LIFE A PILGRIMAGE

A New Year's Sermon by Rev. S. L. Grigsby, Pastor Presbyterian Church, Delivered December 28.

"How old art thou? The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been." Gen. 47:8-9.

Jacob's manner and venerable appearance when presented to Pharaoh by Joseph, his son, must have been such as to impress the king, whose surprise may account for the unusual, not to say imertinent qpuestion, "How old art thou?"

The question, doubtless, put the old patriarch to thinking. It may have brought tears to his eyes as he allowed his thoughts, for the moment, to turn to the past. If we take the reading of the margin, "How many are the days of the years of thy life?" it would seem that the point of the inquiry was not so much concerning the exact age to which he had attained, but rather as to the events of his life. He may have felt that the man who stood before him, as he proudly leaned upon the arm of Joseph, must have had a history. May not Pharaoah have been impressed with the fact that he himself was in the presence of a king?

But we must remember that however placid Jacob's face, however dignified his bearing, or venerable his appearance, at this time, he was a man who had experienced his ups and downs. For him to reflect upon the past, was to recall a life of trials, disappointments and sins, as well as of successes. He had to travel a long, a hard and wearisome journey as Jacob, the supplanter, before he became Israel, Prince with God. He had known what it means to be subjected to discipline.

When we recall Jacob's separation from the home of his childhood, and its cause, (deception practiced by him); his 21 years of hard service under his selfish uncle, and the deception practiced on him; the sorrow of heart occasioned by his sons when they sold Joseph into Egypt, (deception again); the graves which he had left behind him, we are not surprised at the answer which he gave to Pharaoh when he said, "few and evil have the days of the years of my life been."

Suppose that Jacob had stopped with the words, "the days of the years of my pilgrimage are an hundred and thirty years," would he not have left the impression that he was a man whose cup of joy and plenty had been well filled; a man whose life had been long spared and abundantly blessed? Possibly in his appearance there was little to suggest the idea that "man is born to trouble as the sparks fly upward," and yet, in this particular, he was no exception.

Taking Jacob's reply to Pharaoh's question, as my text, I ask you to consider with me:

The fact that life is a pilgrimage.

In Jacob's words, "the days of the years of my pilgrimage," we have the first reference in the Scriptures to life as a pilgrimage. The Psalmist made a like comparison. He declared, "thy statutes have been my song in the house of my pilgrimage." Ps. 129:54. So also, the apostle, in his wonderful chapter in which he catalogues the names of many of the Old Testament worthies, says, of them, that they "confessed that they were strangers and pilgrims on the earth." Heb. 11: 13. The Apostle Peter in his first general Epistle, addressing them whom he characterized as "a chosen generation, a royal priesthood, an holy nation, a peculiar people," who were to show forth the praises of Him who had called them out of darkness into His marvellous light, said, "dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. 2:9-11.

Life indeed is a pilgrimage. Certainly this is the proper view for the Christian to take of life. What a mistake it is to consider this world our home, and to spend all our time, and energy in an endeavor to lay up treasures on earth! This earth is not our home; it is only our temporary abode; it is the place of our sojourn, it is "our journey homeward." We are pilgrims; "here we have no continuing city."

The text further suggests the fact that life's pilgrimage is short. "The days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been."

There are marked differences in men. They differ as to features, dispositions, experiences and often times character; but in one particular all men are alike—they are mortal. A few years and the tale is told:

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away."

The Scriptures say, "man that is born of a woman is of few days, and full of trouble." Again, "now my days are swifter than a post; they flee away, they see no good, they pass away as the swift ships; as the eagle that hasteth to the prey." The Psalmist says, "behold thou hast made my days as a handbreadth; and my age as nothing before thee." The Apostle James writes, "what is your life? It is a vapor, that appeareth for a little time, and then vanisheth away."

Every day we are impressed with the brevity of life. Truly, in life we are in the midst of death. One after another of our friends and acquaintances is called. A generation soon passes away. You may be young and in health today; tomorrow you may be in eternity. It is appointed unto man once to die. To quote the words of another, "Who can fight the army of years? Those silent soldiers never lose a war? They fire no base cannon. They use no vulgar steel; they strike with invisible but irresistible hands. Noisy force loses something by its very noise. The silent years bury the tumultuous throng. We have all to be taken down. The strongest tower amongst us, heaven-reaching in its altitude, must be taken down—a stone at a time or shaken with one rude shock to the level ground—man must die."

The solemn duty therefore, presses upon us to be up and doing. How much of the time allotted us has already passed! How little has been accomplished! How much we need to be faithful from now on to the end, if we are to receive "the crown of life." Friend, how old art thou? How far advanced along the way in your life's pilgrimage? How near to death's door? What is the state of your preparation for heaven?

It is true of life's pilgrimage, not only that it is short, but also that it is evil. Of this Jacob evidently was reminded when replying to Pharaoh's question; for said he, "few and evil have the days of the years of my life been."

The word "evil" as used here, does not refer so much to sin itself as to the consequences of sin. Job used the word in the same sense when he said, "What? shall we receive good at the hand of God and shall we not receive evil? Had there been no sin there woul dhave been no sorrow, no suffering, no death. Evils, such as trials, afflictions, bereavements, etc., inseparably connected with our earthly pilgrimage, and to which Jacob was no stranger, are consequent upon sin. Without sin this world would have continued an Eden. Man in his first estate, created in the image of God in knowledge, righteousness and true holiness, knew not evil. The disturbing factor, which entered to mar man's happiness, in sin.

The effects of sin are wholly evil. Its blighting mark is left on everything it touches. It injures the body, it darkens the understanding, it perverts the judgment, it stupifies the conscience, it alienates the affections, it destroys the soul. It was Gladstone who said, "the most perilous omen today, is the lose of the sense of sin."

Discipline (an evil in itself) is necessary, and, however "grevious," it is beneficient. "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty." Some one has said, "Affliction is God's touchstone, to difference between the precious and the vile; His fan to sever between the wheat and the chaff; His furnace to separate the metal and the dross." As the sculptor out of the rough, unpolished block of marble, taken from the quarry, with mallet and chisel, fashions an angel, so the Lord our God, in His providence and by His grace, employing the tools of adversity and affliction (when needed) giving joy and prosperity (when it is best) directing, controlling and overruling all things, so that they "work together for good to them who love Him, to them who are the called according to His purpose," will carry on the work begun in regeneration, until it culminates in glorification. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." We are never to be satisfied until we awake in His likeness.

A pilgrimage often times presents a road that is rough. It suggests hardships, privations, weariness. The pilgrim has no home, no permanent abiding place in the country in which he sojourns. As the patriarchs, Abraham, Isaac and Jacob, who confessed that they were strangers and pilgrims on the earth, declaring that they sought a better, that is an heavenly, country, and for whom God, who was not ashamed to be called their God, prepared a city; so we, as pilgrims, are assured that beyond the grave, whither many whom we have loved have already gone, there is a home prepared by our God for us and for all them that love Him.

Be your life long or short; one of trial and affliction, or of health, prosperity, peace, joy and comfort, let it be spent, not selfishly, but for Christ and for humanity. Throughout this year, yea, throughout "the days of the years" remaining to you on earth, "God help you to pursue the true pilgrimage of a pious life."

THE HOTEL PENDLETON AS IT WILL APPEAR WHEN REMODELLED

Within a month the contract will be let for a $45,000 improvement to the Hotel Pendleton. The present three stories will be remodeled throughout and two additional stories added. A new lobby with tiled floor, stucco ceiling, marble finish and mezzanine room, will be built with a buffet and barbershop alongside. The dining room will be enlarged. An elevator will be installed. Sample rooms will be built on each floor. Every room will have toilet and closet and half of them will have baths. All but six of the 100 rooms will be outside rooms. The exterior will be given a new finish and several fire escapes built. The work will be done by August 1.

PHEASANT BREAKS GLASS.

Bird Flies Through Large Window Into Dr. Gilbert's Dining Room.

PORTLAND, Ore., Dec. 30. — A large golden pheasant, winging its way over the city, became confused yesterday and flew through a plate glass window 65 by 40 inches in size at the residence of Dr. J. Allen Gilbert, 609 East Fifteenth street.

Mrs. Gilbert, who was busy in the kitchen, heard a crash like that of a stone thrown through the glass. She hurried into the dining room and found the bird, stunned by the impact, sitting on the floor.

He was willing to be picked up and Mrs. Gilbert carried him to the laundry room in the basement. In a few minutes, however, he began such a fluttering she released him.

TWO ARE KILLED IN NEW YORK'S EAST SIDE.

NEW YORK, Dec. 30.—A young woman and man were shot to death in the rear of alittle apartment on the lower East Side. She was identified as Mrs. William Ashu, wife of a musician. The dead man who lay beside her had papers in his pocket indicating that he was Albert Rogewski, a chair caner.

LANE AND HIS PIPE ARE DRIVEN FROM SENATE.

WASHINGTON, Dec. 30.—Senatorial pipe smokers are up in arms They have been barred from the senate lounging rooms. Senator Lane of Oregon was the first to learn of the new rule. The Oregonian has an ancient and much beloved pipe, which when going full blast does not smell like a perfecto. He was enjoying a pipeful the other day when told he would either have to confine himself to another kind of smoke or take his pipe outside. He did the latter, and now can frequently be seen wandering lonesomely about the capitol corridors drawing on his pipe. Senator Tillman wants to go further and have smoking of anything prohibited in the lounging rooms.

NEW GRASS FOR HORSES RAISED IN PHILIPPINES.

WASHINGTON, Dec. 30.—The army promises to be relieved of heavy expense it has been under for many years in transporting hay from the Pacific coast to the Philippines owing to the successful experiments of Brigadier General John H. Pershing in raising "guinea grass" in Mindanao. General Pershing has 40 acres under cultivation in "guinea grass" which costs exactly 6.2 cents per hundred weight as against 25 cents charged by contractors and it is proposed to start the cultivation of this grass in other parts of the Philippines to supply all of the army needs for forage.

COLUMBIA DRYDOCK IS AIM OF CHAMBERLAIN.

WASHINGTON, Dec. 30.—In view of the early completion of the Panama canal and prospective greater activity in naval matters on the Pacific coast, Senator Chamberlain will introduce a bill on the reassembling of congress for $2,500,000 to build a drydock on the Columbia river. He holds that there is no better place for one and hopes to secure the approval of the secretary of the navy for this place.

8,633 ACRES OF OREGON LAND FOR WATER POWER.

WASHINGTON, Dec. 29.—Water-power withdrawals of public lands in Oregon since December 6, 1912, aggregate 8,633 acres, according to the report just made to the house by Secretary Lane. These are lands withdrawn from all forms of entry pending their investigation as to this suitability for the development of water-power. The report also shows the following withdrawals for other purposes in various western states:

Coal—Utah, 67,340 acres; Montana, 1,600 acres. Petroleum—Wyoming, 87,990 acres. Phosphate—Montana, 18,517 acres; Idaho, 84,507 acres; Wyoming, 51,264 acres. Withdrawals for ranger stations within national forests for the year include 2,211 acres in Montana for 18 stations; 500 acres in Oregon for three stations; 600 acres in Utah for six stations, and 680 acres in Wyoming for four stations.

A Lesson in Osteopathy

Causes of Pelvic Diseases.

Diseases of the lower bowel, urinary and generative organs are probably more frequent than diseases of any other part of the body; and before the advent of Osteopathy were less helped by doctoring. All are familiar with the constant wearing out of one physic and constant change to another; with the bladder troubles of children, "which had to be outgrown" and that the final recourse in female diseases was the knife.

Since the advent of Osteopathy different reasoning with resulting different treatment, has come about in these cases. Sound reasoning tells that something has gone wrong in the control of the organs which have become diseased. This must be found if a logical treatment is to be given The Osteopath carefully examines the full structure of the parts to learn what is out of the natural position or form. The most frequent cause is found to be a slip or twist of the pelvic, or hip, bones. This is often known to the patient as uneven hips, a backache, and other conditions. A strange thing is that a member of the medical writers have lately discovered this condition and claimed it as original, in face of the fact that Osteopathic literature has been full of it for twenty years. This slip or twist produces contractures of the pelvic muscles and fascia, irritates the nerves, congests and inflames the pelvic organs, with the above mentioned diseases resulting. Spinal conditions are frequent factors in these cases also.

Correct the pelvic and spinal slips, is the Osteopathic maxim, and nature will do the rest. Then if the parts were ever right why should they not be so again? This is what the Osteopaths mean by CURE, and not mere relieving. This, and not rubbing, is Osteopathy.

By authority of Drs. Hoisington. Judd Building.—Adv.

State of Ohio, city of Toledo, Lucas County—ss.

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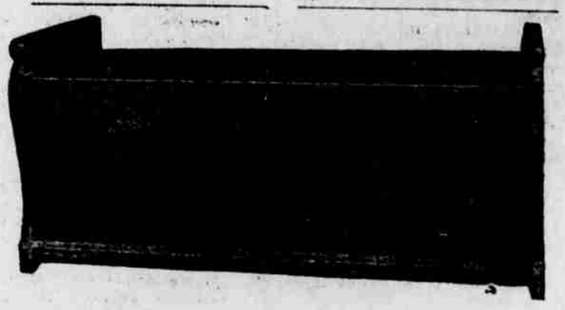

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