," Heb. 12:11. What cannot be undone, can, by the mystery of Divine Love, be made subservient to our deliverance from the dominion of sense, and assimilation to God. Had sin not been followed by suffering, Heaven would never have heard the song of a redeemed soul. To abolish the furnace and the rod would be to sign the devil's bond for all the souls purchased by the blood of Christ. Without blood there is no remission, and without suffering there is no bloodshedding. Sin came by man, but suffering is a divine ordination. The very laws which made man, and without which he could not have been responsible nor capable of joy, necessitates suffering as a consequence of transgression. Every moral agent must be tested, which implies the possibility of apostasy. The possibility actualized must result in due penalty, and this must be of a nature to meet the purposes; namely, a *medium of atonement* when God manifests himself in the flesh, and a *means of grace* to such as seek the benefits of their cancelled liabilities, and the nature of Him who suffered the penalty to the extent of complete justification. Suffering is, hence, a blessing of inconceivable magnitude, paving the way for all other blessings. As God has made so much of it, in the economy of grace, it should be the holy determination of His children to make every place of affliction, and its issues tributary to their spiritual good.

It takes many a storm, and many a gloomy, starless night, to ripen the grain and fruit by which life is sustained. And we must pass through many a "fiery trial," and row against many a con-

rary wind, and buffet many a billow, and suffer many a pang, before we are "meet for the inheritance of the saints in light." Everything that tends to reverse the sinward tendencies of our nature, is a blessing. The flail that detaches the chaff, and the fan that winnows the wheat, are means of divine mercy, altho' they often constrain to "strong crying and tears." The loss of health and wealth and friends, has often issued in unspeakable gain in the fellowship of the Father and the Son, and the gracious offices of the Holy Ghost. Health is sweet, but grace is sweeter. Perhaps the three Hebrew captives who were cast into the fiery furnace, never saw their Redeemer visibly save that once. When the need was greatest, the Saviour was nearest. It is so still, sick-chambers, and seasons of severe suffering, have often brought Christ so near, and made Him so precious, that all the world is too poor to purchase our joy. Jesus is so full of beauty, His heart so pulsates with love His grace is so inestimable, His person so glorious, His work so perfect, that when our eyes are sufficiently purged to "behold the man" in whom is garnered "all the fullness of the Godhead bodily," we feel as if no cross could be too heavy for us to bear, no suffering too great, no trial too painful, no path too rough, and no draught too bitter. The presence of Jesus here, and the hope of consummate bliss hereafter, outweigh all losses and crosses, and mingle a heavenly sweet with every bitter cup that Providence holds to our lips. The captain of our salvation could reach his glorious aims only by way of the manger and the cross, with trial, toil and tears for the trinity of His pilgrimage.—He "was made perfect through suffering." "He was a man of sorrows and acquainted with grief." These are the finger-boards He has put up for our guidance—these the footsteps he has left for us to walk in. Wherever he set his feet there is the print of blood. Tears bedew His path from the cradle to the grave. Sufferings such as neither Heaven nor earth had ever witnessed, concentrated upon the soul of the God-man. With such a Saviour, to bear sin and succor the sinner, we may well "rejoice in tribulation." When our flesh is tortured with pain, and every nerve quivers with

agony, He remembers His own Gethsemane and Golgotha, and offers us the sympathy of His glorified humanity. His Name is "Wonderful," and every troubled, needy soul can spell it so as exactly to meet its wants, and still its pangs. To the hungry it spells bread, to the thirsty water, to the bereaved it spells all that is dear and tender in the various relationships of life, to the perplexed it spells "Counsellor," and to all who call upon Him he is "the Mighty God, the Everlasting Father, the Prince of Peace." He has a name above every name *because* He was obedient unto death, even the *death of the cross*." His name is manifold, and written in *blood*, and speaks of suffering, redemption, and joy.

We have felt in hours of deep suffering, what sweet comfort there is in the sympathy of our friends. How much sweeter and dearer is the soothing presence of Jesus to those who put their trust in Him. No joy is comparable to that which springs from the consciousness of fellowship with God. Most of us, perhaps all, have heard of Florence Nightingale. She was a tender, large-hearted young lady who spent much of her time in hospitals and battle-fields, among the wounded and dying. She was a woman of profound pity and ever gushing sympathy, and possessed marvelous power to soothe the most intense suffering.—Soldiers would undergo with calmness the most excruciating surgical operations when she was present. The dying even stretched themselves upon their couch to kiss her shadow as she passed. If such is the power a frail mortal may wield over her suffering fellow beings, what is the power of an Almighty Savior to sustain and comfort in every possible degree of suffering incident to the probationary state? "All power is given unto me." A finite being cannot possibly need more than an Infinite Being can give; and the Love that suffered the baptism of Heaven's wrath and Hell's anguish for our redemption, never gives grudgingly. He suffered freely and He sustains freely in suffering. He is "touched with the feeling of our infirmities," and is afflicted in our afflictions, because he was in and under our broken state and its penalties, bearing our

burdened, and preparing a healing balm for all our wounds by His stripes and blood. In every pang we suffer, we have a faint index to the lacerations of His body, and the unutterable woes of His soul, when "He was made sin for us." He is God, mighty to save; and man, with a brother-heart, sharing our sufferings, and making them a means of present sanctification and final glorification. Christ suffered before us and for us, and in a sense is suffering with us, thus fulfilling His gracious promise "I will not leave you comfortless, I will come to you."

THE CHRISTIAN PILGRIMAGE NO. 10.

BY LEONARD FURRY.

[CONCLUDED FROM VOL. I PAGE 414.]

In this number we will treat of the anointing the sick in the name of the Lord. That this is a duty enjoined upon christian pilgrims is a fact plainly revealed in the gospel. James, one of the apostles of Jesus Christ, saith in his letter, chap. 5:13-15, "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, *anointing him with oil* in the name of the Lord; And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Anointing with oil on the forehead was practiced of old, Kings were anointed to qualify for office. Priests and prophets were qualified for service by anointing. David said, when he had power to slay Saul who was seeking his life, "The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord."

But anointing the sick for the recovery or pardon of sins we find only in the gospel among Christ's disciples. In Mark chap. 6, we find Jesus sending out His disciples, two by two; and gave them power over unclean Spirits, &c., verse 12, 13, And they went out, and preached that men should repent, And they cast out many devils, and *anointed with oil* many that were sick, and healed them. James received it from his Lord and Teacher, his instruction to his brethren, as an apostolic

order, and commands them to observe it in case of sickness.

An individual who desires this anointing, however, should be resigned to the will of the Lord as we do not believe it to be a means strictly to restore them always to health, or for the saving of the body, but more especially, for the strengthening of faith, for the remission of sins, and the salvation of the immortal soul, "Thou preparest a table before me in the presence of mine enemies: anointeth my head with oil: my cup runneth over, surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." Then shall the afflicted pilgrim be cheered up if attended to in faith, and his confidence in God will be augmented, his cup of rejoicing will run over, and in the abundance of his blessing he will grow rich in God and enjoy eternal felicity. Most noble promise is attached to the observance of this duty, and all the promises of God, in him are yea, and in him Amen, unto the glory of God by us who establishes us in Christ and he who hath anointed us, is God.

Dear Readers, I have tried in much weakness to point out some of the duties devolving upon the christian pilgrim; and when I take a review of what I have written, I feel humbled before God that I did not do the all-important subject of the christian pilgrimage justice, but what I have written I have written. Permit me now, in conclusion, to ask the readers of the PILGRIM a few solemn questions. Do you believe in the necessity of obeying God in these things as set forth in these numbers? Have I been able, in these simple, and hope conclusive, arguments, to convince you of the essentiality of these ordinances? And if so, are you now willing to obey God in it, at the first opportunity? Or would you rather hang back and linger in disobedience, thereby jeopardizing your eternal happiness? I hope not, I hope better things of you though I thus speak. But if it should be the case, that you are still careless, and thus trifle with your undying soul, neglect that great salvation, and continue still to sleep in sin, I appeal, in the name of Jesus, to *awake, AWAKE* speedily, arise from the dead that Christ may give you light. Imagine yourselves on the brink of the grave, on the threshold of eternity, and still out of Christ. O Christless soul! if God calls you thus from time to time to be ushered in the

presence of an angry God to render an account of your stewardship. Dreadful will be your case, for the sinner will be turned to *hell* with all them that forget God. Did you ever think on those things? If not, reflect now on it, and profit thereby, for how can you endure everlasting burnings? But brethren and sisters, let us also see how we stand in relation to God? whether we have done our duty? Have we continued in prayer? have we been watchful, careful in our conversation, transactions, and deportment? If so, well and good, notwithstanding all this, let us still improve, grow a little better, become a little holier, and thus make progress in our pilgrim journey, soon, soon, the troubles, the bustle and scenes of this life will close upon us forever, and then we will meet in yonder bright and shining world, where no farewell tears will be shed, no separation to be made for ever and ever. So farewell, dear and loving ones in Jesus. Amen.

"Pilgrim the vision before thee is glorious,
The earth shall allure thy tried spirit no more:
Thou wast in the day of thy trial victorious,
Secure now at last, thy temptations are o'er.

Hard was the strife, but the *Strong One* in battle
Has been thy defender, and vanquished thy foes;
And Heaven stood by thee to keep thee in trouble,
And joyed when the sound of thy triumph arose.

High was the anthem those raptures revealing,
Ten thousand celestials the chorus prolong;
But louder the strains of the ransomed are pealing,
And glory is swelling the conqueror's song."

LEONARD FURRY.

For The Pilgrim.

WINTER.

Cold cheerless winter is come again with her usual train of snow, and ice, and frost, and sleet, and storm, and rain; and from her presence have fled, the flowers and birds, and the beautiful garb of the forest, and the coat of green that adorns the summer landscape. Dreary as she is, yet we love her. We could not be happy here without our grave, sober old winter. Why do we love the gray headed old traveler, with her robe of death, gloved and ferreted for her mission? 1st Because God has ordained it to be so. 2nd. Because it is a powerful reminder, of our own decay, and exit, from this world. 3rd Because we are afforded an excellent opportunity to rest from the toil of the summer, and recuperate our wasting bodies, for the short days, and cold, rough weather, render it unfavorable for out-door exercise.

4th Because of the long, happy, cheerful evenings, around the bright sparkling fires; with the Bible, the books, and papers: with father, and mother, brothers and sisters, reading, singing, talking, praying, and praising. Who could or would consent to blot out our hoary headed friend from the catalogue of seasons.

Be our pathway through life rugged or smooth, we can never forget the joyous family meetings, in our youthful days, around the bright, cheering fires of winter; that have long since passed away.

How precious, and sweet the memories, that throng about us as we again, write in the old family sitting room, where love and music ruled the hours; and see each lovely, familiar face and form in their accustomed places, and hear the pleasant conversation, and the wholesome admonition, the cheerful song; and the innocent childlike merriment and glee of the prattling wee ones, who were not old enough to enjoy more useful entertainment, and then the reading of a chapter from the dear, family bible, the song of praise, and an invocation to God for mercy and blessing.

We love to think of those pleasant times, and would love to live them over again, as we do often in our memories. Many of the readers of the *Pilgrim*, now enjoy this in reality, and know not that they are passing through the happiest period of their lives. When they leave father and mother brothers and sisters, and go out to battle with a cold, pitiless world, they will think very much like the poet who wrote:

Backward, flow backward the tide of years;
Bring, oh bring me my childhood again.

We doubt not that to winter, is due much of that strong and undying attachment, to the home and scenes of our youth, and from it we gather lessons very profitable to the soul, emblematical of our maturity for the eternal world. Many reasons to love and none to dislike, we welcome, the last of the seasons.

D. C. MOOMAW.

Blacksburg, Va.

ATTEMPT not to attain true wisdom by any other way than that which God has enjoined, which in the first second and third place, is Humility.—*St. Augustine.*

EPISTOLARY.

Dear Sister: In reply to your letter in which you speak of your trials and troubles &c. Of your own temptations you say: "I cannot convince myself that I worship as much for love as for fear." This is one of the nice, hair-splitting theories, not so easy to understand, and the better way is not to worry ourselves about abstract questions. It is quite enough for you to know there is a principle working in you both to will and to do God's good pleasure, and it is immaterial whether you know how much of that principle is *love* or *fear*. The Savior says, "If ye love me, keep my commandments." And "He that hath my commandments and keepeth them; he it is that loveth me," St. John, 14: 15-21. "If ye keep my commandments ye shall abide in my love."—And "ye are my friends if ye do whatsoever I command you," John 15: 10-15. "For this is the love of God, that we keep his commandments," 1 John 5: 3. These scriptures suggest the idea that the principle working in us to will and do the will of God, is *all love*. Other scriptures might be referred to, to prove the same truth.

What then of *fear*? "Let us hear the conclusion of the whole matter; Fear God and keep his commandments: for this is the whole duty of man," Ecclesiastes 12: 13. Peter says, "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him," Acts 10: 34, 35. In the scriptures above it is *all love*; in these it is *all fear*; both working the same thing. Many similar scriptures might be referred to, to prove that the fear of God is an element in the Christian religion not to be dispensed with. Abraham feared God. Joseph said "I fear God," Gen. 42: 18. Noah was moved with fear, prepared an ark to the saving of his house, and we shall work out our salvation with fear and trembling. Indeed the promises of God to them that fear him are so numerous that the scriptures literally abound with them.

Solomon tells us what the fear of the Lord is; or rather what the object of the fear of the Lord is. "The fear of the Lord is to hate evil, pride, and arrogance; and the evil way, and the froward mouth, do I hate," Prov. 8: 13. Dear sister, if it be the fear of God which works in us to hate evil, pride, arrogance; the evil way, and the froward mouth, we need not fear that we have too much of it.

The soul being purified in obeying the truth through the spirit, &c., 1 Peter 1. The love of God and the fear of God are elements working together in us and with us to obey the truth; and I hold that it is impossible for us who only know in part, to know which is the most prominent. To me it is immaterial, I care only to know that there is a will in me to obey the truth, and by this I know I both love and fear God. With all the hair-splitting theories some brethren wrong themselves with, there remain some mysterious workings of God in the soul, that will not be understood until we no more see through a glass darkly, but see face to face, and no more to know in part, but to know even as we are known.

You, dear sister, certainly need not worry yourself that you cannot convince yourself that you worship as much for love, as for fear. The very fact that you worship God is an evidence that you both love and fear him. You need not know how much of each you have. If it were all fear, it would not be the fear which begets hatred, for that fear will not worship God, its effect is disobedience.

D. P. SAYLER.

[Concluded next week.]

"TIME ENOUGH."

Have you heard of the dream, in which the sleeper was carried away into the dim court of Hell, where Satan sat with all his host in solemn counsel to deliberate upon the ruin of mankind? The question was proposed, how can men be ruined in the greatest numbers? And one spoke on this wise and another on that. One advised that he be sent forth to preach that there is no God. No, said Satan men cannot believe that, I have tried that long enough and it fails. Another proposed to tell them that God was so holy, that none but the Holy Spirit could reach him; that thus they might be urged to trust in good works. No, said Satan, they soon see through that and discover their sins. Send me, cried another, and I will tell them that salvation is through Christ, and by his blood, and that all who believe will be saved. But I will whisper, "Time Enough,"

Go, cried the arch-fiend, and prosper. And men have believed this lie in numbers, and will perish by believing it. Reader shall it be so with you? Be not deceived. Awake! Awake! The ax lieth at your root, and the judge is at the door. Escape for your life, if you want salvation. But if you seek damnation and outer darkness, go on just as you are, make no stir nor outcry, and you shall safely reach that goal. Only be assured of this, salvation may be yours to-day. The arms of Christ are ready to receive you. He will not cast you out.—Ambassador.

For the Pilgrim.

LOVEST THOU ME?

A correct knowledge of the "New Testament," and especially that part of it which contains the life and teachings of Christ, will teach us that Christ never spoke unadvisedly. In the question before us we have an important subject of the Bible presented to us. I am aware that there are different views on the above question, and therefore I will try to be as definite as circumstances will allow. When Christ commenced His ministry here on earth, He chose twelve apostles, and Peter appears to have been one of the first ones called, and being a fisherman, Christ met him engaged in his occupation, and said, "follow me, and I will make you fishers of men," his brother being with him. And soon after His powerful sermon on the mount, He gave them their *first* commission. Christ called them to the work He now gave them, namely, to fish for men, and this they could not do unless they would forsake their former connections and follow Him, and go where He directs. Christ told them that "he that loveth father or mother more than me, is not worthy of me," &c. It is no more wrong to love father or mother more than Christ, than it is to love anything else more than Him. Then, from the words of Christ and the apostles, we learn that *love* should, yea *must* be the moving cause of our actions. Says the great apostle, "the love of Christ constraineth us." And says one equally as great, "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." Peter was then to love the Lord more than anything else in the world, and he was not to love in *word*, but in *deed* and in *truth*, and of course this would be manifested by his actions. This was the great lesson of the Bible Christ desired to bring before Peter. Remember that Peter was the *first* one called from fishing, and he was likewise the *first* to say, "I go a fishing."

But Christ asked Peter, "lovest thou me more than these?" A query has often been presented to me, what has *these* reference to. Some believe

it refers to *fishes*. I believe it refers to *fishes*, as my article already intimates. I cannot believe it to refer to the former, or disciples, for then Christ would have done that which would have excited emulation and competition, and incited His disciples to that which he on former occasions condemned, and to say the least of it, Christ would have done that, from which, if no *evil*, at least no *good* would have resulted, and therefore would have used idle words, unless I am "slow to perceive." Taking the view of it that he meant *fishes*, this difficulty vanishes, and Christ's words are full of meaning, and contain a *great* and *practical* lesson, and the following words of Christ to Peter will apply in connection, namely: "feed my lambs," and "feed my sheep." Christ then, wanted Peter to love *Him* more than the fishes. The sentence would read, if the elipses were supplied, lovest thou me more than thou lovest these. If so, Peter, show it by your actions. Come, leave these fishes, and feed my hungry lambs. Come, forsake your fishing and feed my suffering sheep. Come you must be about your father's business. Come, Peter, if you love the souls of men more than these fishes, fish for *them*. Did I not say, "if ye love me keep my commandments." And this is the love of God, that we keep his commandments. Now then if you love me more than these, keep my sayings, do as I have told you. Some believe Peter loved Christ more than any of the other apostles, but to judge from their writings I believe he did not surpass John, if he equaled him. Why, it is the whole theme of John's *gospel* and *epistles*, and as far as history describes his life, his last preaching was "little children love one another," but enough of this. We have more light on the subject of loving Christ than Peter had, and yet how many of us love some earthly thing more than Christ? How often would we be interrogated, were Christ to be here in person, in person, did I say? Yea, but Christ does often speak to us through his words and by his Spirit. When we stay away from meeting, He virtually asks us, do you love me more than that which keeps you from meet-

ing. If we spend our money for unnecessaries he again says, if you love me more than these unnecessaries, give that money to the poor which you have among you.

We frequently hear a Peter say, "I go a fishing," and then how many are ready to exclaim, "we also go with thee." We do not mean that they fish for fish, but how many fish for gold, how many for honor, how many for ease, how many for things to gratify their lusts and passions, when "the one thing needful" is neglected, namely, "to fear God, and keep His commandments," by laboring in his vineyard, and fishing for the immortal, and never dying souls of men.

NOAH LONGANECKER.

YOUTH'S DEPARTMENT

For the Pilgrim.

LETTERS TO THE YOUNG.

CHAPTER II.

Among the treasures of real worth, and which are procurable in this life, the Bible is of the most value. What a treasure we find it to be when we come to estimate the real beauties of creation!—Nature, with all its splendor, will not show to us its real beauty unless we can see the beauty of the Bible and of divine truth therein revealed.—Through a knowledge of the Bible we appreciate the Savior as the gift of eternal life—a life attended with the greatest source of enjoyment. What then shall be our fears though this earth is not our home? The beautiful saying of the Bible, "Here we have no continuing city," is not usually considered so. And why? Because too many in all ages of the world have looked upon this world, or rather have considered it as their home.

And now my young friends, lest you should entertain uncheerful views of the future of heaven and what pertains to its bliss, I will show you in what way men and women fix their affections with such firmness on earth that they would always rather live here on this planet, regardless of wearisome toil and their perplexing cares amidst life's sorrows, than be carried to the mansions of eternal rest. And as your happiness is of such vast importance, I shall speak to you plainly and earnestly and with as much interest as I can command.

Young as you are, you perhaps know that there

is more misery in human life than true happiness. But the cause is not as easily known by you.—Yet I suppose you are aware of the fact, that some persons while under very unfavorable circumstances, are more happy than others under much more favorable circumstances. But why such a difference? Why are not all those who are blessed with good health, and prospered with an abundant supply of life's comforts happy, while many destitute of them are so comfortable and happy? There are several reasons but in this chapter it will be necessary to give you but a few.

There are many who do not rightly appreciate the transitory things necessary to add comforts to this life, and of course, they cannot be happy under such circumstances. It is to be feared that some people hold their property in so high an estimation, that they forget the valuable possessions awaiting the righteous in Heaven. But of course, this will better apply to your seniors; yet my young friends is there not danger of you becoming somewhat covetous? That is while preparing food and raiment for the body, you may neglect what is of much more importance, the soul.

Again there is another cause, and one too, that may be better applied to youth though not to you, or at least I hope not, which causes many to place their affections on earth in such a manner that they forget the enjoyment that they can procure in heaven thier real home; and the cause of this is, sensual amusement.

F. M. SNYDER

(To be continued next week.)

MY OBSERVATIONS:

Many years ago when I was yet in the prime of life, an aged brother and his wife remained after preaching and dinner at my house till all had gone. When ready to leave, myself and wife and little son four or five years old, accompanied them to their carriage, still busily engaged in our conversation. Giving each other farewell he drove off and we returned, but to our surprise, our little son burst into crying and when he could be prevailed upon to give the cause of it, said brother and sister Hoke did not give him farewell. I remember how close he kept to brother Hoke until he drove off. This taught me a lesson which in after life procured me many a little friend whose friendship hath not died to this day, though some of them have their locks silvered over like my own.

The desire to be favorably noticed seems to be a law of nature, I have thought not only in man but also in the brute creation. Hence I have made it my custom when I shake hands with the father and mother, I do not neglect the little ones, and in traveling along the road meeting with children and youth I salute them. Would all grown persons do this, young persons would not be so boisterous when strangers pass by. Here I recollect an anecdote of General Washington that comes in play, as the saying goes.

Washington was riding in company with a British officer, meeting a black man who lifted his hat and made his bow, Washington returned the courtesy upon which the British officer made some remarks for doing so, to which the General replied, "that he wished to show that he was at least as well bred as the black man."

From the above considerations I sometimes, when riding before an audience where I notice children and youth, I address them in the following strain: I am glad to see so many little boys, and little girls too, now I want you to quit whispering and look right straight at me, and I will talk a little to you that will even not hurt the bigger boys and girls if they hear it, and old men and women will not lose anything by listening.

I know it to be a fact that all little and big boys and girls wish to be noticed, and even old folks, don't like to be slighted, hence various means are made use of by them to come into notice. Sometimes little boys, in seeing somebody pass by, will whoop and hollo, and the worst of them rip out some big word, as it is called. It is true, people will notice them, but not favorably. At another time they will take a kind of weed in their mouth to make them spit like big boys do or they take a little roll of the weed in their mouth with fire at the other end, sticking up their heads to appear like big boys.

Now whenever little boys imitate big boys they cannot stand this, that the little boys are up to them, so they sometimes slip away to certain places and take what is called a dram and play what is called euchre until we find them sometimes in great notice when they fall in mud puddles, and ditches. But I hope little boys will not follow them.

The little girls to be noticed must have a red plump or feather or some other gay thing about

them, and though they don't curse and swear and hollo, nor take that ugly weed in their mouth, but they will raise a great deal of smoke, but nothing more than smoke, which is all learned from the bigger ones, and even they are not the inventors, but have learned it some times from their parents before they know right from wrong.

Another way to be noticed is to rise up in a congregation at the time of preaching and walk out doors putting the heels down like horses, so that if any body in the house might be devotedly engaged in listening, might be attracted to look up because of the noise.

Girls oftentimes are afraid that the people will not see their new bonnet, or hat, or dress, so they walk through the house to be noticed, but all these different ways to come into notice cannot gain any praise.

Now I will assure you my young friends that you will gain praise if you now attend to what I shall say to the old folks and keep your seats without scratching with your feet or whispering, and then when we come to singing you all join in with us, and then kneel down to prayer, of which you need not be ashamed, for I read in American History that there was always one man on his knees when the Chaplain offered prayer and that man was George Washington, and even a greater than he, the Son of God, Jesus Christ the Saviour of the world and best friend of yours, would not only bow his knees, but stoop with his face to the earth in prayer.

Thus my kind readers, young and old, I sometimes talk before I tell my text.

Now if the kind readers of the PILGRIM will make good use of the above I may talk to them again of what I have learned since I was a little boy, till then I bid you all farewell. Your friend,

F. P. LECHR.

EDITOR'S DEPARTMENT.

Dear Brother : I would like to know a little about the history of the Brethren. Did they exist through the dark ages of the world, or were they organized again after the reformation; if so when and where? E. R. MAHLE.

That the Church existed during the dark ages, there is no doubt, but under what particular name we are not prepared to say, neither does it make any material difference, as we contend that the

church does not consist in the name, but in truth, being founded upon the word of God. Wherever there was a body of people that carried out the principles of the doctrine of the Lord Jesus Christ, that body composed the Church of God. But if we go to history to locate and get information of that church, we seek light of darkness. History is of the world, and the world is darkness, but the church is of God and God is light. The history of the world and worldly religion, is recorded by the world but the history of the church, is recorded by the Spirit in the record of heaven, hence the "true Church," to the world has ever been the "hidden Church," "For ye are dead, and your life is hid with Christ in God." Again, Christ is represented as a light John 1st. 4. 5. and as a candlestick Rev 2:5

That light, the Son of Righteousness, took its rise in the East and while it lingered there the brightness of the church was there, but as the sun the orb of light, rises in the East and sets in the West, so we believe, the light of the Gospel is bearing Westward and as a consequence, darkness must follow.

Bethlehem, Jerusalem, and the inhabitants of Palestine, that first beheld the glory of this light, became weary of it because their deeds were evil and to hide them, they loved darkness better. Soon the light commenced moving. Their candlestick was taken from them and given to a people that was willing to walk in the light. To see that light in all its movings is the work of God and not of man, but to deny that the light existed and that God always had a people in the world, would be to deny the truth itself. Therefore we say, the church did exist through the dark ages, and in the midst of that darkness the light shone as brightly as did it in its pentecostal glory, but only the few beheld it and were willing to walk therein. Those few were the persecuted ones who rather than forsake the light were willing to follow it into the deep vallies of the Italian Alps, the Piedmont and the Appennines. There in the dens and caves was the light, and church—the people of God. But who will write their history? They did not do it, and the darkness could not, because it could not comprehend "the light". It is true we have his-

tories, but they are such as a blind man could write of a county in which he lived but never saw.

Apostolical Succession is a hobby on which we, as a church, never rode, neither have we any evidence of the necessity of a fleshly chain of connection. If we were willing to accept papal Rome as our spiritual mother we could claim apostolic succession as consistently as any other protestant church, as our church under its present form was organized by brethren bearing her mark. This brings us to our point, or the commencement of our present organization.

The church, now known as the church of the Brethren, was organized, under its present form, in the year 1708 at Schwartzenu, Germany.

This church, at first, was composed of five brethren and three sisters from the towns and villages of Hesse Cassel, Palatinate of Schriesheim, Basle in Switzerland, and Barcit in Wurtemberg, and were baptized in the river Aeder. After enjoying religious liberty for a season they persecuted for that faith which to them, was dearer than life, and after fleeing from place to place for religious freedom, they finally, emigrated to America in the year 1720.

Within the last few weeks we have been receiving an unusual amount of interesting copy, besides a large number of new subscribers, but what gives us most encouragement is that all our old subscribers, with a few exceptions, are renewing their subscriptions. The fact is we do not know of any that have abandoned the PILGRIM because they were dissatisfied with its character, but still they come and come, and we hope will continue to come, until all have returned, bringing with them, many other names that have not heretofore been enrolled with the PILGRIM family. Many are the words of cheer and encouragement we receive from our patrons, a few of which we will give next week if we do not become too much crowded.

Pray for us brethren and sisters, that we may be enabled to publish only that which work for peace, for the encouragement of the saints, and for the salvation of precious souls.

CORRESPONDENCE.

BONSACK, ROANOKE CO., Va., }
January 1, 1871.

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But for the sequel. The brother became dissatisfied with the practice of the Brethren, set up a standard of his own, doubted the correctness of close communion, contested the propriety of the Lord's Supper, disregarded the mode and manner of water baptism; and all this upon the ground that he could not discover more personal holiness in the life of his members who observed their forms and ordinances, than in the life of those whose flexible consciences permitted them to wrest the scriptures, *we fear*, to their own destruction.

Thus the church was convulsed, and shaken, the strong attachment they had for their minister almost induced them to make flesh their arm,

and put their trust in man. Then again their implicit reliance in the doctrine they had learned to love, would draw them back to the strict letter of the New Testament. In this pitiable condition we found them, when we, associated with other brethren, went to see what was necessary to be done to save the precious cause. We went with the ministering brethren privately and debated with them those contested points to no effect. They declared their steadfastness, upon which the old brethren present invited them to withdraw from the church, which they did. This invitation was given through prudential motives.

An opportunity was given to the membership to declare their intentions, and to our great satisfaction, but four, (as I remember), stood by them, while all the rest renewed their pledges and vows to the church, to live together in brotherly love and fellowship, and to their formerly beloved minister, and members in the bonds of common sociality.

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The idea of home suggests a pilgrim, and if we are pilgrims we are seeking a home not temporary, a home permanent, eternal and in the heavens. How many of our dear friends who started out on this pilgrimage in quest of this home, are now in full possession of it, enjoying all its bliss unalloyed by satans temptations, for we learn, no sin nor sorrow shall be there, no lion nor devouring care.

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ness is, for a pilgrim to start home and ere he reaches his destination to meet a pretended friend and again to retreat by his persuasions back to his former pleasures. To such indeed methinks a double portion of wrath must be prepared, from the fact that we are not only eternally in danger ourselves, but are more or less likely to carry others with us according as we have winning power in our natures for good and for evil.

Have you then dear pilgrim, young or old, whether you have found your way flowery or thorny, rough or smooth, hard or easy, an eye of faith on that home? Are you bound to obtain it at all hazards, notwithstanding you expect to meet the Lion by the way? "Through great tribulation shall we enter the kingdom." They that will live godly in Christ Jesus will suffer persecution. If the righteous scarcely be saved, where shall the ungodly and sinner appear? You must meet this lion, you will meet him, not you *may* meet him, and if you meet him in the way, turn not away from him; he will rob you of your home; he does not want you to meet him in the way, he wants you to go around him, and by going around him he knows it signifies fear; pilgrims have no fear. Fear is swallowed up in the hope of victory. Victory can only be won by meeting the foe face to face, and conquering. To conquer is to enjoy the sweets of pilgrimage, that is, the earnest of the Spirit, the hope of Glory, and hence the pilgrims knowledge of him who giveth us the victory through our Lord Jesus Christ.

We have entered upon the new year. It brings with it, its duties and its cares, its troubles and its sorrows, its crosses and losses, its weepings and mournings, its meetings and partings. And for them, we must have on the whole armour of God. For we must fight and pray with patience, faith, and charity.

What a hope then for the weary pilgrim, to conquer and overcome. What a hope of bliss, for we *shall* reap if we faint not, and we cannot faint unless we allow our troubles and emergencies to be greater than our abilities, and our abilities will always be in proportion to our faith, and exercise of all our graces. By these may each earnest, zealous pilgrim be encouraged to press onward and upward, and especially, would I entreat my young pilgrim travelers to be true and faithful in securing a crown of life. Many who started out with me are now at home, others are near home, others have a good distance to travel.

Some we have given the farewell kiss to meet no more on this shore, others who are yet journeying onward and upward, whom we loved, and with whom we used to mingle our voices in praises to God and the Lamb, we may see no more in the flesh. These dear loved ones are ever fresh in my memory. My prayers incessantly flow for your and our spiritual welfare. And much we need each others prayers and words of comfort, and especially those who are cast as pilgrims out on the mercy of a cold, irreligious world. Those who sit near by the fire may keep warm without much effort, while those who are farther away from it must work the harder to keep warm. So we say, dear pilgrim friends, pray for us, and remember us, as we also do you, and soon, if we meet no more on earth, we shall meet where congregations never break up and Sabbaths have no end.

We enjoy good health and are doing what little we can for the promotion of the pilgrim's kingdom. We are still fighting for Jesus, and hope to, till we die. May the grace of our Lord Jesus be with you all. More, anon. S. MYERS.

Morristown, East Tenn.

DEAR PILGRIM: I have just returned from a trip to Berlin, Somerset co., Pa.—had a pleasant visit, found many kind and loving members, with whom we enjoyed a pleasant interview, socially and spiritually. Arrived home safely, found all well for which blessing we thank God. D. F. GOOD.

Waynesboro, Pa.

WEAVER.—In Lower Canowago Church district, Jan. 1st, 1871, LIZZIE A. daughter of friend William and Sarah Weaver, aged 2 months and 25 days.

ADAM HOLLINGER,

LYONS.—In Middle Woodbury, Bedford Co., Pa., Jan. 11th, 1871, MRS. FRANCES GERTIE, wife of Lyons, aged 20 years, 9 months and 7 days.

The occasion improved by the writer and David C. Long from Acts, 17: 30-31, to a very attentive audience.—The subject of this notice died very suddenly, in the bloom of youth: one moment well, the next in eternity.

Also the same day in Bedford, Hon. Alexander King Pres. Judge of said judicial district; if rightly informed, of only 4 hours' sickness. Such cases should serve as a warning, especially to the careless. Yea, to us all, to be ready any moment for the summons of death.

LEONARD FURRY

THE PILGRIM.

Dear Editors:—There is an error in PILGRIM No. 1 Vol. 2. There was none of my family died of the fever as noticed. I will give you the number that died since my last. Two of bro. J. P. Lichty's two of friend Henry Berkey's, four of Wm. Berkey's, and one of Samuel Baruts. These all died of the fever within two miles of us. The fever is abating around home, but is spreading, farther away. I would say to the readers of the PILGRIM: do not charge the editors with the above error, as I may have made it myself.

D. G. LINT.

Stoytown, Pa.

PERSONAL.

W. ARNOLD: You say you would like to sew the PILGRIM and then cut it open but under present arrangement, you cannot do this. This is a mistake. Stitch it together, and cut it open and the pages will be all right. The cover is not paged and is not connected with the other part of the paper.

GEO. S. WINE: All right, the name is entered on the list, and if you have any more poor that wishes the PILGRIM, they can have it on the same terms.

In our last No. by an oversight, we failed to place Eld. F. P. Locher's name to his notice of the Salem School.

ADAM HOLLINGER: You may send the money at our risk, if you put it up well and direct it properly. This is the great point. Letters are seldom lost when carefully sealed and addressed.

OUR PREMIUMS.

Many are taking advantage of our premiums. We are sending out quite a number of "Man in Genesis and Geology," "Bunyan's Pilgrim's Progress," and "Trine Immersion" by B. F. Meomaw.

Remember, for the present year we offer the following inducements:

For 7 subscribers and \$8.75 we will send to the getter up of the club post paid, one copy of B. F. Meomaw's Trine Immersion.

For 8 subscribers and \$10.00 1 copy of Bunyan's Pilgrim's Progress.

For 10 subscribers and \$12.50, one copy of "Man in Genesis and Geology," or back Vol. complete, of Pilgrim. Those getting the premiums will get no free copy.

All those desiring any of the above premiums will please remind us of it, stating the number of names sent in.

PHILADELPHIA MARKETS.

GRAIN.

Red wheat	\$1.55
White "	1.65
Rye	.95
Corn, yellow	.89
Oats, Pennsylvania	.66
Cloverseed	\$6.50

HUNTINGDON MARKET.

White wheat	1.80
Red wheat	1.25
Rye	.85
Corn	.70
Oats	.40

CINCINNATI MARKETS.

Red Wheat	\$1.17
Choice White	1.80
Corn—old	.60
" new	.56
Oats	.45
Rye	.85
Barley	\$1.00

MARRIED.

HALEY, — REICHARD.—On the 20th of Dec. at the residence of the brides parents near Fairplay, by Eld. David Long, bro. T. M. Haley of Westminster, Carroll Co., Md., and sister Katie Reichard of Washington Co., Md.

MONEY LIST.

David Long,	John M. Mohler,
C. Newcomer,	John Clingsmith,
M. A. G. Ecker,	Wm. Panebaker,
P. H. Kurtz,	E. R. Mahle,
S. Murray,	Daniel Hollinger,
C. Newcomer,	David H. Shultz,
J. A. Sell,	W. Arnold,
Jacob Amsberger,	Sarah Pretzman,
Israel Bright,	Adam Hollinger,
James A. Murray,	L. S. Snyder,
Eld. John Wise,	Keelin Leonard,
Eld. Leonard Furry,	Isaac Brumbaugh,
John C. Richer,	Jacob Reichard,
Eld. D. P. Saylor,	Mrs. Elyza Shuts,
Jacob Zeigler,	Wm. Panebaker,
J. H. Garman,	Susie Coffman,
George Wolf,	Jacob Pysell,
David Swinehart,	Daniel Smith,
Wm. Mallory,	Lydia Brumbaugh,
D. F. Good,	John Zuck,
Charlotte Humbarger,	

MAN IN GENESIS AND IN GEOLOGY;

Or The Biblical Account of Man's Creation, tested by Scientific Theories of his Origin and Antiquity. By Joseph P. Thompson, D. D., LL.D., of the Broadway Tabernacle, New York. 12mo, 150 pages. Sent from this office post paid \$1.

Among the subjects treated are the following: Outline of Creation—Origin of the Universe, Meaning of the Word Day. Ancient Cosmogonies; The Creation of Man—Man the image of God: The Origin of Man—Progressive Order, Successive Creations of Species, Characteristics of Man, Man Distinguished by the Brain; Man's Dominion over Nature—Serial Progression not Evolution, Links of Development Instinct not a Reasoning Intelligence, A Typical Man, Owen on Species; The antiquity of Man—Did the Human Race begin in Barbarism? Antiquity of the Negro Race. Some recent Works on Man; Woman and the Family—Marriage Primeval Institution, Sex Fundamental in Human Society—The Family Founded in Love—Mutual Adaptation of the Sexes.

BUNYAN'S PILGRIM'S PROGRESS FOR SALE AT THIS OFFICE.

Single copy post paid - - - - - 85cts

We have made arrangements to have for sale this valuable and interesting work. We have had a number of inquiries in regard to the book, and for the benefit and accommodation of our patrons we now offer them for sale.

Outside of the Bible, there can be placed in the hands of the young, no safer or more interesting work. Not only is it read with interest by the young, but the old sainted father will read the account of Pilgrim in "Doubting Castle," or the "Slough of Despond" with glowing interest.

The productions of the Bedford dreamer has been the admiration of the world and few works have ever commanded such a universal demand—Everybody should read Bunyan's Pilgrim's Progress.

Trine Immersion.

Discussion on trine immersion, by letter, between Elder B. F. Moomaw and Dr. J. J. Jackson, to which is annexed a Treatise on the Lord's Supper, and on the necessity, character and evidences of the new birth, also a dialogue on the doctrine of non-resistance, by Elder B. F. Moomaw.

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