

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 6, 1871.

NO. 1.

A FEW MORE OLD BIBLES.

Dear Editors:—In Nos. 38 and 40 of the PILGRIM I saw an interesting account of two old Bibles, which induces me to inform you that I also have several, a short account of which may likewise interest some of your many readers.

The most *ancient* and *rare* in my extensive collection † is the Anti, or, Pre-Lutherian *German Bible*, which was privately translated at the expense of a rich nobleman, long before Luther was born, and printed in 1470-73 from wooden blocks, as movable type was unknown at that time. It is illustrated with curious little cuts, but has no *periods*, *verses*, or *capitals*, and no imprint of the Publisher, because the Scriptures were, at that time, so strictly forbidden, that it had to be accomplished with the greatest possible secrecy, consequently it was so *rare* and unknown to the public that it appears the great Reformer, Martin Luther, did not know of its existence, or he would most likely have saved himself the trouble of re-translating it, or at least would have followed the *track* of it, as a *basis* in the prosecution of his arduous labor, but which, we do not find in a single instance that he did. It is so scarce now that many, *even of the learned* are sur-

† Comprising in different translations over one hundred editions.

prised at hearing that such a Bible ever existed.

The 2nd is known as Luther's Autograph Bible, so called, because it is the very first edition of his translation, printed from his manuscript, in parts, as fast as he could complete it, and afterwards bound, in the order, in which he translated it, the New Testament first, then the Pentateuch, or five books of Moses, next the doctrinal, or devotional books from Job, to the Songs of Solomon included. After that he translated the historical part from Joshua to Esther, and last of all, the Prophets, bearing dates 1523-24-26-28 &c. This is also very *rare* and valuable for reference, because it contains the text as originally rendered, before any emendations, or corrections, were attempted, which in many instances is materially different from *all* the late editions.

The next that I would call attention to, is, the first edition of the celebrated King James' Bible printed in 1611 with *very large Old English*, or *Anglo-Saxon Black letter Type*. It contains besides the Sacred Text, the Translators dedication to the King, also a very large and comprehensive introduction of the translators to the reader, and a very curious hieroglyphical illustration of the genealogies recorded in the Sacred Scriptures according to *every family and tribe*, with the line of our Saviour Jesus Christ observed from Adam to the bless-

ed Virgin, comprising 36 pages which is very instructing and unique in kind. The whole is in splendid condition, and in original and antique binding, which is of itself a curiosity.

I shall let this suffice for the present, but if desired may describe a few more some other time.

ABRM. H. CASSEL.

Dear Pilgrim: I wish to inform you that we have no Church-house in our district, and can find a place suitable for holding a Communion Meeting; therefore we have, by the counsel of the church, agreed to build a house to worship, and have our dear brethren preach in when they come to visit us, which we want them to do often, but when they do come, we have to take them to school houses where, frequently, not more than half of the people can be accommodated.

We therefore appeal to our Brotherhood and pray for help. We are poor and cannot well build alone. If we could only get the crumbs that our dear and beloved members do not need, we would be thankful, and do believe that God would bless those that give. If any will respond to this call, it will be thankfully received between this and the 1st. of October 1871, as we wish to finish it so that we can hold our Lovefeast in it about that time. All those who will give anything will send it to John Kuisley, Box 48, Plymouth, Marshall co., Ind.

(Companion please copy.)

A SAD OCCURRENCE.

On the night of the 5th we had a very distressing accident, in our neighborhood. I was butchering, and my brother-in-law Andrew Carper and his wife, were helping. In the evening, one of his little girls in there absence, took a candle and went into the cellar to get some apples; and while there, set her clothes on fire. The other children, except the three smaller ones, were at the barn feeding, and before they found it out, her clothes were nearly all burned off. She lived until a quarter after Eleven and then died. I will not attempt to tell how it appeared, but you may feel assured, it was shocking to the parents on their return home, to see their little girl crawling around with her clothes burned off; and black nearly all over.

SAMUEL MARKLEY.

Hartville Oohi.

ANOTHER HOUSE BURNED.

On the morning of the 24th of Dec. the house of Reuben Wirich caught fire and burned to the ground. The particulars of how it took fire, I have not learned, and perhaps is not fully known. Everything burned with the household furniture, bedding and clothing, except the night clothes which they had on, barely escaping with their lives,

and the Mercury standing at 9 degrees below Zero that morning. This occurrence took place in the western part of Bedford co., Pa., in the vicinity of the writer.

J. S. HOLSINGER.

PERSONAL.

E. J. BEEGHLY.—The back numbers have been sent to Jacob Platter and Henry Mullinburg, but there is a mistake in the name of the office. In your former list you had it Gransville instead of Grantville, perhaps this may be the cause of them not getting their papers. We will send to Grantsville as many of the back numbers as we can find. Bunyan is sent, and will send "Trine Immersion" when your list is completed.

Samuel Nehr.—Extra copy and Bunyan, sent—all right—thank you.

Eld A. J. Correll of Tenn. informs us that he intends—in a short time—to pitch his tent among a small band of believers in Mo. Hope he may be successful in his field of labor.

D. H. Bonebrake.—We received one postal order of \$13.75.

D. O. Brumbaugh.—All right, money received but overlooked.

Bro. D. G. Lint of Stoytown says:—I am writing under serious circumstances. We have the scarlet fever in the family. One died and four more in bed with fever. I have just recovered from a light attack. It is also in the family of my father-in-law, J. P. Lichty.

Geo. Long.—If you think you can get any more, hold the money back until you can get it all together and then get a check on a Pa. or N. Y. Bank. If not convenient to get either, have it registered. If you send us 5 or 6 copies more, we will send you a copy free. We send you some sample copies, distribute them and you can make the number.

Jno. Nicholson.—We have sent you some sample copies which you will please distribute. The PILGRIM will come to your address. Get all the names you can and send them. Send the money at your convenience.

To Many.—We are frequently requested, by our patrons to answer their letters that we may know whether theirs are received. We acknowledge in PILGRIM all letters containing money, and often would be a pleasure to respond to others by mail, but have not the time, except those of special importance—hope this will be a sufficient apology to our dear patrons and friends.

F. R. Sappington, Union Building, Ill. wishes to know whether there are any brethren residing in that City. Who knows?

John M. Wells.—We have sent the PILGRIM to all the names on the list.

B. F. Moomaw's "Trine Immersion" is sent to your address—hope you will be successful in getting us a number more subscribers.

Noah Longenecker.—All right, send along the names and we will wait you till convenient.

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JAMES CREEK, JANUARY, 6.

For the Pilgrim.

THE INCARNATION.

BY C. H. BALSBAUGH.

In my Sick-Room,
December 20th, 1870. } In the second person
of the Trinity, as Redeemer and Mediator "dwell-
eth all the fullness of the Godhead bodily," By
Him and in Him "were all things created, that
are in Heaven, and that are in earth," "and by
Him all things exist." All antecedent history
was shaped by the prospective descent into our na-
ture, and all subsequent history takes its course
from this glorious fact, so that all time, from the
first dawn of creation to the consummation of all
things, is embraced in that *one* day that gave us
"God manifest in the flesh." And this is a type
of the manner in which we ought to hallow the
day on which the proprietor of eternity was
"found in fashion as a man," on his way to Geth-
semane and the cross. In the world's history the
day stands not alone; all time is connected with
it. Four thousand years were required to prepare
for it, and the remainder of time is needed to un-
fold its meaning and disseminate its blessings.
Every day preceding the anniversary of the In-
carnation, should tend to the solemnity of the oc-
casion, just as all periods and all the Divine pro-
ceedings from the beginning looked to Bethlehem
and its marvels. And every day after Christmas
should be the evolution in our life of what is sig-
nified by that name. As the entire history of the
world has for its principal feature the Incarnation
—just in the apparent struggling of Deity to pre-
pare the way, then the great Fact itself, and final-
ly the method of making it effective through the
spirit and the word—so our personal history
should be impregnated and moulded by the Christ-

mas element. The birth at Bethlehem reaches
over all the plans of Jehovah, and should be the
exponent of all our purposes and activities. No-
thing may be undertaken or prosecuted which has
not the verities of Christmas as its impulse and
end. When God made man *in His own im-
age*, he showed the *possibility* of a Divine incar-
nation. Had not man been made *capable* of laps-
ing from rectitude, he had not fallen. Had this
feature been kept out of his constitution, and out
of the government under which he was placed, he
would have been no moral agent, without respon-
sibility, and consequently no medium for the man-
ifestation of the Divine character. His probation
had a *moral* basis, and this basis prefigures a
Christmas day. No sooner had the rupture occur-
red, than the prophecy, to them indistinct, of the
day of the conjunction of Divinity and humanity,
was announced. The declaration that "the seed
of the woman shall bruise the serpent's head,"
was the administration to Adam and Eve of the
solace that the world was to have a glorious Christ-
mas day. From that time they looked forward
hopefully to the time when the Uncreated God
should affect the recovery of man by man. That
man was favored with a promise at all, evinces the
divine mercy; that the promise took such a form,
was indicative of divine justice. There would be
a glorious Christmas, while in it should be com-
mingled the glory of heaven and the gloom of
hell. The head of the serpent has been bruised,
but at what immense cost—the ignominious death
of the God-man, "that through death he might
destroy him that had the power of death, that is,
the devil!" Deity has walked the earth in hu-
man form, and we have a Christmas day. The
Infinite has become an infant, the robe of eternal
majesty has been laid aside for the swaddling
clothes of poverty, and the Throne of the Universe

has been vacated for the manger. Such is the Christmas of God. All the heirs of heaven must be rocked in that cradle. Through that stable all the redeemed must pass to glory. In the scene at Bethlehem is the type of the Believer's life. Sublimity and lowliness characterize the incarnation and no less those who are "made partakers of the Divine nature." Everything that is great and blessed on earth is the outgrowth of that swaddled babe. Every regenerating power for the elevation and redemption of humanity emanates from the manger. Our hopes for eternity are rooted in a descent so low, and in circumstances so revolting that we can no longer wonder that only a few find the straight gate and narrow way. If sin is so fearful an evil as to involve the humility of Deity in its overthrow, its blinding power is too great to allow its victims to recognize their deliverer in a manger—the offspring of the poor, wandering through the world without a pillow on which to rest his head, hanging on a cross the object of public derision. God was morally under necessity to create man as He did or not create him at all. He does not employ mainly physical laws and means to redeem a moral being. He can do or not do, but what he does *must* be according to his essential character, and the nature and requirements of moral being. "As He is so are we in this world," 1 John, 4:17. This necessitates every soul to repair to Bethlehem for the Bread of Life, or perish. Outside of that manger there is no salvation. No humiliation, no utter stripping of self, there is no crown, no Heaven. "Who will show us any good," is the constant interrogation of the pleasure-seeking world. While they see no beauty, and perceive no redemptive power in the manger-cradled child, let us proclaim in our daily life, with a distinctness that may be understood in heaven, in hell and on earth, "GLORY TO GOD IN THE HIGHEST," "FOR UNTO US IS BORN THIS DAY IN THE CITY OF DAVID A SAVIOUR, WHICH IS CHRIST THE LORD."

For the Pilgrim.

THOUGHTS ON THE BIRTH OF CHRIST

"The people that sat in darkness saw a great light, and to them which sat in the region and shadow of death, light is sprung up."—Matt. 4, 16.

Being about the time of the year, according to accepted chronology, that Jesus Christ, the Son

of God, the light of the world, in the character of humanity appeared, born of a virgin in the little town of Bethlehem, my thoughts are directed to that glorious event, and if acceptable to the editors of the PILGRIM, I will give a few thoughts thereon. We are safe to conclude that the birth of the Savior, though humble in appearance, yet was in fact the most exalted, important and glorious event that ever took place in the world.—Exalted, because "God manifested in the flesh," important, because of man's salvation, "for he shall save the people from their sins;" glorious, because through his implicit obedience, he procured man's righteousness, and by his death, resurrection and triumphant entrance into heaven, released the prisoners from the gloomy grave, and in the morning of the first resurrection, welcomes the first born home to himself as his bride, to celebrate the great marriage supper of the Lamb.—The Creation of the world was truly a great work, a work becoming an Almighty being, when the foundation thereof was laid, the corner stone fastened, "the morning stars sang together and all the sons of God shouted for joy," but at the birth of the Son of God heaven could not retain the angels from flying to the earth: one at first, with the surrounding dazzling light of God's glory, announces the glad news to the humble shepherds in the plain of Bethlehem, saying, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David, a Savior which is Christ the Lord"—"And suddenly there was with the angel a multitude of the heavenly hosts, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Considering the stupendous grace of God, and the immensity of his love, in the redemption of the human family, which could not be secured, but by the birth and consequent victorious death of the God-man Jesus Christ, the Creation of the world will sink into insignificance in comparison. For the earth and the heavens will pass away, animate and inanimate things will cease to exist in its present appearance, but he that avails himself of the human-Divine atonement, by properly applying that blood to his soul, will live, will continue to exist forever. He will be immortalized, eternalized to the image of God.—The six days in the Creation are remarkable, shadowing forth some important event in the age of

the world; and the seventh day of rest, the most important of all. As the work of God increases in importance and glory each day, so the consummation of the fulfilment shall increase. A day in the Creation may represent a thousand years, as one day is with the Lord as a thousand years, and a thousand years as one day. The first day then, represents the first age. In the first day the Lord created light and divided the darkness, and called the light day. Notwithstanding this light, there was no light set in the firmament; so after the transgression of man, the people had no direct light or revealed will from God, yet they had an innate principle implanted, capable of discerning right from wrong, knowing that God was pleased when they did good, and displeased when they did evil; and on this principle they acted for two thousand years. In the third day of the creation inanimate things appeared, grass, herbs, trees yielding fruit, things of life, but incapable of moving. So we see in the beginning of the three thousandth year, a written law was given from God by which his people were to live, and to regulate their walk and conduct, their light from God was more manifest, set plainly before their eyes, because written delibly by the finger of God. But by that law sin could not be atoned for, no life, that is eternal life, could be obtained. Hence they still looked forward to a better and more glorious light. It is remarkable that the stupendous *Sun*, the great light which illuminates the whole world by day, was not created until the fourth day; even so it is also remarkable that the antitype, the glorious Son of righteousness did not appear until the four thousandth year of the world. And as no living or animate creature was in existence before the sun was created, we conceive a dull and gloomy time, even so before the coming of the Son of God, dreadful, gloomy wicked and miserable was the condition, no prophecy, no peace, but war and commotion, and the earth drenched with human blood. Such was the condition when *He* appeared, "A light to lighten the Gentiles, and the glory of his people Israel."—Marvel not that heaven rejoiced when the great light was born; and that the earth quaked, and the graves of the saints opened, when the Son of God obtained the victory over death, hell and the grave, and bid the prisoners to come forth from the prison, and them that sit in darkness come out of the prison house. But the seventh day of God's

rest, was the most glorious, in God's creation. So the antitype will be far and exceeding more glorious to the saints than the day of Christ's first appearing. Soon, soon the seven thousandth year will be ushered in, when Christ shall appear the second time, without sin unto salvation to them that look for him. Then He will appear in the power of his majesty, and they that be ready shall go in with him to the great marriage supper. O, brethren and sisters let us be ready to realize that rest awaiting the people of God. And you, my dear friends who are yet out of the ark of safety, do not delay your turning to God, think of your Savior, of his dying love, of his coming again.—O, tremble ye careless ones! Think of the execution of his dreadful sentence, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels." Resolve from this day to consecrate yourselves to God and to continue in him to the end of your days. Farewell.

LEONARD FURRY.

NEW YEAR MORNING.

Happy New Year to you all fellow pilgrims. Blessed morn that points the index finger of time to 1871. The knell of the dying year has passed away, and Oh what a chapter of history is 1870! It has closed over momentous scenes and occurrences. The proudest nation on earth has gone down amid the din of battle, her ambitious ruler has fallen; her soil stained in human gore. Surely pride goes before a fall. The finger of God is at work there. Earthquakes, tornadoes, floods and wonderful lights in the skies, such as were seldom seen; mark the chapter of 1870. What shall yet be written on the blank chapter of 1871? Could we raise the veil and look beyond we might see living worlds and desolving elements; we might see the glorified Savior coming in the clouds, we might see the angles that is to come and tell that time is no more, or if not this, we may see funeral trains and dear ones in death's cold embrace, or perchance, see the tomb ready to receive us. Oh then let us welcome new time because we have new time to serve God, new time to prepare to meet him. Oh! God bless this year that much good may be done in the name of Jesus; may many souls be made to rejoice in thy love. Oh that there may be an awakening, by thy power, of many, from nature's darkness unto thy mar-

velous light. May thy spirit take hold of thy servants North, South, West and East and arm them with zeal, that they may preach in demonstration of the spirit, and with power. And fellow pilgrims that are yet alive, let us on ON to battle—never give up till the battle is won. Many fellow pilgrims have fallen; they died at their post and there may we die, when die we must. And thou PILGRIM messenger of truth, go forth with thy pages illuminated with truth, and preach peace and warning to all that give audience. May improvement mark thy countenance as time progresses; may thy words be pure gentle and effective.

J. S. FLORY

For The Pilgrim.

A PURE GARMENT.

In metaphorical language whatever cleaves close to one, or appears in his condition and works, is represented as a robe or garment. Thus the light, glory, majesty, strength, and zeal that God manifests in His providential dispensations are called His garments. Ps. 104: 2, 93: 1, Job 59: 17. His garments white as snow, denotes the holiness, equity, and glory of His nature and works. 1 Pet. 3: 4, "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is, in the sight of God, of great price."

Dear pilgrims and fellow travelers to the bar of God, you must have on some kind of a robe. If it is not of righteousness, it must be of unrighteousness, but we are taught in God's blessed word that we should put on the whole armour of God. Then that is what we believe to be the robe of righteousness. How shall we purchase one of these white robes, as Bunyan would call them? Simply by coming to the Saviour as did the prodigal son to his father. He received the best robe. Christ is willing to give us the best robe but now it is to be worn. You know how it is with our temporal garments, they will soil if we come in contact with dirty matter.

The christian's robe is, by scriptural language, a white robe which is the purest of all colors. What is more pure than a white garment? When I see our sisters dressed in white (if not made after the fashions of the day) they are, no thinks, images of angels in appearance, in a spiritual sense. That is what we ought to be.

Then to keep our garments clean seems to be our care. Ah! says one, that is impossible in a world of sin like this. For this cause we need the whole armour. The christian must not say, I can't pray. The Saviour says, "seek and you

shall find, knock and it shall be opened unto you." I infer from this, whatever we need to keep clean our garments we shall find, but should we get our garments soiled, is there any way to remove the stain, invented by man? I answer no, but thanks be to God in His all sufficient means of grace there is a remedy. The blood of Christ can make the foulest clean; but remember dear pilgrim, it causes us to go to the wound of a crucified Jesus for an application of His blood. Then dear reader, avoid that train of things that will soil our garments, and abstain from the very appearance of evil. This is why the Revelator could say "Blessed are they that have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Dear friends, you that don't profess to have this robe, come let us reason together; let us take the case of Adam. After he had sinned his shame was uncovered. What did he do? The Bible tells us he made a covering out of fig leaves. Did that hide him? No, he went and hid himself, but that amounted to nothing in hiding his sin from the piercing eye of God. The curse was pronounced upon Adam, and so it will be upon every one that has not on the white robe.

You may have a robe that you think will do, being composed of morality and temperance and other commandments with which you may comply in leading a moral life, but it will only be a part of a garment and will not do. The Saviour's garment was a whole one, woven from the top throughout. So I believe it will take every commandment in the New Testament to cover our sins from Him that sitteth on the Throne.

HENRY SHRIVER.

EPISCOPALRY.

Dear Brother N.—In your letter of November 21st, you wished me to write a short essay on Mat. 5: 6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Salvation through Christ, by the gospel of God, is represented to us in the Bible as a "feast of fat things." "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth,"

for the Lord hath spoken it." (Isaiah 25:6, 7, 8.)

The characteristic of a feast is fullness, variety and excellence. So in the feast spoken of above. A feast of fat things. A feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; is figurative language, expressive of fullness, of variety, and of excellence; representing the gospel of Christ; which is the power of God unto salvation to all them that believe it. Through it, life and immortality are brought to light, that is, the face of the covering cast over all people, and the veil that is spread over all nations; was the ignorance of the resurrection from the dead, and an eternal life with God in heaven.—Previous to the resurrection of the Son of God from the dead, so thick was the covering, the veil of ignorance, over the face of all nations that none could see through it. Job could not penetrate it. He says, "There is hope of a tree, if it be cut down, that it will sprout again, but man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" (Job 24.) "The disciples questioned one with another what the rising from the dead should mean. (Mark 9:10). They were slow to believe it after the fact of his resurrection was reported unto them, (Luke 24:33-54). It required much labor before this covering was broken up so that the Apostles could exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter, 13). This is in part accomplished, and will be fully completed when He will swallow up death in victory. Then the Lord shall wipe away all tears from off all faces.

This, dear brother, is the feast of fat things that the Lord God by the prophets promised He would make in this mountain, that is, on the mountains and hills of Judea, and around Jerusalem, where Jesus preached the gospel of salvation, on Mount Calvary was crucified, buried and rose again. There is where Jesus made this promised feast. He made it in cries and groans, in fastings and prayers, in persecutions and want. In bloody sweat, and the ignominious death upon the cross, and his triumphant resurrection from the grave, and his ascension to heaven, and his gifts unto men.

Dear brother, this is the righteousness of God; and the Savior says, "Blessed are they which do

hunger and thirst after it." As natural food support the body, and sustain life, giving strength and energy to do life's allotted duties, so is the knowledge of God's righteousness of service to the soul. Natural hunger is an uneasy sensation occasioned by the want of food, a craving for food by the stomach, a craving appetite. Hunger is, feeling the uneasiness of want of food; desiring eagerly; longing for, craving. Thirst is, a painful sensation of the throat or fauces, occasioned by the want of drink, a vehement desire for drink.—Thirst, is feeling pain for want of drink; having eager desire. By these demands in nature, we are made to know our natural wants, and we make our efforts to obtain them, and in the using of them we enjoy pleasure and benefit. Eating and drinking is the taking and receiving into our system the elements of life, by which we have our strength to do and perform our daily duties.

So the righteousness of God is the spiritual food for the soul, and a hungering and thirsting after it, is the soul's feeling uneasy of the want of it, and desiring to have, and to enjoy it. The Soul hungering and thirsting after righteousness, will make efforts to obtain it, will seek after, and strive for it. By faith, repentance, and obedience, will partake of it. As the body partakes of natural food and is supported; so the soul is blessed in partaking of spiritual food. Blessed in the consciousness of pardoned sin, acceptance with God, and the communion in the Holy Ghost. Blessed in the discharge of every christian duty, in the keeping his commandments, by it having a right to the Tree of Life, and entering into the City. Blessed in the hope of a glorious immortality with saints in eternal life, and even blessed in the society of the brethren. It was this blessing suggested this scripture to your mind, when you were permitted to realize the craving of your soul to be with the brethren in your communion meeting and to partake with them of the food for the soul. Then it was you felt like "Ruth" when she would not leave "Naomi." You wished to remain with the brethren, your soul being blessed in hungering and thirsting after righteousness. The promise is "they shall be filled."

But my dear brethren, blessed as the soul now is, or can be, it is only partial. Here we are as the poet sings.

"We drink, and drink, and drink again;
And yet we still are dry.

'Tis not till we come to reign above,

And all surround a throne of love,

We'll drink a full supply."

If it be so good to be a christian in this life,
what must it be for him to live in heaven?

D. P. SAYLER.

velous light. May thy spirit take hold of thy servants North, South, West and East and arm them with zeal, that they may preach in demonstration of the spirit, and with power. And fellow pilgrims that are yet alive, let us on on to battle—never give up till the battle is won. Many fellow pilgrims have fallen; they died at their post and there may we die, when die we must. And thou PILGRIM messenger of truth, go forth with thy pages illuminated with truth, and preach peace and warning to all that give audience. May improvement mark thy countenance as time progresses; may thy words be pure gentle and effective.

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In metaphorical language whatever cleaves close to one, or appears in his condition and works, is represented as a robe or garment. Thus the light, glory, majesty, strength, and zeal that God manifests in His providential dispensations are called His garments. Ps. 104: 2, 93: 1, Job 59: 17. His garments white as snow, denotes the holiness, equity, and glory of His nature and works. 1 Pet. 3: 4, "But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit which is, in the sight of God, of great price."

Dear pilgrims and fellow travelers to the bar of God, you must have on some kind of a robe. If it is not of righteousness, it must be of unrighteousness, but we are taught in God's blessed word that we should put on the whole armour of God. Then that is what we believe to be the robe of righteousness. How shall we purchase one of those white robes, as Bunyan would call them? Simply by coming to the Saviour as did the prodigal son to his father. He received the best robe. Christ is willing to give us the best robe but now it is to be worn. You know how it is with our temporal garments, they will soil if we come in contact with dirty matter.

The christian's robe is, by scriptural language, a white robe which is the purest of all colors. What is more pure than a white garment? When I see our sisters dressed in white (if not made after the fashions of the day) they are, we think, images of angels in appearance, in a spiritual sense. That is what we ought to be.

Then to keep our garments clean seems to be our care. Ah! says one, that is impossible in a world of sin like this. For this cause we need the whole armour. The christian must not say, I can't pray. The Saviour says, "seek and you

shall find, knock and it shall be opened unto you." I infer from this, whatever we need to keep clean our garments we shall find, but should we get our garments soiled, is there any way to remove the stain, invented by man? I answer no, but thanks be to God in His all sufficient means of grace there is a remedy. The blood of Christ can make the foulest clean; but remember dear pilgrim, it causes us to go to the wound of a crucified Jesus for an application of His blood. Then dear reader, avoid that train of things that will soil our garments, and abstain from the very appearance of evil. This is why the Revelator could say "Blessed are they that have come up through great tribulation, and have washed their robes and made them white in the blood of the Lamb."

Dear friends, you that don't profess to have this robe, come let us reason together; let us take the case of Adam. After he had sinned his shame was uncovered. What did he do? The Bible tells us he made a covering out of fig leaves. Did that hide him? No, he went and hid himself, but that amounted to nothing in hiding his sin from the piercing eye of God. The curse was pronounced upon Adam, and so it will be upon every one that has not on the white robe.

You may have a robe that you think will do, being composed of morality and temperance and other commandments with which you may comply in leading a moral life, but it will only be a part of a garment and will not do. The Saviour's garment was a whole one, woven from the top throughout. So I believe it will take every commandment in the New Testament to cover our sins from Him that sitteth on the Throne.

HENRY SHRIVER.

EPISPOLARY.

Dear Brother N.—In your letter of November 21st, you wished me to write a short essay on Mat. 5: 6, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Salvation through Christ, by the gospel of God, is represented to us in the Bible as a "feast of fat things." "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined." "And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth."

for the Lord hath spoken it." (Isaiah 25:6, 7, 8.)

The characteristic of a feast is fullness, variety and excellence. So in the feast spoken of above. A feast of fat things. A feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined; is figurative language, expressive of fullness, of variety, and of excellence; representing the gospel of Christ; which is the power of God unto salvation to all them that believe it. Through it, life and immortality are brought to light, that is, the face of the covering cast over all people, and the veil that is spread over all nations; was the ignorance of the resurrection from the dead, and an eternal life with God in heaven.— Previous to the resurrection of the Son of God from the dead, so thick was the covering, the veil of ignorance, over the face of all nations that none could see through it. Job could not penetrate it. He says, "There is hope of a tree; if it be cut down, that it will sprout again, but man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" (Job 24.) "The disciples questioned one with another what the rising from the dead should mean. (Mark 9:10). They were slow to believe it after the fact of his resurrection was reported unto them, (Luke 24:33-54). It required much labor before this covering was broken up so that the Apostles could exclaim, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." (1 Peter, 13). This is in part accomplished, and will be fully completed when He will swallow up death in victory. Then the Lord shall wipe away all tears from off all faces.

This, dear brother, is the feast of fat things that the Lord God by the prophets promised He would make in this mountain, that is, on the mountains and hills of Judea, and around Jerusalem, where Jesus preached the gospel of salvation, on Mount Calvary was crucified, buried and rose again. There is where Jesus made this promised feast. He made it in cries and groans, in fastings and prayers, in persecutions and want. In bloody sweat, and the ignominious death upon the cross, and his triumphant resurrection from the grave, and his ascension to heaven, and his gifts unto men.

Dear brother, this is the righteousness of God; and the Savior says, "Blessed are they which do

hunger and thirst after it." As natural food support the body, and sustain life, giving strength and energy to do life's allotted duties, so is the knowledge of God's righteousness of service to the soul. Natural hunger is an uneasy sensation occasioned by the want of food, a craving for food by the stomach, a craving appetite. Hunger is, feeling the uneasiness of want of food; desiring eagerly; longing for, craving. Thirst is, a painful sensation of the throat or fauces, occasioned by the want of drink, a vehement desire for drink.— Thirst, is feeling pain for want of drink; having eager desire. By these demands in nature, we are made to know our natural wants, and we make our efforts to obtain them, and in the using of them we enjoy pleasure and benefit. Eating and drinking is the taking and receiving into our system the elements of life, by which we have our strength to do and perform our daily duties.

So the righteousness of God is the spiritual food for the soul, and a hungering and thirsting after it, is the soul's feeling uneasy of the want of it, and desiring to have, and to enjoy it. The Soul hungering and thirsting after righteousness, will make efforts to obtain it, will seek after, and strive for it. By faith, repentance, and obedience, will partake of it. As the body partakes of natural food and is supported; so the soul is blessed in partaking of spiritual food. Blessed in the consciousness of pardoned sin, acceptance with God, and the communion in the Holy Ghost. Blessed in the discharge of every christian duty, in the keeping his commandments, by it having a right to the Tree of Life, and entering into the City. Blessed in the hope of a glorious immortality with saints in eternal life, and even blessed in the society of the brethren. It was this blessing suggested this scripture to your mind, when you were permitted to realize the craving of your soul to be with the brethren in your communion meeting and to partake with them of the food for the soul. Then it was you felt like "Ruth" when she would not leave "Naomi." You wished to remain with the brethren, your soul being blessed in hungering and thirsting after righteousness. The promise is "they shall be filled."

But my dear brethren, blessed as the soul now is, or can be, it is only partial. Here we are as the poet sings:

"We drink, and drink, and drink again;
And yet we still are dry.

'Tis not till we come to reign above,
And all surround a throne of love,
We'll drink a full supply."

If it be so good to be a christian in this life, what must it be for him to live in heaven?

D. P. SAYLER.

PREPARE FOR DEATH.

Prepare to meet thy God, O Israel.—Amos 4: 12.

This language of inspiration is a very solemn and important charge; one that should engage our first thoughts, while everything else be left as secondary considerations; but alas! too often we see the reverse. We must often wonder and think it strange that this is the case, knowing as we do, that we have no continuing place in this world.—We are passing away. Daily observation teaches us that we are mortal and must die. Not the aged and middle aged alone, but the youth in all their vigor and prime, are also called upon to exchange time for eternity. And what can give more perfect peace and happiness on a dying bed than to feel prepared for this solemn change, while on the other hand, what distress and anguish of soul is realized. Nothing is more heart-rending than to see one in the last hours of life, imploring for mercy when it is too late. Those who have witnessed such scenes alone can tell.

My dear youthful friends, with those advanced in years, who have not yet made an effort to prepare for death. Do not put it off. Devote your precious time in the service of the Lord, while you enjoy health and a sound mind, then when sickness and death overtakes you, it will be well with you. "For we must all appear before the judgment seat of Christ, that every one may receive the things *done* in *his* body, according to that which he hath done, whether it be good or bad." 2 Cor. 5: 10. We must not fear of doing too much; hear the words of the Saviour himself: "When ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have only done that which was our duty." Luke 17: 10. K. REICHARD.

Oakland, Md.

When people cry out against themselves because they are so far off from God, that is the time in which the Lord draws near to them.

The rays of the sun shine upon the dust and the mud, but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure and uncontaminated in itself.

YOUTH'S DEPARTMENT

LETTERS TO THE YOUNG.

CHAPTER I.

OUR BORROWED HOME.

This earth, the planet on which we live, is not our home. Our places of abode here are only borrowed. They only serve as an habitation for as while it is our duty, yea blessed privilege to prepare for that life that shall always be holy and happy—a life not transient, an immortal life in which our peace shall never be marred, our hopes disappointed and our prospects blighted. For then no disappointments shall becloud our blissful state, no trials shall cross our golden pathway, (Rev. 21: 21.) no temptations, such as tend to retard the progression in a life of holiness while we are preparing for the reception of a life more noble and pure, shall then befall us and thus cause us to grieve Him as we are prone to do while clothed with mortality. Yet God through his infinite wisdom and goodness has provided sufficient means, and placed them in our reach for to qualify us for the happy recipients of his grace, and that we may obtain such self-knowledge of our Creator that will make us happy now and in the life to come.

We can but compare our present life with a vapor that remaineth but a short time and then vanisheth away. But how much to be learned during our transient stay in this sphere! Man is the noblest workmanship of the Creator, and in Nature's great field he can there see the laws of God stamped. By industry and economy and a love for the beautiful in nature, as Nature's God has created it, men and women have cultivated animated nature until our planet almost represents an Eden of beauty. And you my young friends, must not think that I am not a lover of real beauty. I pity the soul that does not love beauty. It is a bad mark when any one speaks disrespectfully of any of the beauties of nature. True they are but transitory, they will at one day, according to the word of their Creator, all vanish away. But nothing in creation is unworthy of our attention. The female cultivates her flower garden not because it is hers to enjoy its beauty always, but because she has a love for beauty, as her Creator has created it. She will, if as obedient to Him as the delicate flowers which came

forth at His command, enjoy beauty in the world to come even the same as she does during a brief period in this our transient stay upon earth. Therefore to speak disrespectfully of them, or being unprofitable and useless, when it is through her cares and anxiety that their beauty has been increased until they have filled the surrounding atmosphere with their sweet fragrance, is very ungrateful and certainly cannot come from a truly pious heart.

While about your daily routine of business, surrounded with the various objects of creation beholding them and the beautiful planets far above you, some of which are almost invisible being so far off in the starry ether, you can learn such lessons as will be of great importance and much profit to you. You as yet have not experienced much of life's sorrows. And by a right knowledge of the Bible and of nature you can avoid, and need not experience as many as some do. There is such a thing as diminishing ones sorrows.

You are aware, that in the beginning, God created man holy and happy, and while surrounded with the beauties of Eden he could not be otherwise, and that he by disobedience lost that position, and assumed a much more sorrowful one. For this reason God cursed the earth and consequently it cannot remain our home. We must all leave time for eternity. The body return to the earth and the soul to Him who gave it, there to remain, united with its glorified body unless contaminated with sin. Yet you my young readers must not understand me to be of the opinion that our home here, though cursed by the Creator because of the disobedience of man, affords no enjoyment to weary pilgrims while traveling from the shores of time to the peaceful clime of immortality. Too many happy beings have left their homes in this life for homes in glory of which they were heirs, to entertain the idea that they, who in this life prepare for the life to come, shall remain unhappy.

F. M. SNYDER.

THE POWER OF CHILDREN.

A man was leaning, much intoxicated, against a tree: some little girls coming from school saw him there, and at once said to each other, "What shall we do for him?"

Presently said one, "Oh, I'll tell you, let's sing him a temperance song."

And so they did: collecting around him they sang:

"Away the bowl, away the bowl," and so on in beautiful tones.

The poor fellow enjoyed the singing, and when they had finished that song, said, "Sing again, little girls, sing again."

"We will," they said, "if you will sign the temperance pledge."

"No, no; we are not at a temperance meeting; there are no pledges here."

"I have a pledge," cries one; "and I have a pencil," cries another, and holding up the pledge and pencil they besought him to sign it.

"No, no; I won't sign it now. Sing for me." So they sang again:

"The drink that's in the drunkard's bowl Is not the drink for me."

"Oh, do sing that again," said he as he wiped the tears from his eyes.

"No, no more," said they, "unless you'll sign the pledge; sign, and we'll sing it for you."

He plead for the singing, but they were firm, and declared they would go away if he would not sign.

"But," said the poor fellow, striving to find an excuse, "there's no table here, how can I write without a table?"

At this a modest, quiet, pretty little creature, with a finger on her lips, came and said, "Yes, you can spread the pledge on the crown of your hat, and I will hold it for you."

Off came the hat, the child held it, and the pledge was signed, and the little ones burst out with

"Oh water for me, bright water for me, Give wine to the tremulous debauchee!"

I heard that man in Worcester town hall, with uplifted hands and quivering lips, say, "I thank God for the sympathy of those children. I shall thank God to all eternity, that He sent those little children as messengers of mercy to me."—*J. B. Gough.*

YOUNG CHRISTIANS.

How young may children become Christians? Who can tell? Children lie, quarrel, and steal, very young; "They go astray from the womb speaking lies." Can they not serve God as early as they can serve satan? Can they not pray as early as they can lie? Do they not need salvation to escape the doom that awaits "all liars?"

We cannot begin too early to teach the children the fear of the Lord.

Mothers, train your little children for glory. Begin young;—begin to-day. Jesus knew what he said when he spoke the words, "Suffer the little children to come unto me."

H. L. H.

—*The Christian.*

EDITOR'S DEPARTMENT.

INTRODUCTORY.

—Good morning brother pilgrim! how happy we are again to enter your opened door, and take our accustomed seat in your family circle.—We have parted but a short season, yet we have been ushered into a new scene of time. Since we last met some important changes have taken place. Old 1870, with his tottering steps and threadbare garments, has fallen the victim of time, while thousands of our fellow brethren have been numbered with the pale nations of the dead. They have gone—gone, oh, where? To reap the *fruit* of *their* labor whether good or bad, and we are left—what for? to *prepare for death*, and *now* is the time. May you, dear pilgrim, make this, the commencement of another year, a bright page in your history, a time that you can point back to with pleasure as the commencement of a christian life with renewed zeal and courage; and you, dear sinner, yet without the fold of Jesus, never was there a better time to enter the vineyard of the Lord than the present *now*.

May the God of love and mercy be with us and grant us a year of plenty, a year of health, and a year of grace and salvation. But the year of 1870 is past, and with it, our deeds whether good or evil, and now they stand in open record in the "Book of Life."

Business engagements have held the mind in suspense, some have gained their point, while others, in their estimation, have miserably failed, yet time rolls onward, and those who would make amends, and gain the crown must look *forward*, and now appears to be the time that plans for future operations should be laid; hence it may be expected of us that we come before our readers with our plan of future operation.

We expect, God willing, to continue the publication of the PILGRIM, therefore we take pleasure in introducing a new Vol. of this christian periodical to our kind readers. When we look back to the birth of the PILGRIM we feel much encouraged from the fact that it has grown rapidly in favor with our large and increasing brotherhood, even beyond our expectations. We have been well supplied with live and interesting copy, and our list gradually going upward, and many have been the

kind words of cheer and encouragement received during the year that is past.

Our literature has not been after the style that some might prefer, but we don't care for that, our highest ambition is to feed the sheep and lambs of the flock and gather into the fold, those that are astray. This, we think, is the highest attainable position on earth. For this great purpose Divinity dwelt in the flesh, suffered in the flesh, and in the flesh became our example in everything that is good, holy and right. Then with Jesus for our pattern and the Bible for our sword, we will again go forth fighting against the wrong and for the right. Come brethren, come sisters, unfurl your banners, unsheath your spiritual swords and help us fight the battle of the Lord. The enemy is pressing us hard, and it becomes us, as valliant soldiers of the cross, to make use of every means to quench the fiery darts of the wicked.

We desire that every number of the PILGRIM may go forth mightily equipped with truth and power, that it may be for the fall and arising again of many precious souls for whom Jesus died. We do not wish it to take the place of the Bible, but as it is the minister's duty to preach the Bible, so we wish the PILGRIM to go forth as a harbinger of Jesus, bearing upon its pages LOVE, PEACE and UNION. But to carry out these great principles we must have help. Shall we be disappointed? Shall we have your united co-operation? We desire it, we need it—we prayerfully sollicit it.—Then let it be the determined purpose of every brother and every sister to make the PILGRIM just such a paper as it should be. Our columns shall be open to every one that has the good of Zion at heart. Let every one throw in their mite toward filling its pages that in it, may be found food for all, from the oldest saint down to the youngest lamb. Above all things we kindly ask our contributors to leave self at home. Do not emblazon it so conspicuously, in your writings that we are at a loss to know whether they are intended for the glory of God, or the promotion of self. Let the burthen of all contributions be for the furtherance of holiness in the world, and the conversion of sinners. For this we labor, for this we pray. May God grant his blessing upon our labors, and the labors of our dear brethren and sisters; that many may be made to rejoice in the birth and subsequent growth of the PILGRIM.

—ELD. WM. PANEBAKER says: There appears to be too many periodicals in the Brotherhood to support them all. If the *Gospel Visitor*, the *Companion* and the *Pilgrim* could all be consolidated, the money that is now paid for them all, would be sufficient to send a copy of the one, into the house of all our brethren and sisters, as I am aware that when there are so many taken they are not all read. We would then all have the same news, and perhaps, enough of it. I would be pleased to see the above thus united.

REMARKS. The above appears to be the expression of the views of a number of our brethren, while others think differently. Our great object should be to do good, and whichever way the greatest amount of that can be accomplished, should finally be accepted by us as publishers. It would appear more union like if we could consolidate our publications, but as one minister does not do all the preaching, perhaps it would not be well for one publisher to do all the printing. For the satisfaction of those who favor consolidation, we inform them, that the editors of the *Visitor*, *Companion* and *Pilgrim* met some time ago for that purpose, and the thing was favorably considered, although nothing for the present was accomplished yet the future is promising if the church thinks such a move is needed.

If all our brethren and sisters were as liberal towards the poor as brother and sister Panebaker, our papers might all be supported, and a copy of one of them, be sent to the home of every poor brother and sister in the land.

We received several papers calculated especially for the Christmas No. put a little too late for insertion, hence they appear in this No. a little out of season, but as every day ought to be Christmas with the christian they lose none of their interest.

"Christian Pilgrimage" by L. Tarry of last Vol. will be concluded in this as soon as we get a little room.

Prospectuses—We still have calls for more prospectuses but are entirely out. Make a half sheet of fools-cap paper and rule it so as to have a space for Name, Post Office, County, State, and Amount, and it will do just as well as a printed prospectus.

Our readers will hear from bro. F. P. Leohr and the Salem College next week. Much interesting matter has been crowded out. Lookout for a feast of good things as our mails are freighted with good copy.

PILGRIM AND VISITOR \$2.25.

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

Our Agents.—Many of our agents have done very well, many of the lists being increased fifty per cent. while there are still some not heard from. We hope all will make it a point to report soon that we may be enabled to give all complete Volumes.

Many are taking advantage of our premiums. We are sending out quite number of "Man in Genesis and in Geology," "Bunyan's Pilgrim's Progress," and "Trine Immersion" by Eld. 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, 1 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, 1 Copy of Man in Genesis and in Geology, or back Volume—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.

CORRESPONDENCE.

Dear Pilgrim.—As I am, at present, lame and confined to my house, (being paralyzed with rheumatism) I will pen a few thoughts for the Pilgrim. My physician and friends were doubtful of my recovery, but I did not think so, as I felt that my work on earth was not yet finished.—Knowing that the prayers of the righteous avail much, I sent word to the different congregations to pray for me, which was freely complied with, both at my house and by the church.—Through faith in God, and the prayers of the church, I am what I am.

It was truly encouraging for me to know that I had so many sympathizers in the faith of Jesus, and my prayer is that the Lord may bless all such, that I, by the grace of God, may still be enabled to fill my place in the ministry as a shepherd to feed the flock, and call sinners to repentance before the trumpet of the Lord shall sound, for it is written "Behold I come quickly and my reward is with me, to give every man according as his work shall be." As these words came to my mind I thought I would get out of my bed and tell sinners to make haste and flee from the wrath to come and be reconciled with God by the word of reconciliation before the judge comes. Give yourselves no rest day nor night, until you get the victory over your own stubborn will, to renounce the sinful pleasures of the world, with all its lusts, and fix your hope upon the Gospel of Christ, which is the power of God unto salvation to all that believe.

Will you still delay? "Oh, remember what ardent love and zeal is due, while heaven is open to our view." While the Spirit and the Bride say come, will you still live in sin, which wounds Christ afresh, and subverts the government of God, and endangers, eternally, the undying soul. Will you continue in sin, and thus reject the counsel of God against your own soul, refusing the salvation which Jesus so dearly bought on Calvary's cross?

Sinning against the offers of love and mercy is the greatest sin that man can commit, for without repentance there is no pardon, neither in this world nor in the world to come.

"Behold I come quickly." Oh, where, then, will the ungodly and the sinner appear? "For lo, the great day of his wrath has come, and who shall be able to stand." Come to Jesus now, that you

may have life and pardon. Forsake all that may stand in your way, whether it be father, mother, wife, house or land. All these are not to be compared with the joys that are unspeakable and full of glory.

I write to the ministering brethren to exhort their congregations not to be satisfied with the form of godliness only, but to have the power also.—Never allow yourselves to be weak and sickly, nor get sleepy for want of watchfulness and prayer. "Behold I come quickly."

DANIEL LONGENECKER.

Dear Brethren in the Lord.—As you requested me to send church news occasionally, I will try and do so. I inform you that I, in company with brother David B. Rowland, left our homes on a mission of love to the Pipe Creek and Beavertown brethren of Carroll and Frederick county, Md. On Sunday evening we stopped at brother Jacob Friedly's and had meeting in Price's M. H., Antietam church. On Monday morning we started for the town of West Minister, arrived at the home of brother David Gieman and took supper there, then went to town and had preaching in an upper room of cousin Jesse Durbin's where we had quite an interesting little congregation.

On Tuesday morning we went to the Meadow Branch M. H. Had meeting there in the A. M. and also in the evening. Took dinner at brother Joseph Stoner's. P. M., went to the house of Reis to see our afflicted sister Reis, friend Reis' mother. At this place we took supper—after preaching went home with sister Engle, she being a widow. We tried to remember the language of the apostle James. Stayed over night at this place. Next morning—Wednesday—we went to the Sams Creek M. H.—had preaching at 10 A. M.—after, went to the house of brother Peter Engle for dinner. At this place the brethren thought it good to separate us, taking brother Rowland to the Pipe Creek M. H., where he preached on Wednesday evening—took supper in New Windsor with brother Philip Boyle—Elder of the Pipe Creek Church—after preaching he went home with brother Sensany, also a minister. I went back to Sams Creek, had meeting same evening—went home with brother William Franklin, also a minister. Next morning—Thursday—went to Pipe Creek M. H. in company with brother Franklin. Here we again met brother Rowland—after preaching took dinner with brother Ephriam Stoner, also a minister. Evening had preaching at Union Bridge—in sight of brother Stoner's—lodged with him over night, this being the last appointment in the Pipe Creek arm of the church.

On Friday morning brother and sister Stoner accompanied us to the Beaverdam M. H.—had preaching at 10 A. M.—took dinner with brother Pfoutz. In the evening went to our friend Garber's who resides on the farm that brother Jacob Sayler—former Elder of this arm of the church—lived and died a few years ago. Old sister Sayler is still living and is with friend Garber, who is married to her daughter—a sister—Evening had preaching again at the same place, and remained over night with friend Garber. Saturday A. M. had no preaching—spent the day in visiting. A. M. went to brother John Pfoutz's and took dinner with them. P. M. went to David K. Sayler's where brother David Pfoutz—Elder of this arm of the church, met us to have a little friendly intercourse. We took supper with brother Sayler, who is also an Elder. From his house we went to the Good Intent S. H. where we had preaching—went home and remained over night with brother David Grossnickle—a minister. Sunday morning the brethren took brother Rowland to the Beaverdam M. H. and I, in company with brother Sayler and Grossnickle, went to the Grunter S. H. and filled an appointment. After preaching, returned to the house of old sister Stoners for dinner where we also met brother Rowland again. Evening, again had preaching in the Beaverdam M. H., this being our last appointment in this arm of the church. After preaching went home with brother Henry Sayler—a minister—and remained with him during the night. On Monday morning we bade farewell and started homeward. Went as far as brother Abram Shockey's—had preaching in the Amsterdam M. H., a house built by brother Shockey before he became a member of the church, thus showing a high regard for the church of which he is now a member. This M. H. is in the Antietam district. Tuesday, went as far as Greencastle till noon and took dinner with brother Joshua Skeggs; from thence home, where we found all well. Thank the Lord for his goodness and kind protection over us and our families during our absence. We tender our love to one and all of our dear brethren and sisters among whom we paid this mission of love, also our dear friends, and especially our dear cousins in Westminster, some of whom we think are laboring under conviction.—May the Lord convert them is my prayer. Amen.

On the above mission of love we were absent from home ten days and filled sixteen appointments.

GEORGE MOURER.

Bro. Brumbaugh:—I have just returned from a trip, and visit to the brethren near Stockton. I reached Eld. George Wolfe's on the 8th inst. and met Elds. Jacob Miller and Daniel Sturgis, of South Bend, Ind. and some of our brethren from Cal. that I had not seen for a long time. Such meetings are pleasant to us that are scattered, as we are, on the Pacific Coast. We remained together attending meetings as follows: the 9th, in the evening, public preaching by myself, brother Wolf and Jacob Miller; the 10th, church council and in the evening, public preaching by Elders Sturgis and Miller. 11th, at 11 o'clock, public preaching again by Bros. Sturgis and Miller, bro. Wolfe closed the series of meetings with some very appropriate remarks, then the Elders bade the Church farewell, solemn thought. In the evening a number of brethren accompanied the two brethren to Stockton where they preached again for us, bro. Wolfe joining them in the exercise. We remained with them until near noon the 12th inst., when they took the train homeward bound. We hope the mercies of our Heavenly Father may attend them on their journey home, that they may again meet those that are near and dear unto them by the ties of nature, as well as christian love.

JONATHAN MYERS.

Antioch Cal.

Dear Pilgrim: Since my last report, our communion season came off. We had a very pleasant season. Brother J. P. Hetric of Armstrong co., Pa., brother J. R. L. Swinehart and brother Conrad Rahler of Ohio, were the ministerial force. Truly we had a large force in numbers for our place. Our meeting lasted seven days. The brethren preached the word with power and demonstration of the spirit and six were added to the flock; five by baptism and one restored.

I have since visited Armstrong and Jefferson counties Pa., on a mission of love. Had very pleasant meetings at Redbank, Pine Run, and Ellenberger's school house, also at Cowanshannoc, had one appointment. Found the members well generally, and mostly zealous in the cause of the Master.

Fraternally, JOHN WISE.

Dear Pilgrim: Since my last I spent some days with the brethren at the LONG MEADOWS Washington Co., Md., trying to promote the cause of Jesus. THE meetings were well attended—much interest manifested, out and inside of the church. Two were received into fellowship, a few more made applications, and some others were deeply impressed, and hope they may soon choose their portion with the people of God.

D. F. GOOD.

Waynesboro, Pa.

Dear Pilgrim: I am much pleased with your visits to my family. You have been very regular in your weekly returns, and often have you solicited of me some message of love to bear to other pilgrims. It was not for a want of love that I have thus far denied, but on account of being busily engaged and, perhaps, a little negligent.

I want you to continue your visits as heretofore and I will try and drop an occasional word of cheer for your pages.

I inform you that the Brethren of Upper Conawago district have agreed to hold a series of meetings and have called upon brother D. P. Sayler of Md., and Michael Bushman of Gettysburg, Pa., to assist us. Brother Sayler arrived on Saturday, Dec. 24th., and brother Bushman on Sunday the 25th. They are still laboring with us in the Master's cause, and not without effect. Our meetings are largely attended, much interest manifested, and the prospects encouraging. Effectual impressions seems to have been made; so much so that a number of sinners have resolved to serve Satan no longer. We have several applications for baptism already, and expect many more before our meeting closes. Brother Sayler has promised to remain with us until Monday, June 2d, 1871.

Now dear brethren, do you suppose that our Master will be satisfied with us if we rest on our oars during the long winter season while poor souls are starving for the bread of life, and waiting for a little encouragement to forsake sin? Let us make every effort that we possibly can to call sinners into the fold of Jesus. And you dear PILGRIM take this with you wherever you go that other pilgrims may take courage on their way to Zion.

After our meeting closes I will give you a full report. May God bless the efforts now being made.

ADAM HOLLINGER.

DIED.

SHORTZ.—At the residence of her son-in-law, Peter Keller, in Logan Co., Ohio, Sept. 25th, 1870, Magdalena Shortz, aged about 82 years and 6 months.

She was a faithful member of the Omish Church. Funeral services by David Plank, minister of the Omish church, in German, and the writer in English. Text, 2 Tim., 4th chap., 6-8.

VANMETER.—Also in the Logan Branch, Logan Co., Ohio, Oct. 21st, 1870, William R., infant son of brother John and sister Martha Vanmeter, aged 2 years, 1 month and 2 days.

Funeral services by the writer, from Mark 10:15, 16.

J. L. FRANTZ.

ELLER.—In the Tenmile congregation, Washington Co., Pa., Oct. 9th, 1870, Sister Mary Magdalene Eller, aged 88 years, 2 months and 20 days.

PHEASTER.—In same congregation, Sept. 28th, 1870, of dropsy, sister Catharine Pheaster, wife of brother Joseph Pheaster, about 60 years of age.

Sister Pheaster was with us on Saturday in Council Meeting and seemed much better than she had been for some six weeks, and Sunday morning she was found dead in bed. Thus in an hour when we think not of danger, death may come. Therefore be always ready.

JOHN WISE.

REICHARD.—In the Manor Church, Washington Co., Md., sister Catharine Reichard, aged 85 years, 6 months and 29 days.

She was the consort of brother Daniel Reichard, who died in 1859. The object of this obituary deserves, perhaps, more than a passing notice. She was born in Hanover township, Dauphin Co., Pa., in 1785, was married and removed with her husband to Washington Co., Md., in 1806. In 1809 she, with her husband, became a member of the Church, and was numbered with the fold of Christ for a period of 62 years. She was a zealous and active member of the church until debarred from active service by the infirmities of advanced life, and in every sense of the term, she was a "mother in Israel." She superintended her department of the Annual Meeting held at her husband's house in 1827, and according to her own narrative, very few of the then standard bearers (ministering brethren) are now living. Brother Peter Nead (then a young man) is the only one on this side of the Jordan of death, of whom she had any remembrance. She had 13 children, five of whom have preceded her to the grave; 67 grandchildren, and 38 great-grandchildren. She has gone, we fondly trust, to reap the fruit of her labor, with her redeemed in the Paradise of God.

"She hath gone up the starry pathway,
That all the blessed have trod;
She gleaneth the milk white lillies,
That fringe the river of God."

V. F.

[Companion and Visitor please copy.]

HESS.—In the Upper Conawago Church, Adams Co., Pa., Dec. 24, 1870, sister Polly Hess, aged 69 years, 7 months and 6 days.

She was a widow, and had with her, two grandchildren.

The children having went to bed before her death, it was not known until the next morning about 8 o'clock, when she was found sitting on her rocking chair, dead. Her death was caused by apoplexy.

WALER.—Also in our neighborhood, on the same morning of the above, our near neighbor Henry Waler, while washing himself for breakfast, suddenly fell to the floor, and died without ever speaking.

On Monday, the 26th, both were followed to the same graveyard by a large number of people.

ADAM HOLLINGER.

ITALIAN HONEY-BEE.

Brother Kagarice, after speaking very commendatory of the *Pilgrim* and the *Pilgrim* Pudding (as he calls it) a receipt of which we gave in No 42, says: Brethren Editors, we will still continue to look to you for good things not only of a temporal nature, but more especially spiritual. May the Lord bless and guide you in preparing such food as may be sweet to the soul. Nothing tastes sweeter to us than a pure gospel sermon, saturated in the blood of Christ. So then you see we have already been benefited by subscribing for the *Pilgrim*.

Pilgrim. But in order that we may be profited by it, we must read it carefully, and then follow out its directions. I have no doubt but what we may find something in every number that will be worth the money we pay for it. Let not one number pass by, if possible, without knowing its contents.

I now have something to offer for the benefit of the readers of the *Pilgrim*, and that is the ITALIAN HONEY BEE. We look upon the honey bee as being a special blessing of God conferred to man, for we find that God provided the harbinger of Christ with the means of subsistence from the treasured stores of this most wonderful insect. Thus we read: "And his meat was locusts and wild honey." Therefore, since honey formed a prominent link in the chain of the means of redemption we ought to be encouraged in the prosecution of Apiculture.

In conclusion I would say that I have now italianized all my own bees, and all in the neighborhood, at considerable trouble and expense, and find them to be far superior to the native black bee, and am now prepared to rear any desired number of pure Italian Queens for sale the coming season. All those desiring them should order early as my rule is, first comes, first served.

Early Queens can be introduced in some stocks before swarming, so that after swarming, both the old and young stocks, are italianized. No orders will be registered without the money. If any should happen to have mated with black drones, I will replace her by sending another. They will be sent by mail—safe arrival warranted if not more than one day's travel from the Rail Road Station. Price \$2.50 each. Directions for introducing Queens will be sent with each Queen. Address, Daniel Kagarice, New Enterprise, Pa.

SERIES OF MEETINGS.

The brethren of Dry Valley, Mifflin co., Pa., intend, the Lord willing, to hold a series of meetings in the Dry Valley Meeting House, commencing on the evening of the 26th of Jan. 1871. There is an invitation extended, especially to our ministering brethren to be with us at that time.

JACOB MOHLER.

PHILADELPHIA MARKETS.

GRAIN.

Red wheat	\$1. 40
White "	1. 20
Rye	85
Corn, yellow	85
Oats, Western	50
Oats, Pennsylvania	52a53

HUNTINGDON MARKET.

White wheat	1. 80
Red wheat	1. 20
Rye	80
Corn	70
Oats	40

CINCINNATI MARKETS.

Red Wheat	\$1. 16
Choice White	1. 80
Corn—old	60
" new	52
Oats	52a47
Rye	76a33
Barley	\$1. 13 a \$1. 15

MONEY LIST.

Eld. J. M. Wolf, Samuel Nehr, Wm. A. Murray, Jno. Knisly, Peter Kollar, David Hilderbrand, Emanuel Bechtal, S. J. Garber, Mrs. Anna Boyer, Sarah Rohrer, Jacob Grossnickle, Geo. Wood, Eld. Jacob Mohler, Mary Shelleberger, Ephraim W. Stoner, J. L. Frantz, D. H. Brumbaugh, Samuel Sollenberger, Lewis Sell, Michael Keller, A. J. Correll, J. M. Mohler, Jacob P. Naff, Mrs. Lydia Snaveley, Jacob Holsopple, A. Bowers, D. H. Miller, Wm. Malory, Eld. Jacob Steel, Christian Ness, S. J. Garber, Annie S. Miller, M. Snyder, J. C. Layman, D. O. Brumbaugh, Wm. Pannebaker, Jacob Hollinger, D. M. Foglesomer, John Smith, A. H. Cassel, John M. Wells, Geo. H. Swigart, Rudolph B. Reigert, Jacob Weaver, Samuel Miller, C. J. Miller, S. Ryman, Daniel Brower, J. N. Cripe, H. W. Shenk, Margaret Deardorf, John Spanogle, Joel Sherfy, Adam Hollinger, Jonathan M. Alcorn, Eld. John Murray, Wm. M. Lichtenwalter, Louisa Sappington, John Arnold, Jacob Kinsel, Henry Beelman, Moses Miller.

MARRIED.

TICE—LONG.—On the 1st of Dec., 1870, by A. Bowers, at the residence of the bride's father, Solomon D. Tice, of Lebanon Co., Pa., and Emma B. Long, of Clinton Co., Pa.

KELLER—PFOUTZ.—On Sabbath, December the 25th at the house of brother Miller, Back Creek Congregation, by George Mourer, George Keller to Susan J. Pfoutz, all of Franklin Co., Pa.

CLINE—KNEISELY.—On Thursday, the 29th instant, at the residence of the bride's parents near Tatesville, by Henry Hershberger, brother John Cline to Miss Christina Knievely, both of Bedford Co., Pa.

THE PILGRIM.

MAN IN GENESIS AND IN GEOLOGY;

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

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

We have read the above work with pleasure and profit. No one can give it a careful reading without being profited many times its cost. To the curious and the scholar, it sparkles with interest.

The development system has been thoroughly tested, and the sensible conclusion came to is: Man was man in the beginning and not a monkey.

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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.

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