

The Pilgrim.

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

H. B. & GEO. BRUMBAUGH *Editors.*
J. B. BRUMBAUGH & CO. *Publishers.*

ELD. D. P. SAYLER, *Double Pipe Creek, Md.* } *COR. EDS.*
ELD. LEONARD FURRY, *New Enterprise, Pa.* }

VOL. 2.

JAMES CREEK, JANUARY 31, 1871.

NO. 4.

FAREWELL, SWEET DAUGHTER. C. M.

[The following selection was sent by Eld. D. P. Sayler, requesting us to publish it on the PILGRIM cover, that it might be cut out and pasted on the blank leaves of our hymn books, and sung on the funeral occasions of our young sisters. We are sorry that our type was not small enough to get it into the shape desired, but hope it may still answer the purpose.—*Eds.*]

SWEET daughter of the Church, farewell !
To Jesus thou hast gone ;
The battle thou hast bravely fought,
The victory thou hast won ;
This earth is not for thee, sweet child ;
Thy home must be in Heaven ;
To thee the Saviour whom thou lov'st
A glorious crown has given.

2 The Church in love weeps over thee ;
Thy parents grieve to part ;
Affection bids us all to weep,
Though not with hopeless heart.
We weep for joy that thou hast gained
That bliss beyond the grave ;
And now with Jesus dost thou rest,
Who died thy soul to save ;

3 Father, grieve not ; thy child has gone
To rest in peace above :
She bids thee follow in her steps
To that sweet home of love ;
Mother, wipe off the falling tear ;
Though deep may be the wound ;
Rejoice that thou hast given a saint
To be in glory crowned.

4 O, Father, Mother, follow her,
That sainted child of heaven ;
Rejoice that she a rest has gained
Which earth could ne'er have given.
Ye daughters of the Church look up ;
Why stand ye weeping so ?
Go forth to battle as she did,
And gain that victory too.

6 Sweet sister, daughter of the Church,
And child of Heaven's King,

Though hard it seems to part with thee,
With joy thy praise we sing ;
With angels may we all rejoice
That one more saint is blest,
Snatched from the toils and cares of earth,
In Jesus' arms to rest.

6 Rest there, sweet maiden, child of Heaven,
Where sorrows are unknown ;
May we all reap the precious seed
Which thou on earth has sown .
Farewell, pure daughter of the Church,
Till we shall meet above,
And with the Lamb once slain shall rest
In an undying love.

NOTE.—By substituting brother for daughter, 1st line, members for daughters, 5th line, 4th verse, sweet brother, brother of the church, for sweet sister, daughter of the church, and changing the pronouns she and her to he, his and him, it may be sung at a brother's as well as a sister's funeral. D. P. SAYLER.

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Selected for the PILGRIM.

GO, FAITHFUL PILGRIM.

Go, faithful pilgrim, bear the truth ;
The Savior's dying love proclaim :
Go, cheer the aged, guide the youth,
And bid them trust in Jesus' name.

Go, spread thy pinions o'er the earth ;
Go, wave the Gospel banner high ;
And, nourished by some angel hand,
The oil of gladness still supply.

Go, visit every sunny isle ;
The bow of promise arch thy way ;
Till waiting nations sweetly smile,
And hail with joy the Gospel day.

Go, and the Lord uphold thy wing,
Till deserts bloom with Sharon's rose ;
And every echoing breeze shall bring
Fresh trophies from thy conquered foes.

EXTRACTS.

Brother Brumbaugh: I send you 5 names for the PILGRIM, with the pay for the same, perhaps I can get some more, but times are very close here in Cal. on account of the last year being very dry and crops light, and this year, 1871, does not promise much better.

I am pleased with the PILGRIM so far, except one article which in my judgment would have better been kept from the columns of the PILGRIM, but such is human nature. Sometimes we make blunders but the true christian spirit directs us to correct, improve, and redeem the time, because the days are evil.

If the PILGRIM improves, this incoming year, 1871, as much as it improved through 1870, I will make the best effort I can, to circulate it further. Go on brother, and publish the PILGRIM. Make every improvement you can, for the good of souls and the honor of God, and our prayers will be for you to make it a complete success.

GEORGE WOLF.

Stockton, Cal.

Dear Editors: I have been taking the PILGRIM from its commencement, and intend to continue taking it. I am so well pleased with it that I think every brother and sister should take it. It does me almost as much good to read the PILGRIM every week as to hear preaching.

Besides three or four good sermons a week, we get much other valuable reading, informing us of the welfare of the brotherhood and how other pilgrims are prospering in the divine life.

JOHN KIME.

Liganeer, Ind.

Beloved Brother in the Lord. I take the present opportunity of addressing you with a few lines, hoping you are well, and wishing the grace of God to us all. I have had the privilege of perusing a few numbers of your paper with which I am well pleased. I hope it may prove a means of encouraging the PILGRIM on his way to Zion.

You will herein find enclosed the sum of \$2.50 for which please send two copies of the PILGRIM.

Yours truly,

HENRY BEELMAN.

Siddonsburg, Pa.

Dear Pilgrim: I have been a reader of your pages glowing with the truths of the gospel, and am pleased with the effort you have made for the spread of the gospel. What has been the success, God knows. Paul may plant, Apollos water, but the increase must come from God. And as the labors of another year is commencing, I will invite you back again. May your labors be crowned with success, is my prayer.

DAVID M. FOGELSANGER.

PERSONAL.

BARBARA C. PRICE: You send us two for on the poor list, but have not sent us their given names. If you will send us their names in full, we will try and accommodate them. Hope our dear brethren will help us supply our poor list with PILGRIMS. It now amounts to 17, with \$1.25 to balance the account. This list is principally poor sisters who are short of means and yet wish religious reading for themselves and families. Send along your mites and it may be the means of leading precious souls to the fold of Jesus.

GEORGE SHOEMAKER: Your PILGRIM has been sent out regularly since beginning of the year. We cannot account for your not receiving them. We have sent back Nos. again.

D. C. MOOMAW: We have received two contributions from you, and part of a third; the first six pages of it we did not receive. Where is it?

—We have received a letter informing us that we, through a mistake, are sending a PILGRIM to Johnsville instead of Ladiesburg, Md., with a request of a change of names. We have made a change but do not know whether right or not, as the letter was nameless. If not right, please write again and be a little more definite.

REMEMBER THE POOR.

We have opened a charity fund for such poor as desire to read the PILGRIM, but have not the means to pay for it. Anything for this noble purpose will be thankfully received, even down to the widow's mite. Donations for this purpose will be accredited either by the name or post office.

CHARITY FUND.

Honey Grove, Pa.,
Unpaid poor list,

\$1.25

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THE PILGRIM.

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JAMES CREEK, JANUARY, 31.

For The Pilgrim.

PILGRIM TAKE COURAGE.

Christians, we are pilgrims in this world, having no abiding city here, no country that we can call our own. Satan has appropriated apparently nearly all of earth and earthly things as his own, and in his shrewdness is determined to hold on under the title of the prince of the power of the air without a shadow of title, for “the earth is the Lord’s and the fulness thereof; the world and they that dwell therein.” Through man, Satan is manifesting his power as has always been the case since his success in Eden’s bower; where he began to persecute God’s people, and by continuing to follow them, as a lion pursues its prey, has taught them, and is teaching us that “Earth is not our home.”

Notwithstanding his apparent advantage, we must not falter in our purpose, but with renewed vigor, “press toward the mark for the prize of the high calling of God in Christ Jesus. If we were left alone to fight the battle for eternal life, our chances of success would be few, and our causes for discouragement many. But you need only carry the christian banner faithfully, on which is inscribed “Jesus the Savior,” and the enemy will flee before you. But pilgrim you are not alone for the Lord has said “I will never leave thee nor forsake thee.” And again, we may boldly say, The Lord is my helper, I will not fear what man shall do to me:

We must not go to sleep in the “Enchanted ground,” but watch and be sober, or, as Christ says, “Watch and pray,” and by faith keep the

crown in view, and as the years roll on, you may each day sing,

I’m nearer my home in heaven to-day,
Than ever I was before.

Pilgrim, when you arose from the baptismal flood you entered upon eternal life, just tasted that bliss which surrounds the eternal throne, and angels became your companions and constant attendants to help you from grace to grace and glory to glory. You then were numbered among those who will constitute the bride, the Lamb’s wife, and began to live under the “Perfect Law of Liberty.”

O, ye pilgrims take courage! “Quit you like men, be strong!” Ye timorous ones “Fear not, stand still and see the salvation of the Lord. The Lord shall fight for you, and ye shall hold your peace.”

The land beyond the river is ours, Jesus is ours, Jehovah is ours, and we need not fear for “he is ever near,” and but

A few more struggles here,
A few more partings o’er,
A few more trials, a few more tears,
And we shall weep no more.

Then, weary pilgrim cease thy mourning, rest beyond forever.

O. W. MILLER

Bourbon, Ind.

THERE are many shadows of death. There are calamities, bereavement, desolations, which for the moment sunders you from earth almost the same as if you were absent in body. But if there are shadows of death, the believer’s dissolution is but the shadow of dying.—*St. Augustine.*

Little minds are too much hurt by little things. Great minds perceive them all, and are not touched by them.

For the Pilgrim.

PAUL'S DEFENCE.

The Scriptures contained in the 22nd chapter of the Acts of the apostles, and embraced in the first 16 verses, is part of a noble defence by the apostle Paul, for the change of his faith, from Judaism, to the Christian faith. It was truthful, and without any attempt at prevarication. And as a consequence it produced an effect advantageous to the apostle. We learn from this, that truth is the most successful weapon we can employ.

But we learn other valuable truths from the address, all of which are calculated to encourage us, especially those who have no church relationships, that the worst of them may succeed in propitiating the favor of Almighty God, by the employment of His friends.

There could not be imagined a more wicked person than the apostle Paul, himself being the witness, and yet he found favor with God. In this scripture we have a short account of the manner of his conversion, or rather I should have said first, his conviction for sins, then of his faith evinced by his inquiry to know, what he was to do, and when informed what to do, he done it. It is here perceptible how swift conviction may be followed by *faith, conversion*, and the remission or washing away of our sins. But three days were required for the accomplishing of so mighty a work—changed from a child of the devil to a child of God. And it could have been done even in less time, had not Annanias been slow, to use a mild term, in performing his part, to the bringing about the great work in Paul's case. If any should say that is conjecture on my part, I reply not so, and would refer them to the Jailer where the work was done in a few hours.

It needs but an honest course to be pursued by the convicted sinner. We also learn here, that there is no promise of having our sins washed away until we are baptized. But I may be asked, are there none saved who die, who are not baptized? I reply I hope there are, but we have no promise, that is all I will here contend for. We all know the difference between *hope* and *certainty* when applied to anything we are in pursuit of even in this world. How much greater when applied to things of vast Eternity. We also learn another important truth from said scripture, which should not escape our attention, and that is this: that the Lord did not deal with Paul as He did

with many when He was upon earth, under similar circumstances. All penitents were forgiven upon the spot, here He refused that boon to the apostle Paul.

It is asked why this difference? I answer the question, by replying that the time has changed. Christ is now no longer in His humanity, but is glorified, having organized His church, He now works by means indirectly, formerly directly in a two-fold character, now through His church. To me the matter is very clear. Here we have a precedent worthy of our imitation, one that it would be perfectly safe to follow, seeing the happy result which followed the obedience of the apostle Paul.

This one well authenticated precedent is worth all the thousands of expedients modernly invented and adopted for the conversion of sinners, and I often ask myself why it is so? It can only be because we are fond of novelty, and give more honor to our own works than the works of God—and here comes in the saying, "Not of works lest any should boast," referring evidently to our own works. But the question again may be asked, are there no works meritorious? I say yes, yet not our works, yet we are commanded by Paul always to abound in the works of the Lord. Let us learn to discriminate between the works of the Lord and our own works, and this we will do if we place ourselves under the influence of the spirit of the Lord.

E. SLIFER.

EPISTOLARY.

[CONCLUDED FROM LAST WEEK.]

In the parable, (Luke 19th) the Savior represents the service, or worship of God by a nobleman going into a country to receive a Kingdom, &c. It is said he called his servants and gave them his goods, &c. "But his citizens hated him, and sent a message after him, saying, we will not have this man to reign over us." When the lord returned and reckoned with his servants, those who were faithful, received their rewards, but one said "Lord, here is thy pound, which I have kept laid up in a napkin, for I feared thee," &c. This one feared his lord, because he *hated* him, and would not have him to reign over him; he will have nothing to do with him; he will not touch his money. He says, here is thy pound, I did not use it,

because you are a hard master; I feared you; here, take it; it is yours, there is no account between us. I fear you because I hate you, and therefore I will have nothing to do with you.

Dear sister, is this the kind of fear you fear?—certainly not; this worked disobedience, yours works obedience, which is the only sure test by which we can know that we believe the gospel, and love the Lord.

Of Jesus, Paul says, "Though he were a son, yet learned he obedience by the thing which he suffered, and being made perfect, he became the author of salvation unto all them that obey him." Heb. 5:8, 9. And as there is a principle in us by which we believe and obey the commandments of God, knowing that it will work in us until we be made like unto God in holiness.

Some people are always looking on the dark side of everything; these can never be happy. It is true the feelings of unhappiness are common to all but these need have only a momentary existence; with some, however, they are long endured, and are increased by every object with which they come in contact. Some always live under a cloud of sorrow, and are never joyous. Even in prosperity their pathway is shaded by some imaginary evil. If fortune smiles upon them, they will look upon it as an omen of evil. If success would crown every effort, such would still think of the adversity that might come upon them in the future. Such are not only unhappy themselves, but they make those around them unhappy. Their sad looks and melancholy conversation send a chill to the heart, and smite every feeling of love in the circle where happy hearts are in unison together, and where others have sweet words of joy and love, they are sure to have feelings of sadness, and doubts in their hearts. This need not, and by no means ought to be, with any who have believed unto obedience. We love God, and because of it we fear him. We fear him because we love him. We fear him not as we fear a tyrant, but we fear him because we love him too dearly to offend him; and hence we love to obey his commandments. Do we both love and fear our parents? we ought to fear them in disobedience,

but love them in obeying them in all things. So with our Heavenly Father, we fear to disobey him, but love to obey him in all things. And if so, he has promised to be with us, and who can be against us.

Your brother and friend in the Lord,

D. P. SAYLER.

For the Pilgrim.

EPISTOLARY.

To the readers of the Pilgrim:—Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ, love and joy be multiplied. May the sanctifying influence of the Holy Spirit be with us to preserve us blameless unto the coming of the Lord Jesus Christ. Since God through His abundant mercy, has spared our unprofitable lives, and has granted us, at least some of us, health of body and understanding, sufficient to know His will, and His superabundant love to us, and in Jesus Christ, His Son, our Saviour. Let us united, as with one heart and soul, render praises and thanksgiving with due reverence, adoration and glorification to His holy and magnificent name. O, let us remember His love, His unprecedented love, in giving us His Son, His only begotten Son, the darling of His bosom, to deliver us from so great a death, and by His own blood, purged the human family from the infectious sin, transmitted to them through the violation of God's law by our progenitors. "Behold, what manner of love the Father hath bestowed upon us"—that not a soul will be lost on account of Adam's transgression—but if any fall under the wrath of God, it is through their own actual sins, unbelief, disobedience and rebellion against God. O, let none of the pilgrim family be chargeable to God in this respect, especially of the sin of unbelief, for on account of this monstrous sin, six hundred thousand souls of the ancient people of God, who were delivered from cruel bondage by the high hand and uplifted arm of Jehovah, failed to enter into the promised land of rest.

We, brethren and sisters, have come out from the bondage of Satan, and have chosen for us, another leader. *King Emanuel*, a powerful captain,

even the captain of our salvation. God, who delivered us from the power of darkness, hath translated us into the Kingdom of His dear Son, in whom we have redemption through His blood, even the forgiveness of sins, through the abundant riches of His grace, will be able to sustain us in all conflicts, support us in afflictions, encourage us in adversity, and by an implicit confidence, firm trust, and overcoming faith in *Him*, obtain the victory over death, hell and the grave.

O when our conflict ceases, our pilgrim journey is ended, our labors done, and we in perseverance in the love-working and practical faith of Jesus Christ, *that faith once delivered to the saints*, close our eyes in death, we are permitted in the triumphs of a realized hope, to sing, "O death where is thy sting! O grave where is thy victory!"

But amidst all these encouragements and expectations and joyful anticipations of ever realizing such a glorious, happy, and ever to be continued enjoyment, delight and felicity in the world to come, we look on our labors here as weak, imperfect, without merit, as a work performed by unworthy servants who only tried to do what was our duty, and what we justly owed to God. Hence we say with an apostle, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Therefore my brethren and sisters, be ye steadfast, unmovable, always abounding in the work of the Lord.

By writing this epistle I may address many who are yet strangers to grace and have not obtained the soul-cheering hope, that the christian pilgrim has who is adopted into the christian pilgrim family. Many precious souls the writer never saw, doubtless never will see, will be reached through this missive, as the family has augmented lately, and hope will still continue to do so. Though some may be without the *ark of safety*, when this reaches their home, which is truly an unhappy state when conscious of sin and aware of the dreadful doom awaiting them, yet we rejoice to know that we have glad tidings to offer, even to the polluted, to the vicious, and to the abandoned and wretched sinner, upon condition of turning to God with all their heart. For there is a bound-

tain opened for sin and uncleanness in the wounds of a crucified and risen Redeemer. Come to Jesus, the friend of penitent sinners, repent, reform, and come in his own appointed way. Why delay? what hinders you from coming now? Do you not see that death cuts off its thousands daily from that happy privilege? Yes in the last PILGRIM and C. F. COMPANION, I saw the account of the death of three young persons I met with in my travels this Spring in the far West and with whom I had the pleasure to associate for a little season.

So fades the lovely blooming flower!
And withers almost in an hour!
My loving youth, now warning take,
Before it is fore'er to late.

Permit me my loving young friends to make a special appeal to you to take heed of your precious time, and do not squander it in licentiousness, levity and idleness? Come and strike hands with us to labor in the Lord's vineyard, for the Lord has a glorious reward to give to his faithful laborers.

May God, through His abounding grace strengthen us with all might in the inner man, and grant that our love may abound more and more toward one another, to be perfect together for the full enjoyment of meeting there in the pilgrim family above, where love, joy and peace forever reigns; where we forever, in the presence of each other, and in glorious fellowship with our elder brother, Jesus Christ, shall feast together on divine love, clothed with immortality, enrobed in fine white linen, palms of victory in our hands and crowns of glory on our heads, parade the golden streets of the heavenly Jerusalem.

May God in His infinite mercy, through the merits of His Son and through the sanctifying influence of His Holy Spirit, prepare us for that happy meeting is the prayer your unworthy writer.

Yours in the bonds of the gospel.

LEONARD FUÉRY.

—If you wish to give a valuable present to a brother, sister, or friend, at a small cost, send them the PILGRIM for one year.

PRAISE OUR GOD.

"Oh magnify the Lord with me, and let us exalt his name together.—Psalm 34: 3

These words were spoken centuries ago in honor to God, yet they are as applicable to-day as they were then. True we may sometimes err; and come far short of our duty, but that need not deter us from doing right. If we watch and pray earnestly we will be forgiven. We see that iniquity doth abound, therefore we must gird ourselves with the whole armor of God, that we may be able to withstand all the fiery darts of the evil one, who goeth about like a roaring lion seeking whome he may devour. We will then be able to endure to the end, knowing that only such shall inherit the kingdom. We can encourage one another, and live a holy life.

Of the seven abominations spoken of by the wise man in his Proverbs, 'tis well if we avoid, 1st, a proud look, 2d, a lying tongue, help us ever to speak the truth, 3rd hands that shed innocent blood, 4th a heart that deviseth wicked imaginations, 5th feet that be swift in running to mischief, 6th a false witness that speaketh lies, 7th he that soweth discord among brethren.

It would be well for us to ask ourselves if we have been guilty of them. If so let us endeavor to do so no more. The Revelator tells us, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in, through the gates, into the city." We see plainly from the scriptures, that religion is something to be done, that we may have a conscience void of offence toward God. That indeed must be a happy feeling. What more do we need than to know we have done what He requires of us as near as we can, by denying ungodly and worldly lusts, which the enemy is ever presenting to allure if possible, those who desire to serve the Lord. What a blessed privilege that we can come to God in prayer at any and all times, asking him to forgive whatever He sees amiss in us, and for grace to abstain from every appearance of evil, for without Him we can do nothing. Then we can be able to go forth without the camp, not only able, but rejoicing that we can be partakers of His reproaches.

May our Heavenly Father grant us all grace to live the life of the righteous, that our last days

may be like theirs, is the prayer of your unworthy sister.

SALLIE M. PRETSMAN.

AN AMBITIOUS MAN.

"If you were an ambitious man," said a person one day to a minister of talent and education, who was settled in a retired and obscure parish, "you would not stay in such a place as this."

"How do you know that I am not an ambitious man?" said the pastor.

"You do not act like one."

"I have my plans as well as others—the results may not appear as soon, perhaps."

"Are you engaged in some great work?"

"I am—but the work does not relate to literature or science. I am not ambitious, perhaps, in the ordinary sense of the term. I do not desire to occupy the high places of the earth, but I do desire to get near my master's throne in glory. I care but little for popular applause, but I desire to secure the approbation of God. The salvation of souls is the work He is most interested in, and to the successful prosecution of which He has promised the largest rewards."

Such an ambition as this is noble, though it may be rare. More of it would send forth laborers into the harvest-field, and would change the whole current of life for many who profess to be ministers of Jesus Christ.

But the ambition that reaches after gold, and gain, and glitter; that seeks after high-sounding titles and chief seats in the synagogues; that longs for good pay, easy work, and the praise of a godless world; will eat the life out of the Christian's soul, and leave him powerless, sapless, barren, and unfruitful.

The labor that has its aim and reward in earthly honor, is very different from the true ambition of the faithful child of God. And while the unfaithful servant shall awake at last and count his life a terrible mistake, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—*The Christian*.

WHEN the flaunting banner of ambition becomes the shroud of death, where is all its vaunted greatness? Why, buried in the earth, with him o'er whose proud head it floated in the wind.

Selected by M. J. C. Ecker.

PROPOSED REVERSION OF THE BIBLE.

In the *Observer* of September 2nd, I noticed an article upon this subject, beginning in the following manner: "That our present version of the English Bible needs improvement, no scholar can for a moment doubt. There may be no doctrinal errors taught in our present version but there are many awkward and obsolete expressions that do not convey clear and intelligent ideas. * * * All obsolete words, and words that have changed their meaning should be removed and the proper ones put in their place."

We admit that there are words in the Bible that might be changed, obsolete expressions that could be removed, but we cannot agree with the writer that it should be done, and shall proceed to give our reasons for disagreeing.

In the first place, if this project of revising the Bible be commenced, it will continue from time to time, changing a little now and then; a word here and a word there, until the Bible becomes so changed that it can scarcely be recognized as the "dear old fashioned Bible." This will be the result of what the writer proposes. And it will not stop here, but will continue, reversion after reversion, until finally each denomination will strive to have a Bible that will correspond in all its parts with its own peculiar belief.

In the second place, if the English Bible be revised, infidelity will be greatly increased. There are, at the present time, a great many who claim that the Bible is only the work of man, and therefore is no better than any other; and their number would be greatly increased if the proposed reversion of the English Bible is carried out.

The writer also claims that some passages are not clear enough. I think this is a very poor objection to be raised at the present time, since the advantages for obtaining knowledge are so much better than in the days of our fathers. They read the Bible; it was clear enough for them. They obeyed its teachings, practiced its principles, and are now, we trust, "safe in the better land." If it was clear enough to lead them safe into the better land, ought it not be a safe guide to us, especially when we have so many good books, such as Bible dictionaries, commentaries &c. to aid us?

If some passages are not clear enough, and obsolete and awkward expressions are used, let the Bible dictionaries and commentaries explain and

let the Bible remain unchanged; for if you do change it you are preparing the way for unbelief and infidelity. "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Though you do not directly take away or add to, yet you are certainly preparing the way, and God shall hold you accountable. D. S.

For the Pilgrim.

YE MUST BE BORN AGAIN.

That which is born of the flesh is flesh; and that which is born of the spirit is spirit.—John 3:6.

The above words were spoken by our Savior to one Nicodemus, a ruler of the Jews, who came to him by night. Whether the business, or daily transactions of the ruler did not admit of his approaching the Savior by day, or whether he had apprehensions that he would receive the denunciations of the Jews for approaching him, or whether he feared that they would put him out of the synagogue, we are not told. "For the Jews had agreed already that if any man did confess that he was Christ he should be put out of the synagogue."—But let that be as it may, he for some reason best known to himself approached the Savior by night. He knew very well what was in man, and addressed Nicodemus in such a way as to make him understand that he was wrapped up in the fleshly (carnal) mind. It is very evident that he was not born of the spirit or he would, no doubt, have understood the Savior. So he would have had no occasion to make the following illustration: "The wind bloweth whither it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the spirit." Such is the case with the carnal minded men who cannot perceive the things of the spirit, who cannot discern the things of the spirit, and therefore live after the inclinations of their own corrupt heart, which is deceitful. "The heart is deceitful above all things and desperately wicked: who can know it?" Jer. 17.

Not so the man that is spiritually born. He can see the things of the spirit. The Savior has become the way. "I am the way, the truth and the life." Christ has opened the way, and has gone before, and the spiritually born man will follow his footsteps. He has exemplified the way for us, and in order to follow him, we must be born again. "Except a man be born again he cannot see the kingdom of God." "Except a man be born of water and of the spirit he cannot enter into the kingdom of God." Now the soul is spiritually born and must commence the warfare by taking in hand "the sword of the spirit, which is the word of God." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imagination and every high thing that exalteth itself above the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

The spiritually born man is but a pilgrim here, traveling in a foreign land, and is on his way to the heavenly mansions, which he will finally inherit. But he must run the race with patience, and when the race is ended, then he will be admitted into that inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for him.

SAMUEL TEETER.

New Enterprise, Pa.

Selected for the Pilgrim by D. R. Saylor.

FEASTING AT FUNERALS.

The practice of feasting at funerals, after the burial, is one of long standing, but its propriety and example of late years has been questioned, and the practice is gradually being abandoned. To those who do not join this old time custom, it seems particularly reprehensible for the friends and acquaintances of the family just afflicted by death, and mourning the loss of a dear one, to have their sorrows and afflictions broken in upon by a host of hungry visitors, whose only motive, in many instances, in attending the funeral, is, we doubt not to feast at the expense of the afflicted. To turn a house of mourning into one of feasting, where the hand of God has brought affliction for wise and inscrutable purposes, seems to us to be not only evidence of a total disregard of the feelings of the

bereaved, but of the purpose for which the bereavement was visited upon the family and relatives of the deceased. Besides, the preparations necessary to these festivities take the time which should be devoted to private contemplation, upon which no one should be allowed to intrude except the nearest relatives and most intimate friends.

Where feasting is indulged, from the time of the death until the funeral, the family are employed in preparing the entertainment which is expected to be enjoyed by their friends: and the news of the death of an acquaintance is probably often associated with the anticipation of a good repast free of expense. In this way a death which carries affliction, sorrow, and often despair into a family, fills the heart of a gourmand with a pleasant and satisfactory anticipation of a sensual pleasure. In addition to these objections to feasting at funerals, should be added the fact that it often inflicts expense upon families that they are illy prepared to bear. When, after a long and tedious illness, accompanied with many expenses and trials, a member of a family dies, it seems cruel to afflict it with further sacrifices. It would be far more commendable and proper for the friends of the family of the deceased to solace them by the pecuniary aid that real sympathy would prompt, and bestow kind attention to their wants. Their sorrows would thus be assuaged, and their loss materially lightened. We trust that the practice of feasting at funerals will soon yield to the enlightenment of the advanced civilization of the present day, and become obsolete by general consent in all communities.

ANCIENT DIVISIONS OF THE DAY.

The Chaldeans, Syrians, Persians and Indians began the day at sunrise, and divided the day and night into four parts. This division of the day into quarters was in use long before the division into hours.

The Chinese, who began their day at midnight, and reckoned to the midnight following, divided the interval into twelve hours, each equal to two of ours, and known by a name and particular figure.

In Egypt the day was divided into unequal hours. The "clock" invented by Ctesibius, of Alexandria, B. C. 250, was so contrived as to shorten or lengthen the hours by the flowing of water.

The first sun dial seen at Rome was brought from Santiannia, in Sicily, in the first Punic War, as a part of the spoils of that city and after this period they divided the day into twenty-four hours. An officer, called Accensus, used to proclaim the hours; and at the bench of justice gave notice every three hours what it was o'clock.

YOUTH'S DEPARTMENT

—Well my dear young readers, since we had our last talk with you there has been many changes, but these changes are now generally among the past and therefore will not make us any better by talking about them unless we allow the wrongs of the past to teach us lessons for the future.

In our last we were talking about parting—giving a long farewell to some of our bright eyed and rosy cheeked little readers, but we are glad to know that though we parted for a short time, the great majority of us have met again.

It is true, a few may not meet the PILGRIM's pretty face again on account of poverty or some misfortune, while some others have passed over the Jordan of death, and are now safe in the "pilgrim's home."

For the last three weeks we have, every day, been engaged in writing in our book, the names of pilgrims who have invited us to make a weekly visit to their homes during 1871. In those homes we expect to meet you, and we promise that we shall not come empty, but like the wise men of old, we shall weekly unfold to you our "gifts" which are intended to make you both wise and happy, or in other words, we will feed your young and expanding minds with such food as may have a tendency to help you early dedicate yourselves to God and your energy and talent to his cause—to be better understood—you have a soul to save, and our object shall be to help you. This is all we, or any body else can do. You must work out your own salvation, but if you are right sociable with the PILGRIM, it will teach you how to avoid many a rock which satan throws in the way.

But what about the soul? What are we to understand by saving the soul? Your minds are too young to understand all about the soul, but perhaps if we were to tell you to save yourselves, you would understand us better.

When we read in the Bible, which I hope you all do, we are told that our bodies are taken from the dust, or the earth, and must go there again, but our spirit, ourselves, came from God and must return to God who gave it. Then we do not die, it is only our bodies that die, and we go to God who made us.

We wish to have you understand that your dear parents or little brothers and sisters whom you saw sicken and die, are not dead, but have gone to

God. But there will be a great difference there. In the world we see many bad men and women. Some are drunkards, some steal, some tell lies, some fight, some swear, and even commit murder. These all die just like good people. Do you suppose that they will go to God too? Yes, they must all appear before God to receive their reward.

What do you suppose that reward will be? It will be according to that which they have done whether good or bad. If during life, they have been liars, they will receive a liars reward. If they have been murderers, a murderer's reward, and the reward of these is, to be forever banished from the presence of the Lord into outer darkness, where there shall be weeping and wailing and gnashing of teeth.

Our young readers, will no doubt say, we are not guilty of these things. Perhaps not—we hope not, but there are many other little things that you may do that will make you bad boys and girls, such as disobeying parents, being rude and unkind to little brothers and sisters, or disrespecting the feelings and wants of the poor. All these are bad little foxes and will speedily destroy your peace if you allow them to nibble at your better feelings. There are two masters, one of which you are always serving. The one is God who made you, who gives you life, health, food and raiment, and all that is really good in this life, and has prepared for you, a happy home in heaven if you are willing to serve him. The other is satan, the father of every imaginable evil that ever was, or ever will be committed in the world.

Now my dear little brothers and sisters which of these two masters are you serving? Remember there is no way of avoiding the question. It comes up squarely before you and the answer must be, "I love God, or Jesus who died for me," or, "I love and serve satan who is ever laboring to make me disobedient, ungrateful and forever miserable." We now leave you with these two important questions before you. How glad we would be to hear from a large number of you, that you have determined to serve God, who has power to save, and that to the utmost.

This you can do by being obedient to your parents (for this is your first command, with promise) and by reading the Bible and living out its teachings. If you read this carefully and be good boys and girls, our next talk will be about "sowing wild oats".

EDITOR'S DEPARTMENT.

—It is said, there is a time for everything (good) yet there is a time that is seldom employed by us, we mean of calmly and deliberately thinking. We may employ our time in what is called thought, but it is so shallow and superficial that it is scarcely worth the name.

We come to this conclusion, from the fact that we have not the evidence of thought, or else there would be action. We believe that we have a soul that is immortal, that this life is only probationary and the *real* life is yet in the future, and that that life will be either happy or miserable according to the manner in which we spend our probationary time. We believe this yet we don't think. It is a kind of a dead faith producing no actions. How do we act in regard to this faith? There is no basis from which we can draw a comparison between time probationary and time eternal, but suppose we say that this time is to eternity, as one day to a thousand years. This is not at all extravagant, as the comparison *real*, is unthinkable. This we may believe, but do we ever set us down and calmly think?

There may be a few, comparatively as a drop of the bucket to the mighty ocean, while the mass, with all its professed godliness, is madly rushing backward into the stream of death—eternal.

But what evidence have we that we do not think? We have it from analogy. There are in this life scenes and seasons, in which we enjoy ourselves, though generally of very short duration, and always more or less mixed with fear or sorrow, yet how frequently it is that we labor for days weeks, and even months, that we may enjoy these anticipated pleasures which are to last for a day, or perhaps, only a few hours. Now if we would allow ourselves to think rationally, we would be willing to forego these fleeting enjoyments and labor the one hour in the vineyard of the Lord, that we might enjoy the thousand years of untold bliss in heavenly mansions, in the City of our God.

Are we so tied down to this world of sin, sickness and death, that we cannot catch a glimpse of the glories of the world to come, or why is it that we are contented to remain on the stool of do-nothing

while thousands and millions of precious souls, for whom Jesus died are rushing madly to eternal destruction?

For the purpose of making a greater effort in proclaiming salvation to a sin benighted world, the PILGRIM goes forth, but like one of old, there must be some to bear up its arms.

The battle is a mighty one, every inch of territory is contested by a crafty foe, and unless we have the aid and prayers of the saints, we cannot accomplish the great work.

Will not our dear brethren and sisters whose hearts are bleeding for the salvation of sinners renew their efforts in behalf of the PILGRIM, whose mission is to carry the bread of life to those that hunger and thirst for righteousness and eternal life?

Oh, ye that have plenty and to spare, think of the poor widow without means, with her children growing up around her, crying for the bread of life.

How her heart would rejoice to have the PILGRIM's weekly visit in her home. Those little ones for whom she gives all her care and toil, are blood of her blood, and flesh of her flesh, and she has a deep anxiety for their eternal good. Many of them have not the privilege of attending meeting, especially their children, and therefore grow up almost strangers to that form of doctrine as we hold primitive and orthodox. Send the PILGRIM to such families, and the good that may be accomplished can not be estimated. For \$1.00 this may be done. How many liberal brethren and sisters have we that wish to lend \$1.00 or more to the Lord for the poor, for it is said, "he that lendeth to the poor lendeth to the Lord."

Think brother, think sister, and then act. Let the result be our "Charity Fund" largely increased and may the Lord bless both the giver and receiver, that all may work together for good.

—Our agents will please continue their efforts in gathering subscribers. Specimen numbers will be sent to any who will use them in getting names.

All new subscribers will receive back Nos., of which we still have a good supply.

Crowded out. Correspondence, poetry to obituary, and other interesting matter.

For the Pilgrim.

TO THE YOUNG READERS OF THE PILGRIM.

Come let us have a social chat, my young readers. There are such that read the PILGRIM I am sure, and others that hear their brothers, sisters or parents read the good things found in the youth's column. Some of you I have seen, but many I have not, no matter, we will have a talk occasionally. We are all pilgrims in this world, all God's children by creation, all His by preservation, and His through the redemption of Jesus Christ. O yes children we have all been bought by the blood of our dear Saviour. But first, let me ask you, what are your hopes for this life? "Hope to grow up and be useful men and women, say you all." Very well, we hope so too, but don't forget, much depends on how you are spending your time now. Let us hear how that is. Yes attending school and doing the many duties assigned you by your parents say you, very well, do you try to please your teacher by learning your lessons well and make your mother's and father's heart glad to learn you are a dutiful child? Do your schoolmates love you? If they do it is a sure sign you are good to them. Though some of them are naughty, don't you be so too, but overcome evil with good. Do you honor your parents by doing their bidding? I think I hear you say yes, at least you all can say you ought to do so and what you ought to do, you *should* do. Don't say to mother or father "I will not do as you say;" if you do you break one of God's commands and that is very wicked. Don't suppose you know more than mother or father, you may be a better scholar, but they know more than you about the realities of life. I think I hear some say with tears glistening in their eyes: I have no mother or father. Well we do sympathise with you for this is a cold and uncharitable world, but let me say to you, good children will always have kind friends, and you may all grow up to be useful members of society.

Now to all, let me say, you know not all that become men and women to be useful in this life. Some are very wicked and do many bad things, now why is this? Is it not in a great measure because they formed bad habits while young, such as being idle at school; disobeying their parents,

and learning to tell stories, to cheat and swear? Now would it not be a bad thing if any of the readers of the PILGRIM would be guilty of such habits? If you should, break off from them at once, or your hopes of being useful in this life may be in vain. You must also expect to meet with many disappointments in this life, such as losses and crosses, sickness and sorrows. How do you expect to overcome them?

"By making the best of them we can."

That is right, always look on the bright side and you will ever be happy while passing through every sorrow. Well you don't expect to live in this world always do you?

"Oh no, for this world is not our home."

Very well said, but what are your future hopes in eternity?

"Hope to get to heaven and be with Jesus."

O, we hope so too. If you go to Sabbath school remember what you learn, treasure up in your heart what Jesus has said, love Him with that love that you will do just what He commands. Don't hope to get to heaven without doing God's commands. Have God's promises on your side, let others hope as they may. Oh how the pilgrim of Jesus will qualify you to brave all the storms of time and truly enable you to make the best of all sorrows. Come weal, or come woe, cling to Jesus the first and the last, and together we will journey and at last all arrive at home in heaven above. So farewell for this time, another time hope we may have another talk on the way.

J. S. FLODY.

STOP AND THINK.

Girls, stop and think! What about! About whatever you are doing. If you are at work in the kitchen, and need some article from the pantry or cupboard, stop and think of all the articles you may need from there in the next few minutes, and make one journey do for half a dozen. And perhaps you may think of several things that can be returned to their places at the same time, thus making a double saving of time and muscle.

If you are cooking, stop and think of everything you will need before you begin that batch of bread or pies, instead of being obliged to take your hands

out of the dough two or three times to run down to the cellar after butter or lard, into the pantry for sugar or nutmeg. If you have a quantity of sewing, to do, stop and think what will be needed first, and what you could do without in case of hindrance, instead of doing perhaps the least necessary thing first, and finding yourself at the last moment in a perfect hurly-burly to finish what you must have. And so with everything you do, stop and think whether you are doing it in the most convenient and profitable manner or not.

We often hear people speak of women who "turn off work" very fast. I once asked a woman who bore such a reputation how she did it. "By thinking what I am about; by killing two birds with one stone, and making one step do the work of half a dozen," was her reply. Of course it would not be profitable to think longer about anything than it would take for you to do it, unless it was for the sake of forming the habit of thoughtfulness. But do not try to think of one thing while you are doing another, unless the work in hand be very monotonous indeed.

When I was a school-girl, I thought it a great saving of time to do two things at once, and my grammar shows the marked effects of being held in my lap while I churned, or propped up behind the table while I washed dishes. But I learned that I could neither study nor work as fast, and that it paid to do one thing at a time. So keep your thoughts on the work you are doing.—*Rosetta B. Hastings.*

HAPPY HATTIE.

HATTIE was a little girl about ten years old. Her father kept a small farm, and did a great deal of work upon it himself. Her mother helped as well as she could; but her mother was only feeble, and had a good deal of pain and kept in all the cold, wet weather. Hattie's little brother Frank, was about six years old, and liked nothing so well as going with his sister to feed the hens, or give a mouthful of sweet hay to the donkey.

But what made Hattie so happy? She had to work hard, and to fare hard, was up early and up

late, and her mother left a good many household matters in her hands. She did not dress very gaily, but wore strong warm clothes in the winter, and clothes that were thinner, and yet very common, in the summer.

I will tell you what made Hattie happy. She loved her mother very much, and never thought she could do enough for her; and she loved her dear father, and Frank. In fact, Hattie had a very loving heart, and it was that which made her so happy. She was never thinking about herself, but how she could do this for her father, or the other for her mother, or how she could please little Frank.

HAVE YOU BEGUN.

A BEGINNING is an essential part of every business. If there be no beginning, there certainly will be no progress. Many a valuable object is lost for the want of setting about to obtain it.—Many an easy task has been brooded over till it was declared impossible to be accomplished, and so given up in despair; whereas it only wanted energy to make a beginning; difficulties would then have vanished before a spirit of determination; habit would have rendered easy what, at first, seemed impracticable, and every succeeding effort would have increased the certainty of success, and advanced with accelerated speed to its attainments.

Many a good habit is left unformed for want of doing the first simple act in which it might have originated. Many a good resolution has been suffered to die away, not because it was impossible to be carried out, but because no beginning was ever attempted.

Young people, avoid a dilatory spirit. Youth is the time for activity; and it is a sad and hopeless sight when the young are not disposed to set about anything. The powers rust for want of exercise—the mind is a dark chaos, and existence scarcely deserves the name of life.

THE Bible says the Devil is like a roaring lion, seeking whom he may devour. He tries to make us do wrong, and sin against God, that he may destroy our souls.

HUNTERSTOWN, Pa.

Dear Pilgrim:—I this morning inform you that I have been confined to my house for about four months. I have given the list for subscribers to another brother who will send you some names. I want you to continue to send me the *PILGRIM*. I have sent a few articles for the *PILGRIM* and have a few more, but did not send them, seeing that the *PILGRIM* has stopped coming. (The *PILGRIM* goes only where it is invited. It will come all right now. Eds.) I would love to preach a sermon to our ministers on the pledge they made at our late District meeting, to carry out the "Home Mission."

Each congregation and ministers were to see that the gospel was preached in every town and district when it would be called for, as far as their territory extended. We should not always wait until called for, but go and see whether the door will be opened or not.

I am sorry to say that some of our ministers do not esteem their office so highly as taught by the examples of Christ. When the young man craved the privilege of first burying his father, he was told, "Let the dead bury the dead, but go thou and preach the Gospel. The salvation of precious souls is of more importance than the burying of the dead."

Therefore our first and great business should be to preach the laws of the Kingdom. "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions, and the house of Jacob their sins," whether they will hear or forbear.

DANIEL LONGENECKER.

Dear Pilgrim: The brethren of this arm, (Berlin) solicited a visit to labor and co-labor with them for the spiritual interest and encouragement of the church, and advancement of the cause of Jesus. We in company with Eld. Jonathan Baker, George Bricker and David Rowland attended quite a number of meetings, which were largely attended—and with interest and effect; reminding us of the Psalmist's language, "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

On the occasion the good Lord truly displayed his power, to the wisdom and conversion of souls, twenty of which (that gladly received the word) are now rejoicing in Jesus their Saviour, in pros-

pect of a glorious immortality—and many others giving evidence and promise of leaving sin-service, and entering upon the spiritual, a nobler service. To those named in the latter clause, I would have much to say, but for want of space now, I promise to write to you soon by letter thro' the *PILGRIM*. For the present I will just say, be steadfast, unmovable, faithful, hold fast. The meeting ended on the evening of the eighth (Sunday) with much heartfelt gratitude and praise to God for his aid of divine power. The power of God's love thrown around them, though made to part, makes us hope to meet again.

On Monday, the 9th we took our leave for home, leaving much to remember, especially the rich spiritual feast enjoyed among the faithful of Jesus. I have many individual specialties that claim expression, but must defer for this time.

May the blessing of God and the communion of the Holy Spirit be with you all, is our prayer.

D. F. GOOD.

Waynesboro Pa.

QUERY.

As I am young in years and also young in membership, I wish some kind brother or sister would answer the following questions through the *PILGRIM*:

First. What is the difference between preaching and prophesying?

2nd. Does Paul, in 1st Cor., 11th chap., mean that women are to wear a covering on their heads all the time?

3d. Does he mean married women only, or does he mean virgins also?

HANNAH E. SMITH.

Tenmile, Pa.

NOTE.—There were several other queries sent, but through a muss of papers they were lost. If those who sent them will be kind enough to send them again we will give them due attention.

DIED.

SNIDER.—Fell asleep in Jesus, in the Yellow Creek branch, Bedford Co., Pa., Jan. 19, 1871, Sister Catherine Snider, widow of the late Samuel U. Snider, aged 55 years, 9 months and 8 days. Occasion improved to a large concourse of friends and relatives, from Heb. 9th chap., 27th and 28th verses.

The subject of this notice was struck with palsy nearly four years ago. Soon after, to add to her affliction, she was, at certain intervals, attacked with epileptic spasms.—In the midst of these sufferings her husband was taken from her by the hand of God, leaving nine children living. All this she bore patiently, strong in the faith of the Gospel. Finally, through one of these spasms, God called home to rest. Her sufferings were truly great, her

LEONARD FURRY.

THE PILGRIM.

AMERICAN WONDERS.

The greatest cataract in the world is the Falls of Niagara, where the water from the great upper lakes forms a river of three-fourths of a mile in width, and then, being suddenly contracted, plunges over the rocks in two columns, to the depth of 175 feet.

The greatest cave in the world is the Mammoth cave of Kentucky where one can make a voyage on the waters of a subterranean river and catch fish without eyes.

The greatest river in the known world is the Mississippi, 4,000 miles long.

The largest valley in the world is the valley of the Mississippi. It contains five hundred thousand square miles, and in one of the most fertile regions of the globe.

The greatest city park in the world is in Philadelphia. It contains over two hundred acres.

The largest lake in the world is Lake Superior, which is truly an inland sea, being four hundred and thirty miles long, and one thousand feet deep.

The longest railroad in the world is the Pacific railroad, over three thousand miles in length.

The greatest natural bridge in the world is the Natural bridge over Cedar Creek, in Virginia. It extends across a chasm eighty feet in width and two hundred and fifty feet in depth, and at the bottom of which the creek flows.

The greatest mass of solid iron in the world is the Iron Mountain of Missouri. It is three hundred and fifty feet high, and two miles in circuit.

The best specimen of Grecian architecture in the world is the Girard College for orphans, Philadelphia.

The largest aqueduct in the world is the Croton Aqueduct, in New York. Its length is forty and one-half miles, and its cost \$12,500,000.

The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of which supply the market with millions of tons annually and appear inexhaustible.—*American Engineer*

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. Moomaw.

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. Moomaw'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.

CLUBBING.

The *Gospel Visitor*, edited by Quinter and Kurtz, and published by H. J. Kurtz, Dayton, Ohio, at \$1.25 per year, and the *Pilgrim* will be sent to one address for \$2.25.

MARRIED.

STONER—PFOUTZ.—Jan. 19th, at the residence of the bride's mother, in the village of Double Pipe Creek, Mr. William S. Stoner and Miss Martha A., daughter of the late brother George Pfoutz, (deacon). All of Carroll county, Md.

JOHNSON—MONZON.—On the evening of the 19th inst., at the residence of the officiating minister, D. P. Stouffer, brother Henry Johnson and sister Lydia Monzon. All of Manor Church, Washington county Md.

SOUTH—JOHNSON.—At the the same time and place, by the same, brother William B. South and sister Ginnie Johnson. All of Manor Church, Washington Co., Md.

MONEY LIST.

Jacob Mohler,	J. W. Brumbaugh,
Jos. M. Dottra,	Jos. F. Plangher,
Samuel N. Wine,	George Brindle,
Daniel Brown,	David Beechly,
Mary Harshman,	D. F. Good,
Henry Brumbaugh,	Katie R. Halcy,
Levi Bidinour,	Jonas Leedy,
Henry Hershberger,	E. B. Shaver,
Michael Bashoar,	David Buckingham.

• 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 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.

SALEM COLLEGE.

The first Session of Salem College, situated at Bourbon, Marshal County, Ind., for Ladies and Gentlemen, will begin Dec. 14th, 1870.

There will be two departments in the institution, an Academic, for preparing students for the College, and a Collegiate, in which instruction will be given in the Higher Branches. For further particulars, address

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