

# The Weekly Pilgrim.

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

VOL. 4.

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## POETRY.

### FRIENDSHIP.

There is an emotion of the soul  
More kin to Heaven than earth;  
'Tis friendship, beauteous attribute,  
We never learn its worth.  
Its influence so sweet, so pure,  
If we ourselves are true,  
Through this sweet agency we may  
Work for our Master do.

In meditating on God's gifts,  
Enjoyed by us while here,  
All wisely suited to our tastes,  
And each so very dear;  
Were all beside it left to me,  
And I bereft of this,  
Something I'd feel that I had lost,  
That I should ever miss.

To all the ills and woes of life  
We can be more resigned,  
If sympathy from some dear friend  
Thrills us with accents kind:  
And in misfortune's gloomy hour,  
Our saddest thoughts is when  
We need words of encouragement,  
And are deserted then.

These sweetest feelings of the heart—  
O, cruel thought—may change  
For these we deemed so true, we may  
Forever be estranged.  
Slander's poisoned breath can taint  
An atmosphere of love,  
And friends oft tried, whom we thought  
true,  
Will sometimes faithless prove.

But there is One who ever loves,  
If unto Him we pray;  
Give Christ your love, make Him your  
friend,  
He never will betray.  
Man's friendship only is the bud,  
Which withers in an hour;  
Christ's lasts through all eternity,  
And is the full-blown flower.

### ORIGINAL ESSAYS.

#### CAMPBELL'S GREAT MISTAKE.

It seems a very easy matter for those who are somewhat versed in the history of great reformers, to readily discover that they have frequently incorporated numerous errors, which are imbibed during the early years of life. Though many of them have accomplished a vast amount of good, none seems to have been entirely free of fatal errors. Had these false principles of religion, extended no farther than the mere practice of the reformers themselves, the mistake would not be of such great moment. Those who look upon such characters as the true ambassadors of Christ, have, and are still following closely in the footsteps, and are rapidly perpetuating the growing evil.

Though Alexander Campbell, as a practical religious reformer, has accomplished a great deal of good,

neither his teachings nor practice has been entirely free from many great errors which time has stamped upon the minds of the religious part of the world. Few, if any, have done more than he to prove conclusively that baptism is essential to salvation, while immersion is the apostolic method of baptizing. In these he was correct, while his early training almost indelibly stamped single immersion, as well as the backward action upon his mind; and when he ushered into existence, his grand reformatory movement, it contained these fatal errors, that had found their way into the world, sometime after the close of the third century. Had Campbell, in an early period of his life, been able to have moved the Baptist spectacles from his eyes, rolled back the curtains of time, and quietly looked into the three first centuries of the Christian era, he would have found neither the backward action, nor single immersion among any of the early Christians, who followed in the footsteps of the Lord. He, however imbibed these errors, either directly or indirectly, from the Baptist Associations, who from time to time contracted them from those who made it their business to change times and laws.

Thousands who are zealously engaged propagating the same principles under the name Christianity, are not aware that the Gospel which they are circulating, contains practices that are no more evangelical than sprinkling and pouring. Though they are right, in their faithful efforts exerted in defense of immersion, they are teaching and practicing the backward action, that is not half as old as either sprinkling or pouring, while single immersion another element in their teaching and practice, was not invented till after the middle of the fourth century. And why all this? Simply because Campbell made a great mistake, when he incorporated into his plan of salvation the Baptist method of baptizing, instead of the Evangelical mode taught by Christ, when he said: "Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 19. The great trouble is, too many read the scriptures with both the backward action and single immersion in the

eye, and look upon the phrase "One baptism" Eph. 4: 5, as referring to a single dip only, not remembering that this "one baptism" mentioned by Paul is the same method that is taught in the last commission given by Christ and recorded by Matthew, *i. e.* "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." This is the only method of baptizing ever taught by Christ, or practiced by the apostles, and no one ever dreamed that this commission taught single immersion till long after the rise of the controversy respecting the Trinity, nor did such an idea receive much encouragement till after the commencement of the reformation, A. D. 1517. Among the writings of the first Christians, there is about as much evidence in support of the commission teaching single immersion, as there is in support of it teaching sprinkling and pouring. And when those who did invent single immersion they refused to claim for its support the authority of the commission—"baptizing them into the name of the Father, and of the Son, and of the Holy Ghost"—knowing that this taught trine immersion, and therefore in order to justify their human invention, they simply baptized "in the name of Christ" or "in the death of Christ," and then dipped the candidate but once, and not three times according to the directions of Christ. Finally however, as errors and heresy multiplied, and ignorance increased there were those who ventured to baptize in the three names by dipping once only, which, when first introduced looked about as logical as immersion by sprinkling, or pouring by immersion.

I have given Campbell's writings a very careful examination, and I discover that he has failed to show me one single instance where single immersion was practiced by any of the primitive Churches, while the numerous extracts which he has made from the writings of ancient historians, prove conclusively that trine immersion was the apostolic method of baptizing, and universally prevailed in West as well as in the East during the first centuries of the Christian era. These, as well as a hundred other facts that sustain trine immer-

sion, we would cease to defend, if any of his learned followers, or any one else could convince us that we are wrong in stating that trine immersion was the apostolic method, or show to the world that we are in error, when we assign the origin of single immersion to the fourth century, and the origin of the backward action to the English Baptists who were in error respecting the ancient method of baptizing. They of course, thought the eastern nations, like the English buried on the back, and when they read the phrase "buried with him by baptism," they at once thought of an English burial and commenced laying the body backward in baptism. The consequence has been that all the Baptists in the world who have either directly or indirectly, sprung from the English Baptists have practiced the backward method of immersion. But from the beginning it was not so. In the time of the apostles the administrator placed his right hand on the head of the candidate and dipped him three times face forward, at the mentioning of the "name of the Father, and of the Son, and of the Holy Ghost."

Not one single writer, whose productions have come under my notice, has been able to find any trace of single immersion beyond the middle of the fourth century, while to find one single instance where it was ever practiced in or near Jerusalem, the mother Church of the world, seems to be an utter impossibility. Not one of the learned writers, who advocate a change in times and laws, has ever been able to find single immersion practiced in any of the churches established by the apostles, till some time after the close of the fourth century. While this is true respecting their efforts to sustain single immersion, their researches of antiquity after the backward action has been more than three-fold worse. In addition to this array of painful facts it is sufficient to remark that they have failed to produce the testimony of one single ancient author, who states that the last commission given by Christ and recorded by Matt. 28: 19, teaches single immersion, or anything short of trine immersion. You may as well labor to prove that baptizo means

sprinkling as to attempt to prove that the commission teaches single immersion. This commission has come down to us in the Greek language, and all the ancient Greek and Latin authors, who have commented upon the subject, without one single exception, have given it in favor of trine immersion. And if it was not designed to teach the method of baptizing, it seems remarkably strange that none of the native Greeks, in whose mother tongue the commission was written, were ever able to understand the simplest command ever written in their language. The same evidence that is brought forward to prove that *baptizo* means immersion, proves conclusively that the commission teaches a three-fold immersion; and to reject the authorities in the latter, presupposes the right to reject them when introduced in support of the former.

Many have looked upon the Brethren as practicing a method of baptizing unauthorized by the Gospel, not having the least idea that their own mode was a human invention in a two fold sense. There has never been a period since the time of Christ and the apostles when trine immersion, as a method of baptizing, did not exist, while single immersion "In the name of Jesus" only, single immersion in the names of the Trinity, as well as the backward action have all found their origin this side of the close of the third century, not one of them being old enough to have been the apostolic method.

Single immersionists should cease to look upon our practice with disrespect, since they can neither find its origin this side of Christ, nor trace their single immersion and backward baptism to anything like near the close of the apostolic age.

Though Campbell did some useful work, there is yet room for reformation. He gave to the world a religion that does not contain Christian baptism, unless it be proven that Christian baptism was not introduced till after the middle of the fourth century, and that it took a thousand years longer to bring it to perfection by associating it with the backward action. Had he gone one, or perhaps two steps farther and reproduced not only trine immersion but the forward action more than six hundred thousand of his mistaken followers would now be facing the world with evangelical baptism. But as it is, he has made a great mistake and thousands are in his footsteps, and why all of this? Simply because Campbell made a mistake.

Nor is this all, his system contains no feet washing, while the Gospel introduced by Christ does. Neither does it contain the Holy kiss as found in the religion of the Christian Church, and all of this simply because the perfect Gospel was not reproduced,

and now thousands fail to practice either feet-washing or the holy kiss not because they are not taught in the Gospel, but because Campbell failed to teach this part of the Gospel. What a blessing it would be if such able minds had not shunned to declare the whole council of God, neither adding thereto nor taking anything from the perfect law.

The Holy Spirit by the mouth of Paul has said, "If any man preach any other Gospel to you than that ye have received, let him be accursed." Gal.—1: 9.

J. H. MOORE.

#### SAUL VERSUS PAUL.

(Continued from page 163.)

See how condescending and how kind that Jesus was, after being persecuted so long by this wicked Saul, that he immediately renders relief by showing him through his servant, how he could be relieved of his sins. The plan here laid down, is not excepted by the Gamaliels of the nineteenth century, to arise forthwith, when their eyes are opened and receive baptism at the hands of the Lord's servants, but prefer a probationary state for six months or so and by that time the greater portion backslide, as they call it, which was not the case with Saul. After his baptism, as soon as he received meat, he was strengthened and in a few days began to preach Christ in the Synagogue, that He is the Son of God, and those that heard him were amazed and said, "Is not this the man that destroyed them that called on this name in Jerusalem and came here for that intent that he might bring them bound unto the chief priests?" But this did not terrify him for he was truly converted to God, and no more a servant of Gamaliel. Now the fury began against him. The enemies of Christ lost a prominent leader which proved a heavy blow against them, but true to his natural gift "zeal," he now brings it to bear against the enemies of the cross, battling for the Lord with the power of his might, and did great execution by his eloquence and fortitude, being willing to spend and be spent for the name of Jesus. We see him traveling to and fro, calling to the people, come to the Lord, do not spend your time in sin and folly. He sometimes demonstrated his power by performing a miracle as in the case of Elymus, where he is also called Paul. "O, full of all mischief, child of the devil, enemy of all righteousness, perverting the right ways of the Lord, thou shalt be blind not seeing the sun for a season." The Lord caused it to come to pass which caused no little astonishment to the deputy, seeing a demonstration of the power vested in the doctrine of the Lord.

Again we see him traveling by sea and land until he came to Philippi, the chief city of Macedonia, and on the Sabbath they went out of the city by a river side where prayer was wont to be made and speaking to the women that resorted thither, one Lydia, whose heart the Lord opened, attended to the things spoken of Paul, and was baptized and her household, and abiding with Lydia a short time, a certain damsel possessed with a spirit of divination met him, which brought her master much gain by soothsaying. After following Paul and acknowledging him to be the servant of the Most High God, and showing the way of salvation, he commanded the spirit in the name of Jesus Christ, to come out of her which obeyed. But it had a tendency to arouse the fury of those that were benefitted, and calling to their assistance the magistrates, they laid many stripes upon them (Paul and Silas), and cast them into prison, into the inner prison, and made their feet fast in the stocks, but that did not quiet their tongues for in the night they prayed and sang praises unto God which caused the earth to quake and shook the foundation of the prison. Alarming the jail keeper, seeing the state of things, he drew his sword for the purpose of killing himself, but Paul instantly cried with a loud voice, do thyself no harm for we are all here, as a failure to perform, to the letter the duties of a jail keeper would forfeit his life under that tyrannical government, as the case of Peter's apprehension and liberation clearly shows. But God works by use of means, for when the Jailer saw and heard, by the mouth of Paul, that the prisoners were all safe, his mind was no doubt attracted to the cause of the commotion and quickly perceiving that Paul must be a man of God, said, "Sirs, what must I do to be saved?" The answer was; "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house, and after he preached to them the word of the Lord, the jailer took Paul and Silas, and washed their stripes, and was baptized, and all his household," perhaps in the same river that Lydia was baptized the next morning. He is liberated and becomes a guest at the house of Lydia again, but he travels and we soon find him in the idolatrous city of Athens standing in the midst of Mars Hill declaring to them that they are too superstitious, for their devotions are to a God of their own make. Then he declares to them the true God, tells them there was a time that God winked at ignorance, but now commandeth men everywhere to repent. He preached Jesus and the resurrection, some believed and some mocked. He then

departs from here and goes to Corinth and finds a man by name, Aquilla, lately from Italy, by occupation a tent maker. He abides with him and works at his trade, he also being of the same craft, not a hireling, not a salaried preacher, but works for his living and preaches the gospel of Christ free of charge. Jesus says, "He that is a hireling, when he seeth the wolf coming fleeth, and lets the wolf catch the sheep, and because he is a hireling, careth not for the sheep."

Some at the present day say Paul took no pay from the churches because they were too poor to pay him, but recommends to pay the preachers well for their labors. After Paul having remained there one year and six months, reasoning every Sabbath day out of the Scriptures and laboring through the week at his trade, he took his leave of the brethren and sailed into Syria, and from there to Ephesus. Passing through the upper coast he found certain disciples and asked them, "Have ye received the Holy Ghost since ye believed? We never heard there was any Holy Ghost but were baptized unto John's baptism," of course John did not baptize them, for he taught that there was a Holy Ghost, and he had no authority to confer that power on any others, therefore they were not baptized by the proper person, so Paul required them to be baptized in the name of the Lord Jesus, and when he laid his hands upon them they received the Holy Ghost, and in his sojourn at this place God wrought special miracles by his hands which magnified him so as to cause the people to bring their books of curious arts together and burned them to the amount of fifty thousand pieces of silver. So mightily grew the word of God and prevailed, and soon Demetrius, and those of like occupation, began to tremble, fearing the profits of their business would suffer, which was making silver shrines for the great goddess Diana, whom Asia worshipped. Although Paul finding more congenial spirits at this place, he was permitted to retire from the scene with little or no persecutions, for the town clerk recommended to have things decided in a lawful manner fearing they would be called to account for the days uproar caused by Demetrius and his fellow craftsmen. Paul after this called the elders of the Church from Ephesus to Miletus and said; "Ye know after what manner I have been with you at all seasons, serving the Lord with all humility of mind and with tears and temptations which befell me by the laying in wait of the Jews, and how I kept back nothing that was profitable unto you, testified to Jew and Greek, repentance toward God

and faith towards our Lord Jesus Christ, and now I am bound to go to Jerusalem not knowing what shall befall me there save the Holy Ghost witnesseth that bonds and afflictions await me, but I count not my life dear to me so I might finish my course with joy, but I declare that you shall see my face no more, wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare to you all the council of God, but I know after my departure, shall grievous wolves enter in among you not sparing the flock." My field of labor lies in another direction, after I have gone up to Jerusalem and there withstood the trials and persecutions then I must also see Rome.

He was but a few days at Jerusalem until he was apprehended and dragged before the council where every effort was made to condemn him to death but God had more labor for him, therefore his fate was postponed, then brought before Felix, then before Festus where he is declared innocent, and might have been set at liberty had he not before this time appealed to Cesar not wishing to be tried before the Jews who were thirsting for his blood. Therefore unto Cesar he must go and was sent to Rome, over the boisterous sea where they were once shipwrecked and with great difficulty saved from a watery grave. But God was with him and preserved his life and brought him safe to Cesar. Three days after, he called the chief of the Jews together, stating that he delivered a prisoner from Jerusalem into the hands of the Romans, for this cause have I called to see you and speak unto you, because that for the hope of Israel I am bound with this chain. Then they appointed him a day when they came to his lodging to whom he expounded and testified the kingdom of God concerning Jesus, out of the law and out of the prophets, from morning until evening. Thus we see that age did not diminish his zeal, nor persecutions thwart his prophetic mission, for he dwelt two whole years there in his own hired house and received all those that came in unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, no man forbidding him. He here begins to write letters to the different churches, which he before established which are so famous and full of instruction and edification for the government of God's people, and the warnings which he so clearly elucidates, putting his disciples on their guard against parties and factions which should arise to pervert the truth. And when his days were almost ended he said, "I have fought a good fight, I have finished my course and I have kept the faith, therefore there is laid up for me a crown of righteousness and not for me only but

for all those that love his appearing," and when the time of his execution arrived, the sword was drawn by his executioner and with one stroke his head was severed from his body and Paul was no more a living acting being, but his name lives and is revered by all civilized nations on earth for the zeal he had for his God from the time he became acquainted with him until his death and for the many good and wholesome lessons we have received through his arduous labors.

GEORGE WORST.

#### THOUGHTS FOR CONSIDERATION.

I devote some of my time to reading, and make extracts of what I read of such passages as appear adapted to enforce the subject treated. Lately, on looking over some of these, I found the following which I offer to the editors for insertion.

"It has been said that a revival of religion scarcely continues longer than one generation, and that there never was any institution, however wise and good, but, in the lapse of time it has been abused." The same writer remarks, if it be prudent or necessary therefore to inquire into the cause or causes of degeneracy in the affairs of State, it is much more so with regard to religion or the various denominations of those who profess it. If upon a calm and dispassionate observation, some cause or causes seem to be operating, or likely to operate, for the worse among any body of religious people, it cannot be deemed unreasonable or uncharitable to point them out in order to prevent, or in some degree to check their growth. When a revival of religion takes place says Baxter, it begins in the ministry. This remark will be warranted by referring to the History of the Reformation by the instrumentality of Luther and his faithful contemporaries in the ministry, as also of a later period, by Wesley, Whitfield and others, all of whom appeared to have been inspired by reading the Holy Scriptures, meditation and prayer. When corruption gets into the Church, it generally gains admittance through the same channel, diffusing its baneful influence down through every order until death, unless prevented by amputation, has sealed their destiny and the candlestick is removed out of its place. This observation deserves some consideration, when we call to remembrance the history of the Church at Rome. That Church retained her primitive purity through a scene of suffering and persecution, unparalleled, almost, in the history of human transaction. But that which could not be effected by prisons, flames and tortures, was soon brought about by a new state of things taking place. When Constantine, Emperor of Rome, became a Christian and poured honors and wealth on the clergy, then ease and luxury soon engendered pride and arrogance and the offspring of these, a desire of power, which meeting with gratification, soon enabled them to lord it over the poor heritage of Christ, laying the foundation for a system of errors and corruption, at war with the civil and religious liberties of the Christian

world. This ought to serve as an eternal warning to all succeeding generations, never to place in the power of the clergy to play the same game.

Let all denominations consider that the department which God has assigned his ambassadors is to be examples to their flocks, of meekness, humility and love, totally renouncing the world with all its pomps and vanities, a spirit as opposite to the spirit of the greater part of the ministers in this our day as humility is to pride, or as righteousness is to vice, and yet all acknowledge the preceding to be the character of our Lord and his apostles. Humility indeed was the lesson Christ constantly taught his disciples by example and precept. The princes of the Gentiles, said the blessed Savior, exercise authority over them and they that are great, dominion upon them, but it shall not be so among you, but whosoever will be great among you, let him be your servant, even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many.

We find our Lord, on a certain occasion, when supper was ended, took a towel and girding himself, after pouring water into a basin, he began to wash his disciples feet and to wipe them with the towel where-with he was girded. Considering the dignity of this person, engaged in this lowest and most menial office, that of washing the feet of his disciples, can we wonder at Peter, exclaiming, "Thou shalt never wash my feet?" But hear our Lord explain this astonishing transaction, so contrary to worldly usages and to the views of men who could not conceive that true greatness consists in true humility. Said the divine Redeemer, "If I your Lord and master have washed your feet ye also ought to wash one another's feet, for I have given you an example that ye should do as I have done to you." As though he should have said, do not suppose that the kingdom I am about to establish, has a tendency whatsoever to cherish pride or gratify the ambition or carnal nature, by creating higher or lower orders in the administration of its government. On the contrary, my design by the example I have set before you, both on this occasion and throughout my whole life, is to teach you the necessity of self-abandonment, meekness and love that you may be led to imitate me your Lord and Master in lowliness and meekness, each esteeming the other better than themselves, and in proportion as these heavenly virtues evidence themselves in your whole deportment, the farther you will be removed from a desire of having the pre-eminence over one another and thereby promote the best interests of my spiritual kingdom on earth.

A PILGRIM.

#### A WORD TO THE BRETHREN AND SISTERS IN GENERAL.

I often wish I was better qualified and had more time to write. I could wish for no greater pleasure than to write for the PILGRIM and help to spread the truth, as I consider it a duty that is enjoined upon the faithful followers of Christ as we are told to "work while it is day for the night cometh wherein no man can work,"

and I think that night is fast approaching, as every day brings us some wonderful things never before heard of. We are told that great tribulation and wonders shall come to pass and false prophets shall arise. What else do we hear daily preached by many of the fashionable and highly educated preachers but falsehood? They twist the truth into such a shape that it just suits their own fancy, no matter whether it is just exactly as Christ gave it to us or not. It is perfectly shocking to see so many people say they don't believe this or that that is in the Bible and yet profess to be Christians. It is awful to hear such expressions from such that we always thought were true believers. Is it any wonder that we frequently hear people talk, as I did the other day. There was an old friend of mine told me that he was sent to catechism and was taken into the Church and never knew any better but what it was all right, especially, according to his catechism, but when he began to read the Scripture for himself, he began to see it in quite a different light. So I suppose a great many more could say, if they would read the Scripture carefully and prayerfully. But so many read the Scripture and say they cannot understand it and yet it tells us that a fool cannot err therein. Why should it be such a task for those that are well educated if they really want to understand it? We now frequently hear people say that the Bible is not the same as it was several hundred years ago. How that is I do not know but I cannot believe that it would be changed so much that we could not still know enough or learn enough from our present Bible to find the way to heaven by reading and obeying the same. But it is too much of a task to obey what is in our Bible, yet still some claim there are things in the older Bibles that ours says nothing about. I never saw one of those old Bibles but should like to see one. If any brother or sister that reads these lines can tell me of any infant baptism in the old Bible or of any thing of the kind I will be glad to hear of it. I was told that it did speak about infant baptism in the old editions but unless I hear more of it I cannot believe it. Please inform me if there are such, as I suppose there is some of our readers who have the old Bibles yet.

LOVINA MARSH.

REMARKS.—If you have been so informed in regard to old Bibles being different from present editions, your informant was either ignorant or malicious in design. The only change that has been made is in orthography and phraseology, but the intent or meaning remains the same. Infant baptism is based upon very obscure inferences as not a single instance ever was or ever can be found in the New Testament when a child was baptized. Believers only are fit subjects for this holy ordinance.

## THE SUFFERER'S REST.

BY ANNA STOUFFER,

On the death of her little niece, Latura Olive Trostel.

'Twas God gave the sufferer rest,  
He called her early, he knew best.  
Jesus took the beautiful, dutiful child,  
She died mid blooming youth and joy.

Weep not for me dear father and mother,  
Softener your grief, sister and brother;  
In heaven she went to draw our thoughts  
after,  
To think if we, like her, could face our  
Master.

She left example for friend and mate,  
For them that sobbed if their hearts would  
break;

"Come to me, cousin, come to me brother,  
O! meet me," she prays, "Sister, father,  
mother."

In the churchyard corner alone she sleeps  
And we wish her not again;  
For Jesus, we know, safely her keeps,  
Till we meet her in Heaven.

Clearspring, Pa.

Selected by L. A. Anglemeyer.

## CHARITIES THAT SWEETEN LIFE.

Pleasant words! Do you know, reader how potent a spell lies in pleasant words! Have you not often thought of its power to soothe, to charm, to delight, when all things else fail? As you have passed on through the journey of life, have you not seen it smoothing many a ruffled brow, and calming many an aching bosom? Have you not noticed it in the house and by the way, at the fireside and in the place of business? And have not felt that pleasant words are among the "charities that sweeten life?" Ah! yes and their influence has come over your own soul. Not long since when you went bending to the earth, oppressed and weary with life's manifold sorrows, when dark clouds hovered over you, when you were ready to yield in despondency the pursuit of happiness, and give yourself up in unmitigated gloom, when no object of life seemed desirable, oh! who can tell how in such an hour the sound of a cheerful voice—one pleasant word has dispelled the gloom, and given you to the world again, a man, a hopeful trusting man. You can tell us how like an angel whisper was the kind inquiry of that companion, and how the tone of cheerful sympathy sent the dark clouds rolling from your sky, and revealing the light of day, showing you that earth is not all a wilderness, nor man a being utterly deserted to wretchedness.

Or when you come from the counting room or work-shop careworn and weary, when your brow has been furrowed and your thoughts perplexed, when troubles of the present and anxieties of the future have crowned every peaceful feeling from your heart, when you almost dreaded to return to your own fireside, lest the sight of dear ones there should increase your distress, tell us what has been the influence of a pleasant word at such a time. Tell us how that, ere you

opened your door, the sound of glad voices reached your ear, and as you entered, how the troubles of your soul were laid at rest; and cares, for the present and for the future, fled before the pleasant words of your smiling children and the gentle greeting of your wife.

Or, when the ire of your spirit has been roused, and indignant feelings have reigned supreme in your heart, when the angry threat was just rising to your lips or the malignant wish about to burst from your heart, what mighty spell caused the storm to subside, and spoke the turbulent waves so quietly to rest? Did the soft answer turn away your wrath.

Among the multitudes of the earth, how small the number who habitually and from principle speak pleasantly. You have met them. Now and then they have crossed your path, and I doubt not that your whole soul has blessed them as it ought, for the words which were balm to your wounded spirit. And did you not wish you were like them? Did you not feel that earth would be a paradise indeed, if all the tones of that matchless instrument, the human voice, were in harmony with the kind thoughts of a thoroughly kind heart? But, while you thus wished did you resolve to add one to their number? Did you determine to imitate their example? You think it a small matter requiring little effort. But I assure you it might cost you many a struggle ere you could learn to speak in pleasantness to all whom you might chance to meet, even in one short day; and if you accomplished it perhaps it would be a better day's work than you ever did, and you might lay your head on the pillow of rest at night with feelings akin to those of spirits around the throne.

Speak pleasant words to all around you, and you shall ever be lighted by the smiles of those who welcome your coming and mourn your departing footsteps.

Mother, speak gently to the little ones who cluster around you, speak ever pleasantly, and be assured that answering tones of joy and dispositions formed to constant kindness shall be your reward.

Sister, brother, friend, would you render life one sunny day, would you gather around you those who would cheer you in the darkest hour? Let the law of kindness rule your tongue and your words be pleasant as "the dew that descended on the mountains of Zion."

Locke, Ind.

## READ THE NEW TESTAMENT.

What is a testament? A declaration of ones will, to test, to be a witness, &c., hence the New Testament referred to above is God's divine will

or law, recorded in a volume, a book called the New Testament, the New and last covenant God gave to his people, the new economy of grace and salvation. Why and wherefore read the New Testament? because therein you will learn your duty to God and man, therein you will learn what you must do, that when you die you can go to heaven, or inherit eternal life—therein we learn how to judge ourselves that we be not judged; therein we know what is necessary to know to make us competent judges, to judge when we hear preaching whether it is consistent with God's divine will or not; therein we learn, that many false prophets are gone out into the world. 1 John 4: 1; therein we learn there were false prophets among the people even as there shall be false teachers among you. 2 Pet. 2: 1; therein we learn that in the last days perilous times shall come. 2 Tim. 3: 1; therein we learn that this is the last time. 1 John 2: 18; therein we learn that Paul charged Timothy to preach the word; that the time would come when they will not endure sound doctrine, &c. 2 Tim. 4: 1, 2, 3; therein we learn to prove all things and hold fast to that which is good. 1 Thes. 5: 21. Truly we have much good reading matter in our religious papers but I say again, read the New Testament.

ELD. D. MURRAY.

Dayton, O.

SILENT INFLUENCE. It is the bubbling spring which flows gently, the little rivulet which runs along day and night, by the farm house, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there as He "poured it from the hollow of His hand." But one Niagra is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gentle flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day, and every night, with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the mother, the brother, the sister, the friend, and neighbor, that good is to be done.

A MOTHER'S LOVE.—A mother's love (says Washington Irving) is never exhausted; it never changes; it never tires. A father may hate his child, brothers and sisters may become inveterate enemies, husbands may desert their wives, wives their

husbands. But a mother's love endures through all; in good repute, in bad repute, in the face of the world's condemnation, a mother still loves on, and still hopes that her child may turn from his evil ways and repent; still she remembers the infant smiles that once filled her bosom with rapture, the merry laugh, the joyful shout of childhood; the opening promise of his youth; and she can never be brought to think him unworthy.

A GOOD conscience is to the soul what health is to the body. It preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions that befall us.

As welcome as sunshine  
In every place,  
Is the beaming approach  
Of a good-natured face.

—What Next

## Religious News.

PENNSYLVANIA SABBATH SCHOOL CONVENTION meets in convention at Titusville, June 3, 4 and 5, '73. Each Sunday School is requested to send two delegates. Pastors of all denominations are invited to be present.

Brigham Young says that, when he went into Utah with his people, the Indians were all about him: but by dealing with them fairly at all times, keeping all his promises and never deceiving them, he had no trouble with them. He thinks the Modocs treated the Peace Commissioners just as they believed they would have been treated if they had fallen into the power of the white men.

Law is more sacredly regarded in New York than it was a few months ago. A decided impression for good is made on courts, juries, and the public generally. There is a prevailing opinion that life and property are safer now than they have been.

So says the *Observer*. The cause is attributed to the fact that in a few cases it has been honored by allowing justice to overbalance the power of bribery.

A REPORT. Bro. Addison Baker of Carthage Mo., informs us that the brethren at their District Meeting, without a dissenting voice, agreed that the report of the committee sent by last A. M. to settle difficulties in Iowa, Mo, and Kansas shall be sent for publication in the *PILGRIM*. With such authority, we will be pleased to publish it, but hope it may be written in the spirit of moderation with a due regard for the influence it may exert on the general Brotherhood and the outside world.

GERMAN BAPTISTS.—Two out of every three of the German Baptists in this country take the German Baptist paper, published at Cleveland, Ohio. There are 6,000 German Baptists in America, and their paper has a circulation of 4,000.

Those of our brethren who still

clamor for retaining the above, to us, insignificant title, will please make a note of these facts. The German Baptists above alluded to are German Baptists because they speak the German language and read a German paper, but to call the Brethren, German Baptists who have become so English that we cannot support a German paper is both unreasonable and absurd.

**MODOC WAR.** From present indications, this heathen butchery will soon terminate. At latest accounts, about one half had made an unconditional surrender and it is thought that the remaining party will soon be captured. How strange it is that because a few untutored savages, who believed that they had been shamefully abused and deceived, committed murder, the whole tribe must be annihilated while the Modocs of New York and our other large cities can commit cold blooded murder and it takes months and even years of judicial proceeding, with an expense of thousands, before the law can be honored and the public safety insured.

**SABBATH SCHOOLS,** notwithstanding some good and zealous brethren protest against them, seem to be gaining favor in the Church, and there is a considerable inquiry in regard to suitable books and papers for their use. The Brethren at New Enterprise, Pa., has perhaps the largest school in the State, numbering, if we are not mistaken, as high as 240 scholars. That this school has been a power for good all readily admit that have any acquaintance with that community, and the same happy results might be enjoyed in every Church where there is a sufficient number of children to form a school. There are quite a number of others that are in successful operation that we hope may be attended with equally good results.

**WHISKEY VERSUS \$100,000.**—The late Thaddeus Stevens in his will bequeathed to his nephew about \$100,000 providing he would abstain from the use of intoxicating drinks. In case he would fail to comply with these conditions the amount was to be used to found an Orphan's Home in Lancaster, Pa. From late accounts it appears that he has broken the will and arrangements are now being made to erect the Orphan's Home.

To money has been acceded, the power that moves the world, but how passingly strange it is that the demon alcohol has a power that even exceeds that of money. Though the nephew loses the fortune, the old father, in his judicious will, may still befriend his blood by preparing a home for his orphans. How great must be that power that makes man its willing slave, strips him of his earthly possessions, lowers to a brute level and finally debars him from the joys of Heaven!

## Youth's Department

*For the Pilgrim.*

### SHE DWELLETH IN HEAVEN.

BY LOVINA H. BURKHART.

She dwelleth in Heaven no more upon earth,  
Will her voice swell the cadence, of music  
or mirth;  
She dwelleth in Heaven, your darling is there,  
Yes May is an angel in Eden so fair.

She dwelleth in Heaven a blossom so bright,  
It can never be injured by dews of the night.  
She is singing God's praise on that ever-green shore,  
Where angelic choristers weep never more.

She dwelleth in Heaven, her life here was brief,  
Her God will protect her from sickness and grief.  
Dear parents don't mourn for the one that is gone,  
She's happier now than the wayfaring one.

She dwelleth in Heaven, she's waiting for you;  
Awaiting and watching 'till you bid adieu,  
To the world with its pleasures and trials combined,  
To the will of our Father we should be resigned.

She dwelleth in Heaven in robes of pure white,  
While her dear little sisters now roam with delight  
Through the wood-land and grove in their innocent glee,  
Dear Ollie and Ida how happy and free.

She dwelleth in Heaven, no chilling winds blow;  
No tempest can ever her pleasure o'erthrow.  
There night never comes, dear parents prepare  
To meet May an angel in Heaven so fair.  
*Wilmore, Pa.*

### JESUS WHEN A LITTLE BOY.

One time when Jesus was a little boy, only twelve years old, he managed to get away from his parents to talk with some very learned men. I don't know that he ever had seen them previous to this time. I don't believe he did. And how he introduced himself, I am unable to say. Whether he said to those big men, "I'm little Jesus," or whether he at once, told them that he was the Son of the great God, I cannot say. But we know that he did want very much to talk to those learned men who thought they knew it all, when they did not even so much as know that there was a Savior born into the world. Whether they found Jesus out enough to know that he was the one to save the world; the one to set up his Kingdom in the world, I do not really know. But, after he had heard them and asked them some questions, I think we can learn from what then happened, that he had given them a hint of his mission from Heaven into such a sinful world.

It happened while little Jesus was talking so earnestly to those men, so that they wondered at his words, his parents came to him. They had been searching for him for some time, and were becoming very much alarmed,

thinking they might never find Jesus. You see they loved him—loved him much more than many persons do now, who don't care whether they ever find Jesus. They told Jesus how they had been seeking him, "sorrowing." Jesus was very much surprised on hearing this, and said: "Wist ye not that I must be about my Father's business? Don't you know I left my home in Heaven to save the world?" *To save the world?* Yes my little readers. And what a useful lesson Jesus teaches you in that he engaged in his "Father's business," while so very young. There is no telling how much a little boy or girl can do for Jesus if an effort is only made. Annie is one of the most peevish and disagreeable scholars in school. She don't like her teacher, nor scarcely any of the scholars. Yet I'm sure, if you speak kindly to her, she can't help loving you. If you then try to get others to love her, you will do something for Jesus for which you will be happy. Every kind word you speak; every good act you do, will make you useful to Jesus.

F. M. SNYDER.

### THE RUNAWAY KITTEN.

Three or four years ago in the village near us there lived a family that had a very pretty kitten but it would not stay at home, but ran away to the neighbors and to one of the stores, where it was stepped on and abused (as runaways are apt to be), until finally it followed two of my sisters home. We thought it was so pretty we would let it live here. We fed it, and it soon began to like us, but it was so very sore that we could hardly touch it without it scolded or spit at us. It was but a kitten when it came here, but it has been here four years and now it is quite a large cat. He has a very beautiful coat and is admired by all that see him. His coat is a velvety black and dark gray. He spends much time on it and is very choice of himself. When he comes in he looks all around for a cushioned chair and then waits and sometimes he goes to the parlor door and begs to go in. He is marked very singular; has an M in his face right above his nose, and then he has almost a perfect heart on one of his sides. There are some who think he stands like a tiger.

We think him a very intelligent cat too, for he seems to understand much we say to him. If we ask him if he wants a mouse he pricks up his ears and does not wait to be called long, but comes and begins to smell around and spring at everything that moves. He always seems very much pleased when he catches one and most always comes back for the second. If he does not find one he seems very

much disappointed and does not stop hunting for some time after we leave him.

If he does not have his new milk morning and night it always seems to make him feel all out of sorts. Sometimes when he is teasing, we ask him if he is hungry? He will answer back as long as we talk to him. It is very amusing to see him when some strange dog comes here; if the dog comes near, he will growl and spit at it and then run to the house with his tail as big as he can make it. He does not seem to be afraid of our own dog, but a strange dog he cannot bear. He still retains his old habit of running away, and sometimes will be gone a day or two, but he always comes back hungry and I should think glad to be at home again.

We once had a black and white kitten which we all thought a great deal of, he was so playful and useful too. If he caught a mouse he would play with it a long time and when he got tired he would eat it. I have known him several times to lose a mouse playing with it, and then he would begin to cry, as if imploring help to find it again. If we went to help him and found it he was perfectly satisfied. One morning he was sick and went away and we saw no more of him until one day we found him dead.—*Young Folk's Rural.*

### THE FOOLISH FOX.

In the depths of the forest there lived two foxes. One of them said, "Let's quarrel."

"Very well, but how shall we begin?"

"O, it cannot be difficult," said fox number one; "two-legged people fall out; why not we?"

So they tried all sorts of ways, but it could not be done, because each one would give way. At last number one fetched two stones.

"There!" said he, "you say they're yours, and I'll say they're mine, and we will quarrel, and fight and scratch. Now I'll begin. These stones are mine!"

"Very well, you are welcome to them."

"But we will never quarrel at this rate!" cried the other, jumping up and licking his face. "You old simpleton, don't you know that it takes two to make a quarrel?"

So they gave it up as a bad job and never tried to play at this silly game again.

What are thy crosses to thy comforts, thy miseries to thy mercies, thy days of sickness to thy days of health, thy days of weakness to thy days of strength, thy days of scarcity to thy days of plenty?—*Thomas Brooks.*

## Correspondence.

*A Reporter is wanted from every Church in the brotherhood to send us Church news, Obituaries, Announcements, or anything that will be of general interest. To insure insertion, the writers name must accompany each communication. Our Invitation is not personal but general—please respond to our call.*

### AN EXPLANATION.

By special request of the brethren of California we admit the following, but of the facts of the case we have no acquaintance. It is written in the spirit of love and we trust is the prompting of honest and sincere hearts. There is an apparent discrepancy somewhere but we hope there is enough charity among the brethren concerned to have it set aright.

*Bro. Brumbaugh*:—We brethren of California desire to make some explanation through the *PILGRIM* of the position we occupy toward Bro. Gipson, who the standing committee of last A. M. cut off. The reason we desire this is, that the facts may be known to the general brotherhood and thereby we will stand on the merits of the case. We know we have been strongly censured by many for fellowshiping Bro. Gipson after he was cut off by said committee.

In order to give a correct idea of the case we will review from the time the Church in Macoupin Co., Ill., called for a committee of Elders from the churches around them, to hear the case. The committee met with the church and heard the grievances from both parties and rendered a decision.

Eld. D. B. Sturgis, who afterwards visited Cal., was chairman of said committee. In their decision they laid an admonition on the church in Macoupin Co., and an acknowledgment on Bro. Gipson. The matter was not reconciled at that time and Bro. Gipson removed to Cal. He told us how he stood and his statement was afterwards confirmed by letter from the brethren in Ill. There were several letters passed between Eld. Wolf and the brethren in Ill. They expressed a strong desire that brother Gipson might be reconciled to the Church, for said they, he is a valuable man. Thus the matter rested until Elds' Miller and Sturgis come to Cal., clothed with power from the brethren in Ill., and appointed by A. M. also a letter of recommendation to us from the brethren of Indiana, which we thought was credentials sufficient to act in any case of difference between two brethren or more.

It was in my presence that Bro. Sturgis had his first interview with brother Gipson. It seems Bro. Gipson labored under a mistake in regard to the extent of the acknowledgement required of him. He thought he required of him to recant his former conviction or belief in the single mode of Feet-washing. When he heard from Bro. Sturgis what the committee that tried the case, required of him he was perfectly willing to make the acknowledgment and did so in my presence to Bro. Sturgis. Then we went in the house (for we had retired to talk the matter over privately), where the brethren of Cal. were assembled in church council.

Bro. Sturgis introduced the matter and spoke with much warmth and love, feeling glad that his labors were crowned with success and that recon-

ciliation was made. Bro. Gipson arose and made the acknowledgment before the church. Then the brethren gave him over to the church in California, and they received him in full fellowship.

The following was drawn up by Bro. Sturgis and signed by the brethren the day after the Church Council, and the last act of the Brethren in Cal.:

San Joaquin Dist., Dec. 10, '70.

In Church council assembled, A. P. Gibson accepts the decision of the Church with the committee in Macoupin Co., Ill., and confesses his faults and asks forgiveness. We accept the same in behalf of the Church of Macoupin Co., and he is now received by the Church here as a private member.

DAN'L B. STURGIS,  
JACOB MILLER  
A. P. GIPSON.

Witnessed in behalf of the Church of Cal., by Eld. G. WOLFE.  
" J. MYERS.

When the Brethren saw fit, they advanced bro. Gipson to the ministry and he labored with us in word and doctrine and was at peace and in perfect union with the Church when we were informed that the standing committee had cut him off, and that too, without preferring a charge against him, and to this time, have given us no reason for their action, only informed us we should not fellowship him any further.

It was promised that the whole matter would come out in our periodicals but we have seen nothing of it since. I do not wish to criticise the action of any of the Brethren for some of them are gone and will have to give an account of their stewardship to that judge that does not only see their actions but knows the motive that prompts them to act. With these facts before you brethren, where is there a Church that would have done different from the Church in Cal.?

We don't claim to be perfect but if we err I trust we shall ever do it on the side of mercy.

Sent for publication by request.  
Eld. J. MYERS.

### WHY IS IT?

In *PILGRIM* No. 20, current volume, an article appears under the above heading, written by Sarah J. Miller asking the above question, why the brethren and sisters are allowed to use the affirmation, and then quotes the language of Christ which he spake in reference to swearing recorded in Matt. 5: 34, 35, 36, and also that of James 5: 12. on the same subject. And then says; "Now I would suppose the affirmation would be one of the 'any other oaths' that the apostle speaks of, which, I claim, is merely a modified oath, and just as binding as the real oath. Then why not let your yea be yea and your nay, nay?"

Now for the information of the sister I would say, when we make use of the affirmation, we do just what the Savior and James say that we should; we say no more than yea or nay. This is not an oath, not even in modified form. We are asked by the

magistrate: "do you solemnly and sincerely declare and affirm that you will speak the truth, the whole truth and nothing but the truth?" Then we answer, yea. Now there is nothing in this interrogatory that has the appearance of an oath. The government must have some form, and when we are to be put upon the witness stand and are thus interrogated and we answer yea, we merely promise what we intend to do, and by all means should do, that is, speak the truth. The words *declare* and *affirm* are defined, the former, to make known publicly, and the latter, to establish or ratify, to declare positively. This is required of us to satisfy the "powers that be" that we are qualified for the witness stand. The officers of the law know very well that there are many who consider themselves more under obligation to speak the truth when they are on oath, or even have been affirmed, than they would without an oath or affirmation. And as there is nothing in the form of affirmation used by the Brethren and others that conflicts with the Gospel, it is our duty to obey the law.

But that this is just as binding as the real oath, I admit; for the Christian religion, without any oath or affirmation, binds us to speak the truth. I once heard a man say that he would just as soon speak an untruth when he was on oath, as tell a lie without an oath, for, said he, we read that "all liars shall have their part in the lake that burneth with fire and brimstone," and he could not see how there could be a greater punishment for such as would speak an untruth with an oath.

The sister also finds fault with those brethren who pray for kings and rulers that are in authority over us, that they might exact laws that we may lead a quiet and peaceable life &c., and says; "why not pray for their conversion," To this I would reply that the brethren do this because the apostle exhorts us to do so, and from his words, 1 Tim. 2: 1, 2, we plainly infer that he means that we should pray that they would rule well, for he says; "that we may lead a quiet and peaceable life, &c. Now if we would pray for their conversion and our prayers would be answered that is, if they would be converted (which it is not likely that all of them will) they would cease to be kings and rulers in the kingdom of the world, and then others would fill the vacancy and there would still be kings and rulers; and while the present state of things exist, God will need such as his ministers to protect the children of God and to punish the evildoers, and keep them in check and to them he has given the sword. But when the Millenium dispensation will commence he will not need those rulers any more. Christ will then reign and his saints shall reign with him. So there is no impropriety in praying that they might rule well and enact and wise good laws, &c.

DANIEL SNOWBERGER.  
*New Enterprise, Pa.*

### Answer to Query.

HUDSON, Ill., }  
May 18, 1873. }

*Dear Pilgrim*:—In No. 19 I find

a query propounded by Bro. M. J. McClure, found in the latter part of the 9th. verse of the 10th. chap. of John, thus, "I shall go in and out and find pasture."

Our Savior here uses a metaphor taken from a custom then prevailing in the East, namely: by going before the sheep, while the sheep as faithfully follow the shepherd, who led them from the fold to the pasturage; where they grazed upon the green grass, until evening, when they followed their shepherd to the fold again. Here is the point to be considered. The sheep realized a real pleasure in partaking of the green grass through the day, or while they were out, and again at night, when they are in, they will ruminant upon what they had so much enjoyed when they were out, here they realize a double pleasure, and no doubt the second, is by far, the greatest. So with Christ's followers, while complying with the outward ordinances it affords a real pleasure, because Heaven has commanded it and promised a blessing upon it. The willing hands, the penitent hearts, yea the whole soul is fixed upon the thing signified. Faith now is strong that the end will be accomplished, by the power of God, while the humble suppliant is complying with the means of Heaven's own appointment.

Now this child of God will, within himself, have a real pleasure of knowing that he has obeyed from the heart, that form of doctrine delivered to him; hence, when he goes within, there is a new creature, and when he goes out, here he uses or has used the means that secures the end.

T. D. LYON.

LATHROP, CAL., }  
May 15th, 1873. }

*Dear Pilgrim*:—Our crop will not be as bountiful in the San Joaquin this harvest as we anticipated in January and February from the fact that our Spring or latter rains, was nearly an entire failure. Therefore if we get a half crop this harvest it is as much as we can expect. Heading grain will commence in the San Joaquin valley in two weeks. Haying is about done. On the coast and other valleys north, the yield of grain will be equal to other good seasons.

ELD. GEO. WOLF.

### QUERY.

*Dear friend Brumbaugh* will you or some of the members of your Church give an explanation through the *PILGRIM* of the 6th chapter 16th verse, Matt. which reads as follows: "Moreover when ye fast be not as the hypocrites, of a sad countenance for they disfigure their faces that they may unto men to fast, verily I say unto you, they have their reward. Romans 10th chapter 13th verse, "For whosoever shall call upon the name of the Lord shall be saved. 1 Cor. 5th chapter, 11th verse, "but now I have written unto you not to keep company. If any man that is called a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortion with such a one no not to eat.

A FRIEND TO THE PILGRIM.

## The Weekly Pilgrim.

JAMES OREEK, PA., June 3, 1873.

How to send money.—All sums over \$1.50, should be sent either in a check, draft or postal order. If neither of these can be obtained, have the letter registered.

WHEN MONEY is sent, *always* send with it the name and address of those who paid it. Write the names and post office as plainly as possible.

EVERY subscriber for 1873, gets a *Pilgrim Almanac* FREE!

## THE TRUE CHURCH.

We have been asked, "Is the Church of the Brethren the true Church?" This is an important question, and one that every man and woman has a right to have answered. But that answer must rest on a basis sufficiently sure to make it safe. Every right and wrong, true and untrue, is determined by law. Law is the basis of all judgment and without it, no decision can be made. Then, to answer our querist, we must first determine whether we have a law by which we can decide, and second, whether that law will admit of us being called the true Church. The first proposition, it is not necessary for us to prove, as all religiously disposed persons are ready to admit that the New Testament is the Christian's law, and that it, finally, will either condemn or acquit us.

Admitting this, we are ready to enter our second proposition and determine, according to that law, who or which is the true Church. As this law is universal in its application and all are to be judges, we would say to the querist and all who are interested in regard to the true Church, *come and see*, for thus saith the Lord, "Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." In the matter of determining the true Church we want all to have equal privileges as we are all equally concerned and have the same law. Our great King and Law Giver would say; "Ye are the judges, hear what I say." The True Church consists of that people that acknowledges Jesus, as the Christ and His word as their law. Now it is altogether rational to conclude that the organization or Church that endeavors to walk in all the commandments and ordinances of the Lord blameless, must be the true Church. This is what the Brethren do, and just so far as they come short of this effort, so far are they short of being the True Church. But says the querist; "If you are the True Church, will all others be lost?" Judgment is not given into our hands neither do we desire to pass judgment. This is not our mission, neither was it that of our blessed Redeemer. He says; "I judge no man—but the words which I speak, they shall judge you in the last day." It is our duty

to preach the truth, the whole truth and the truth alone. Such preaching, if accepted, will produce a True Church and nothing short of this will do it, because it consists of God's people and God's people will comply with this law. "If ye love me, keep my commandments," is a point of law and forms a test whereby the True Church can be known. "He that saith he loveth me and keepeth *not* my commandments is a liar and the truth is not in him." Then, stand in the ways and see; take the chart of salvation in hand, view them well, ever remembering that, in the day of judgment, we shall not be judged by the creeds of men, but by the gospel of truth. Keeping these facts in view, it is scarcely possible that any should fail in finding the True Church. Our convictions are that the Church of the Brethren is the True Church, because there is no other Church known that walks so nearly, in all the ordinances and commandments of the Lord blameless. What will be the end of those who are not willing to comply with all the requisitions of the Lord will only be determined in the day of final accounts, when every one shall be called upon to have their lives squared by the living oracles of God.

BROAD TOP R. R. is now supplied with new engines, two baggage cars and four splendid new traveling coaches of the latest style and modern finish. As they pass along they present a grand and glittering display and reflect great credit to the company. The road is also in a better condition than it has been for a number of years and nothing is left undone by the gentlemanly Superintendent and conductors to make travelers feel safe and comfortable. It richly deserves the large increase of patronage it has received under the new superintendency and may justly be considered a road of first class accommodations.

NEXT WEEK'S PILGRIM will be some behind time on account of ourself and some of our help attending Annual Conference. We expect to make good use of the time and give our readers as much information in regard to the business there transacted as possible.

ONLY 80 CENTS.—The PILGRIM will be sent from A. M. to the end of the year for 80 cents. Our agents and those interested in the welfare of the PILGRIM will please make this known and solicit a few more names for us.

EXCURSION.—Last week in giving the offices at which excursion tickets will be sold on the Broad Top line we omitted Saxton. We expect this

pect this paper to reach its destination in time to make this correction.

TUNE BOOKS.—Orders for Tune Books will be filled as soon as we get another supply.

## HUMAN BUTCHERY.

The following is the sentiments of C. H. Spurgeon on war as expressed in regard to the French and German war. It is plain pointed and powerful and should cause all men to examine well the grounds taken to defend honorable human butchery.

"Did either of you ever think of what war means? Did you ever see a man's head smashed, or his bowels ripped open? Why, if you are made of flesh and blood, the sight of one poor wounded man, with the blood oozing out of him, will make you feel sick. I do not like to drown a kitten; I can't bear to see a rat die, or any animal in pain. But a man? Where's your hearts, if you can think of broken legs, splintered bones, heads smashed in, brains blown out, bowels torn, hearts gushing with gore, ditches full of blood, and heaps of limbs and carcasses of mangled men? Do you say my language is disgusting? How much more disgusting must the things themselves be? And you make them! Do you fancy that your drums and fifes, and feathers and fineries, and pomp, make your wholesale murders one whit less abominable in the sight of God? Do not deceive yourselves; you are no better than the cut-throats whom your own laws condemn; better, why you are worse, for your murders are so many. Think, I pray you, for your poor people will have to think whether you do or not.

Is there so little want in the world that you must go trampling on the harvest with your horses and men? Is there so little sorrow that you must make widows by the thousand? Is death so old and feeble that you must hunt his game for him, as jackals do for the lion? O, kings, their souls are as precious in God's sight as yours; they suffer as much pain whenever bullets pierce them as ever you can do; they have homes, and mothers, and sisters, and their deaths will be as much wept after as yours, perhaps more. It will be hard to think of the blood you have shed when you lie dying, and harder still to bear the heavy hand of God when he shall cast all murderers into hell. Have pity upon your fellow-men. Do not cut them with swords, tear them with bayonets, blow them to pieces with canon, or riddle them with shots. What good will it do you? What have the poor men done to deserve it of you? You fight for glory, do you? I am a plain-talking English-

man, and I tell you the English for glory is DAMNATION, and it will be your lot, O, kings, if you go on cutting and hacking your fellow-men. Stop this war, if you can, at once, and turn to some better business than killing men. Before the deep curses of widows and orphans fall on you from the throne of God, put up your butcher knives and patent men-killers, and repent."

## ANNOUNCEMENTS.

Please announce that we, the brethren and sisters of the Des Moines Valley Church, expect, the Lord willing, to hold our Lovefeast on the 28th and 29th days of June, 1873, at Elkhart, Polk Co., Iowa, about 16 miles north-east of Des Moines City. The general invitation is given, and especially to the ministering brethren to be with us.

S. M. GOUGHNOUR.

Companion please copy.

Please announce that our Communion will be held in our Meeting house in the Spring Creek Congregation, 14 miles S. E. of Warsaw, on the 20th. day of June next. All are invited.

DANIEL MILLER.

Pierceton, Ind.

Eds. Pilgrim:—Please announce Communion Meetings which were arranged at the District Meeting of North-eastern H., and to all of which meetings we are requested to invite our beloved brethren and sisters and especially the ministering brethren. They are as follows:

June the 7th, Sandy Church at brother Abraham Hestands. Those coming by railroad will stop off at Homeworth station.

June 8th, Canton Church at brother John Seefong, three miles North-east of Louisville Station.

June 10th, Tuscarawas, at brother Joseph Shively's, about six miles south of Canton, O.

June 13th, Springfield at Brethren's meeting-house, about six miles South-east of Akron, O.

June 15th, (was to be on 12th,—time changed at D. M.) Chippewa, at brother Hestands, Wooster Summit in sight of the place where last A. M. was held.

June 17th, Ashland at brother Emanuel Hershey's.

Arrangements will be made to convey those that come by Railroad to the above named places by the Brethren and further directions will be given.

JOSIAH KEM.

B. B. BOLLINGER.

Please announce that the Richland Church, Richland county, Ohio, will, the Lord willing, hold a Lovefeast at Bro John Kendell's seven miles North-west of Mansfield on the 21st and 22nd of June. A general invitation is given.

J. C. McMULLEN.

Please announce that the Hudson Church, McLean Co., Ill., have appointed a Lovefeast on the 14 and 15 of June, to commence at 10 o'clock A. M., at the house of J. Y. Snively. The usual invitation is given.

THOMAS D. LYON.

**BOOK NOTICES.**

In this department we will notice such NEW BOOKS, as may be sent us by publishers, that are in harmony with the character of our work. A. B. Brumbaugh, M. D., Huntingdon Pa., literary editor, to whom all books must be sent.

**BOOKS RECEIVED.**

From Clarton, Renson and Haffelfinger, Publishers Philadelphia. Price \$1.50 each. For sale at Blair's; Huntingdon, Pa.

**TWICE CROWNED.** A story of the days of Queen Mary. By Harriet B. McKeever.

**RONGE et NOIR.** A tale of Boden—Baden, from the French of Edmond About By E. R.

**CLYDE WARDLEIGH'S PROMISE.** By Mary D. Numan.

**THE HEMLOCK SWAMP** and a season at White Sulphur Springs. By Elsin Leigh Whittlesy.

**HARD WORDS.**—We have before us, a beautiful little volume—LILY'S HARD WORDS: a story for little people, written by Margaret Hosmer. It is published by Claxton, Remson, and Haffelfinger of Philada., and for sale by Blair, Huntingdon, Pa.

We cannot refrain from putting in a plea for the children. They are not usually provided with a sufficient amount, and variety of reading matter. They need food for reflection, and we doubt not that by reading this book, many a little boy and girl would be enabled to solve the meaning of these *hard words*, and learn the lessons of Helpfulness, Patience, Prudence, Forgiveness, Unselfishness, etc. etc., and as they grow up, to weave these lessons into their lives to make them beautiful and good. A. B. B.

**MAGAZINES.**

**HARPER** for June leads off with "Cheap Yachting," occupying 15 pages with engravings, representing different scenes that are both interesting and pleasant to those who have the good fortune to see and enjoy them. Next follows "The Marquis of Hastings in America," delineating events connected with the Revolutionary times and full of interest. The Wine Islands of Lake Erie, Harz Mountains and a large number of other papers, which makes it of sufficient scope to suit the taste of all classes of intelligent readers. Published by Harper and Bros. Franklin Square, New York, at \$4.00 per year.

"**THE ASCENT** of Mount Hayden," a modern chapter of Western discovery beyond the Rocky Mountains, graces the first pages of *Scribner* for June and will be read with pleasure, especially by those who are curious to learn of things that are rare and strange. "Our postal-car service" is also a paper of very general interest and is worthy of a careful reading, with a large amount of other information for everybody. Published by Scribner & Co., 654 Broadway New York, at \$4.00 per year.

**THE AMERICAN PROTESTANT** is a 46 page monthly published in defence of American principles and Institutions, and exposing the secret workings of Romanism in our nation. "Under the Ban" is a paper of rare interest; "The Abduction;" "Romish Premiums;" "The Porch and the Alter," and number of others are among the leading articles for June. Terms, \$1.75 per annum. S. M. Kenedy, No. 8, North Seventeenth st., Philadelphia.

**THE ADVOCATE OF PEACE** for May is received. It is certainly devoted to a good cause, having for its motto, "On Earth Peace, \* \* Nation shall not lift up sword against nation, neither shall they learn war any more."

"Not too fast," is the leader, and shows up facts that should be generally known, i. e. the Modoc's hostility is the offspring of white counsellors. The *Advocate* is a 16 page monthly published by the American Peace Society, Boston, Mass., at \$1.00.

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**TUNE BOOK.**

The Brethren's Tune and Hymn Book, is a compilation of Sacred Music adapted to all the hymns in the Brethren's New Hymn Book. It contains over 350 pages, printed on good paper and neatly bound. We will send it to any address, post paid at \$1.25 per copy.

**GOOD BOOKS.**

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- Education. By Spurzheim, 1.50
- Memory—How to Improve it, 1.50
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- Self-Culture and Perfection, 1.50
- Combe's Physiology, Illus. 1.75
- Food and Diet. By Pereira, 1.75
- Natural Laws of Man, .75
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Trains from Hun- Trains from Mt. Dal's  
tingdon South. moving North.

MAIL.	EXPS.	STATIONS.	MAIL.	EXP'S
A. M.	P. M.		P. M.	A. M.
6:17	4:5	5 50 Huntingdon,	AR	4:00 AR
7 50	5 55	Long Siding	3 55	8 20
8 10	6 10	McConnellstown	3 45	8 10
8 17	6 20	Pleasant Grove	3 35	8 02
8 30	6 35	MARKLESBURG	3 20	7 45
8 45	6 50	Coffee Run	3 07	7 32
8 55	7 00	Rough & Ready	2 57	7 23
9 05	7 10	Cove	2 47	7 13
9 08	7 18	Fishers Summit	2 45	7 10
9 20	7 28	Saxton	2 27	6 53
9 40	7 50	Riddlesburg	2 10	6 35
9 47	8 00	Hopewell	2 02	6 22
10 02	8 15	Piper's Run	1 47	6 05
10 17	8 32	Tatesville	1 32	5 48
10 30	8 45	Everett	1 20	5 35
10 35	8 50	Mount Dallas	1 15	5 30
11 08	9 20	Bedford	12 44	5 00

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LE 9 25	LE	Saxton.	AR	2 15	AR
9 40		Coalmont.		2 00	
9 45		Crawford.		1 55	
AR 9 55	AR	Dudley	LE	1 45	LE

Bro'd Top City from Dud- ley 2 miles by stage.

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G. F. GAGE, Supt.

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