

# The Pilgrim.

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

H. B. & Geo. Brumbaugh, Editors.

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VOL. I.

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NO. 13.

## ESSAY DEPARTMENT.

*For the Pilgrim.*

### THE GOOD OLD WAY.

"Thus saith the Lord, 'stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.' But they said, we will not walk therein."—JER. 6: 16.

The good way is that which has been trodden by the saints from the beginning; it is the old way of faith and holiness. Believe, Love and Obey is the good old way. Let us inquire for it, and walk in it, but as the text says, "Thus saith the Lord, 'Stand ye in the ways, and see, and ask for the old paths, where is the good way.'" It is not only our privilege but our duty to enquire of others for precedents to go by. (Song. 1: 7-8—1 Thes. 2: 14.—2 Cor. 9: 2.) Let us observe the methaphor: A traveler is going to a certain place, is a stranger, has never traveled that way before; he comes to a place where the road divides into paths, or roads, he knows not which to take, is afraid of going astray, looks this way and that way, but cannot tell which is the right one; he enquires of one he meets there who has gone that way before, gets proper directions, proceeds on his journey, and arrives safely at the place of his destination.

And whereas the Lord Jesus has commanded his disciples (which I hold embraces all his true preachers down to the end of time), to teach all nations, (Mat. 28: 19,) and to teach the gospel to every creature; (Mark 16: 15-16,) and that repentance and remission of sins should be preached in his name among all nations, &c.; (Luke 24: 49,) and the apostle saith, "hath cometh unto us the words of reconciliation," (2 Cor. 5: 19-20),

and has charged Timothy to preach the word, (2 Tim. 4: 1-2.) There are different opinions prevailing among the brethren as to the method of carrying out this command. Some holding one meeting at one place for a sermon once in two or four weeks is all sufficient. Others hold it ought to be more frequent, and at special times there should be preaching at one place for several days and nights in succession. The object of this article is to stand in the way, and ask for the old path, the good old way, that we may walk therein.

This is what the advocates of these different ways propose to do. Those who hold and support the two, four, eight, or even sixteen weeks system. Some stand in the ways trod by our dear and almost venerated brethren Mack, and contemporaries, and cite them as precedents to govern them in their ministerial duties, and hold a serious of meetings for preaching at one place, a departure from the old way, and a borrowing from a popular and corrupt christianity, and such hold it an innovation of the cherished, true, and loved ways of our dear *old brethren*.

While I am standing to see the way, and to ask for the old paths, I am ready to accord to our *dear old pioneers: well done good and faithful servant*, you have been faithful under your surrounding circumstances, in doing the *very best you could do*; and while you are enjoying the rest of your labors, you will not be grieved if I stand in the way and look anterior to your days of hard labor and toil, and enquire of those who have gone over the same road before you, for the older way still.

I read, "but he went into the synagogue and spoke boldly for the space of three months, dis-

puting and persuading the things concerning the Kingdom of God. But where divers were hardened and believed not, but spoke evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years, so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."—Acts 19: 8—10. "Therefore watch, and remember that by the space of three years I ceased not to warn every one night and day with tears."—Acts 20: 31. This, dear pilgrim brother, I hold to be the older way, the only true and successful way to preach the gospel. If I wished to cite uninspired authority, I might show by "Clement," that Peter the apostle's plan was, to send messengers before him to the place he intended to come to preach, and announce that he would tarry three months, and at the end of that time would baptize as many as three thousand believers. But let this inspired testimony be sufficient.

I said it is the only true and successful way to preach the gospel. Common observation proves it to the satisfaction of every unbiased observer. There can be no case referred to where faithful, continued preaching has ever done any harm to any one. But many cases can be given where the neglect of it has proved disastrous so the cause of Christ. Let a few cases suffice: Some years ago, traveling in company with another brother on a ministerial tour, coming to a place where we observed good might be done by a proper effort being made; we advised the elder, he saw it, knew it, and was ready for it, but was afraid of the *old way*. The Baptist came along, preached a week or two, and gathered in the surrounding community, all of which the brethren might have done, had they walked in the *old way* in which St. Paul walked. An old Catholic man hearing a brother preach, became convinced of the error of Catholicism, and of the need of a Saviour for salvation, and became much distressed. *But the brother left him*, he had business in Philadelphia and went there to transact it. The Catholic, being in a religious stress of mind, was taken by his friends to

a meeting held by the "United Brethren." He resolved to serve God in that way; but had received enough truth from the brother to know that he, as a believer, must be baptised; they agreed to do it; the writer standing on the bank of the stream on a very cold, blustering February day when he went into the water to be immersed. And when asked by the minister, "Brother, what is your mode for baptism?" answered "*On my knees three times forward.*" He has since gone to try the realities of an eternal world.

All these cases, with many, very many similar ones that could be given, the brethren might have gathered into the fold by using legal gospel means.

The argument the brethren offer against it is, "they have the Scriptures, let them search for themselves, and if they had had the right spirit, they would not have gone that way." *This will not do.* It is our business, brethren, to see that they get the right spirit, by preaching to them the pure gospel. For faith cometh by hearing, and hearing by the word of God. But how can they believe in Him of whom they have never heard, and how shall they hear without a preacher? Therefore it has pleased God through the foolishness of preaching, to save them that believe. It is true they have the Scriptures, but if they must by themselves work themselves into conviction, conversion, and repentance, without ministerial aid, we had as well lay our ministerial privations by, and go to some other employment. The coming forth in a natural birth must be attended to with care, for the least mistake will prove disastrous, and very often fatal. The spiritual birth is compared to a mustard seed, a *very small seed*, and brings forth a very small and tender plant, which is easily trodden under foot. Brethren, follow up impressions, and prayerfully watch the early coming forth. "Preach the word, be instant in season, out of season," and the Lord will bless the labor of your hand.

D. P. SAYLER.

Do NOT Do IT.—Do not speak a harsh, unkind word, and thus make sad the heart of another. Speak gently; it is better.



*For the Pilgrim.]*

## A BEGINNING.

There are many persons who have a desire for salvation, but do not know where to begin. Their consciences are awakened; a load of sin bears heavily upon them; they appear to have a knowledge of their duty, and their desire is to become christians, but they do not know where to begin.

In any undertaking in this life, there must be a beginning, so in the work of Salvation; there must be a change from a standing still to a moving. When we have a knowledge of our duty, and have a desire to perform it, we must not sit still; we must make a beginning. But where do we make a beginning in forsaking sin and the world? We do it when we first in sincerity pour out our heart in prayer to God.

When we desire to erect a building there must be a beginning; the first piece of material must be prepared. Noah was one hundred and twenty years in building the ark, yet there was a time when the first piece belonging to that vast structure was prepared. The temple of Solomon was a large building, yet there was a day when the first stone was laid. Thus it is in erecting our spiritual house—a house eternal in the Heavens. We must make a beginning, and that is when we first pour out our heart to God in prayer.

There are many who no doubt desire salvation, and want to know what to do. There are those who are burdened with a heavy load of guilt, yet know not how to begin to divest themselves of it. Jesus says, "come unto me all ye that labor and are heavy laden and I will give you rest." Yes, go to Jesus this very day, and entreat him in prayer to save your soul. Tell Him that you rely upon His promise where He has said, "Him that cometh unto me I will in no wise cast out." Tell Him that you are a sinner, and that you come relying upon his own invitation. Tell Him how poor, how needy, and how dependent you are. Tell Him that you put yourself entirely in His hands, and that you expect to be saved through Him. Ask Him to deliver you from the power and consequences of sin. Ask Him to pardon you of all your sins and wash you in His blood. Ask Him to give you a new heart and the influence of the Holy Spirit. Ask Him to give you grace, will, faith and power to serve Him. Sinner, go at once with this frame of mind to the Lord Jesus Christ, if you desire to be saved.

He is willing to save you, and there is no reason why you should doubt. It is Christ's office to save sinners, for He says, "I come not to call the righteous, but sinners to repentance." It was for sinners that Christ came into the world and suffered the ignominious death on the cross;

hence He says, "They that be whole need not a physician, but they that are sick." If you are sin sick apply in faith, not doubting, to the great physician, Jesus Christ, and he will relieve thee. "And all things whatsoever ye shall ask in prayer, believing ye shall receive."—Matt. 2: 22.

Delay not coming to Jesus, let nothing debar you from beginning the work of salvation at once. Procrastination has caused many a soul to be ushered into eternity without being prepared. How often has the sinner while on his death bed looked back with remorse upon his by past days. How he prayed that the Lord might spare his life, and what solemn prayers he made to do better in the future. All these scenes have been witnessed, and with what force, with what power should they strike the mind of the careless and unconcerned. Sinner, as a lover of your soul, I would have you think of these things, and I have no doubt but what you do. The spirit has been operating at your heart. Jesus has knocked at the door of your heart for admittance; but you have rejected him. You have put him off till a more convenient season. But dear friend, that more convenient season may never come, for your time here is unlimited; while you are resisting the strivings of the spirit, you may be called to eternity. O, how dreadful is your condition! Like the man who was found without a wedding garment on, you "will be speechless;" then shall follow the sentence, "cast him out into outer darkness, then shall there be weeping and gnashing of teeth." O, sinner think of the unhappy condition of the unprepared, and then think of the joys that await those that have prepared for themselves a garment of righteousness. Surely these thoughts should impress you with the importance of attending to the work of salvation immediately, and not defer till a more convenient season. "To-day if you hear his voice, harden not your hearts." Salvation is near you. Do not lose Heaven for the want of asking. Go this very day and make a beginning.

J. B. BRUMBAUGH.

*For the Pilgrim.*

## FASTING.

Moreover when ye fast, be not as the hypocrites, of a sad countenance, for they disfigure their faces. But thou, when thou fastest, anoint thine head, and wash thy face. —MAT. 6: 16-17.

This is a subject that has made some impressions upon my mind for some time, and being at preaching to-day, and hearing a brother speak on that subject, it brought it fresh to my memory. I concluded it might, perhaps, be edifying to pen a few thoughts on the subject. Fasting seems to be a command, yet it is not said when to fast, nor how often. This we will leave for the candid

readers to decide. But it seems that fasting was necessary in ancient times; the prophets speak of fasting and the manner in which it should be observed. They also speak of a fast that may not be accepted. (Isa. 58. Jer. 14: 12.) But it should be such a fast as to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke. (Isa. 58: 6.) We do not only read of the prophets fasting, but when we come to the time of Christ, it seems that it was necessary for Him to fast. Immediately after His baptism He fasted. Next He comes in the language of our subject, addressing his followers, and when He cast out the dumb devil His disciples asked Him privately: "Why could not we cast him out?" and He said unto them, "This kind can come forth from nothing but by prayer and fasting." (Mark 9: 28-29. Showing them the necessity of fasting, but as long as they have the bridegroom with them they cannot fast. Mark 2: 19. Luke 5: 34. In the next verse we read, "but the days shall come when the bridegroom shall be taken away from them, and then shall they fast." Now has these days come? We would all say they have. Then the next question is, when is the time to fast? We said we would leave that to the reader, but we will give a few thoughts, and then expect to hear from some brother who is better able for the task than I am. We know that while probationers here in this world, we have troubles, trials and difficulties to meet with, and in these we have matters to decide which we sometimes call hard, difficult cases. When we have not, thus saith the Lord, for a thing in unmistakable language, then we would call it a hard or difficult case. For instance, there is a choice to be held for a brother to fill any office, we have not the word to tell us which is the one. Then how are we to proceed in such cases? Set up our own judgment? No, the apostle says, "in this flesh of mine dwelleth no good." But the Saviour says, "ask and ye shall receive." Then we must believe that through fasting and prayer everything will be revealed to our minds that is necessary for us to know. But we must, within ourselves, know nothing but Christ and Him crucified.

Then we would say, even when we meet in church council, let us meet in this way; lay aside all self and prejudice, and then the spirit of the Lord will be with us, and all will be done well.

S. N. WINE.

#### ADMONOTONY. *For the Pilgrim.*

It is appointed unto men once to die, but after this the judgment.—HEB. 9: 27.

"Man is mortal, and must die." The truth of

this declaration is demonstrated to us almost every day. To-day we received the sad intelligence that our friend and family physician, Dr. C. Bishop, expired his earthly life this morning. This will be sad news to very many persons. He has served this community for a number of years as a physician, and I think I can say for many, that he was faithful in the discharge of his duties. Often, very often, he was called to the bedside of suffering humanity, to ease their afflictions, and relieve their distress; but alas, he could not escape the decree of Jehovah. The "appointed hour" has come for him, his labors are ended; he sleeps in death.

Thus we are reminded of our mortality; we, too, must die, and leave all,—all that is dear to us here on earth,—be laid in the tomb, and return to the dust from whence we came. This is the way of "all flesh," but the scripture at the head of this letter reads further, "but after this the judgment." These are weighty words—as death finds us, so will we come forth to the judgment. Are we prepared for it? or will we go through life, following our own carnal inclinations, spend the time God has given us in sin, go to our graves in wretchedness, and come forth to hear our doom, "depart, ye workers of iniquity." Or will we give heed to the teachings of "Divine inspiration," live a life devoted to the service of God, and have peace in our soul, and go to our grave rejoicing in a hope of a glorious immortality, a "home in Heaven," where we are taught there is "joy unseparable, and pleasures evermore?" Let us be wise, and follow the Lord Jesus in his appointed way.

SARAH H. ROHER.

*Smithsburg, Md.*

#### CHRIST THE GREAT TEACHER.

Because Christ also suffered for us, leaving us an example that ye should follow His steps.—1 PETER 2: 21.

And were this the last opportunity that would be afforded me of addressing you, I shall desire to leave the image of God impressed upon your minds, and to utter in your hearing that name that is above every name. As an instructor, Christ has the highest claims upon your attention, as the great Redeemer, He demands your faith. I wish on this occasion to exhibit Him as the great example. But Christ came not only as a teacher sent from God, but as the brightness of the Father's glory, and the express image of His person. He was in Himself heavenly light, bursting upon the darkness of the world. He not only warns them against temptation, but teaches them how to grapple with it. And in the conflict to obtain the mastery, He not only said, "love your enemies, do good to them that hate you," but He gave the



most illustrious examples of these precepts that the world ever beheld. He not only bade us make preparation for death, but He showed us how to die.

GEORGE WM. WOLF.

## YOUTH'S DEPARTMENT.

### OBEDIENCE.

*For the Pilgrim.*

"Children obey your parents in the Lord, for this is right. Honor thy father and mother; which is the first command with promise." Children do you do this? If you don't, you do not obey your Heavenly Father. Dear young readers, let us try to obey Him and then He will love us, and we can reign with Him in Heaven, where all is joy and peace. May we all meet there where the pilgrims will rest from their labors. Dear children what a promise we have if we obey our parents. A long life in this world, and in the world to come, eternal life. Now we know by experience if our earthly Father gives us a work to do, and we perform that work, we feel happy, otherwise we feel unhappy. So it will be with the pilgrims that obey the Saviour's call; they will be happy, but the sinner, he who is disobedient, will be doomed to destruction. Our Saviour has given us a work to do, and if we do that work we can meet Him in peace, while the sinner will call for the rocks and mountains to fall on him and hide him from the face of Him that sitteth on the Throne.

LIZZIE ROBINSON.

*Milford, Ind.*

### SPRING.

Spring is the most joyful season of the year. The trees are decked with leaves, the birds sing sweetly in their branches, and all the earth is beautified with wild flowers; all is one common scene of beauty. O, how pleasant it is when Spring comes! It makes us rejoice to think that the long cold winter is past, and that we can again roam out among the wild flowers, and have the birds sing merrily around us. It is then too, that we prepare the soil for the early crops. The vegetable productions are planted, and when summer comes we are supplied abundantly.

My dear young readers, we are now in the Spring time of life, and it is now that we should try to gain useful knowledge so that when the Summer time of life comes, we may have our minds well supplied. Let us learn to be obedient to our parents, kind and affectionate one to another. If we have learned to be thus, we have gained much useful knowledge. My dear young readers, let our motto be, "Onward and upward"

V. M. RIECHARD.

*Selected for the Pilgrim.*

### LIZZIE, THE DRUNKARD'S DAUGHTER.

Oh! fierce are the winds of the winter,  
And cruel and sharp the sleet,  
As it falls on the face of Lizzie,  
And pierces her bare, cold feet,  
As forth she goes, through the winter snows,  
Over the frozen street.

Down to the low, foul beer-shop;  
And she pauses and enters here:  
"There is a dime—our last, sir,  
And I'll take it all in beer,  
Papa said I *must*, though we've never a crust,  
And mamma will die, I fear.

"And hurry, Oh! please, sir hurry,  
For papa is wild to-day,  
And he threatened to beat and whip me,  
If I lingered upon the way;  
This dime is the *last*, but hurry fast,  
And fill up my pail, I pray."

Then into the street she hurries,  
With her dark eyes wide with fear:  
And I know in the eyes of the angels,  
In heaven there shines a tear,  
Ay, they weep, I know, for the child below,  
Who carries her pail of beer.

E. R. S.

### BE PROMPT.

THIS is a habit, dear children, to be learned early in life, and which will always be of great benefit to you. Be prompt in well-doing, and success will be almost sure of crowning the enterprises of life. Be prompt to obey the bidding of your parents, and thus repay their love and care for you. Be prompt to assist your little friends and playmates when they are in trouble, and thus win their love and esteem. Be prompt to help the poor and needy as much as lies in your power, and remember, if you are not blessed with riches to distribute among them, that you can, with kind words and gentle actions, be of much comfort to them. Lastly, be prompt in your attendance at Sunday-school, and all the duties of the Lord's-day. Let the hour of Sunday-school find you promptly in your places, with perfect lessons, endeavoring earnestly to please your teachers.

### I WILL NOT TELL A LIE.

LITTLE Augustus was sent by his mother for some milk. Robert wished to go instead of his brother, and when they got into the street, tried to force the pitcher out of his hand. Augustus held

the pitcher fast, till at last it was broken to pieces in the scuffle, by falling on the ground. Augustus began to cry bitterly. A woman, who was in the street, and saw how it happened, pitied poor Augustus, and being a woman who did not fear God, she told him to say, when he got home, that a man came running against him, and broke the pitcher. Augustus wiped his eyes, and looking at the woman, said, "*That would be telling a lie! I will tell the truth; then my mother will not scold me. But if she should, I would rather be scolded than tell a lie!*"

## CORRESPONDENCE.

DEAR EDITORS:—You say in No. 9, that you are prepared to publish church news. Do not think it amiss if I should drop you a few lines concerning our church meeting. To-day (May the 12th.) we met again with the brethren and sisters, to learn more of the gospel of Christ, and "build each other up in that most holy faith." There was a duly number present. How rejoiced we were to again meet with the dear followers of the "Lamb which taketh away the sin of the world;" as we are not very frequently permitted to meet with them; the hand of affliction resting quite heavily upon us. "Whom the Lord loveth He chasteneth," is quite frequently called to memory.

The business was transacted in a short time. One brother was reclaimed. Had formerly been led astray by that destructive vice, *intemperance*. How many families are ruined—how many children pauperized—how many souls sent to ruin and destruction by that *intoxicating beverage*. "Touch not, taste not, handle not the unclean thing."

An other brother was partially reclaimed. Expect soon to see him in the fold of Christ again.

Appointed our communion season on the 28th. and 29th of May in the Duncansville church.

Our souls were fed with the spiritual food of Christ, and we were truly refreshed. O, may we feast upon the rich blessings of God's love while here below, that when we bid this world adieu, and cross the shining river, and join in the sweet music of the holy angels in heaven, is the prayer of your unworthy sister.

E. R. STIFFLER.

Hollidaysburg, Pa.

BONSACK, VA., May 9th, 1870.

Dear Pilgrim:—I here record one of the most distressing disasters that it has ever fallen to my lot to notice. The destruction by fire of the capitol of our county. The fearful and devouring element was first communicated to a stable—the

work of the vile incendiary—in the west end of the town. A fine gale in the West rapidly increased the conflagration, taking in its course some of the public buildings, then house after house, and street after street, fell before its raging and destructing power, till every store and every hotel, and the private residences of forty or fifty families were laid in ashes, thus reducing in the space of a few hours to penury and want, those who were in independent and comfortable circumstances. Now instead of the enjoyment of the comfortable mansions, and the comforts and luxuries of affluences, we see hundreds of suffering and distressed beings without food, and with little raiment, standing guard over what little household goods they were able to rescue from the disastrous flames, to protect them from those around who were there for the purpose of rapine and plunder. Modern Neroes who could rejoice, and sport with the tortures of suffering humanity. In scenes like these we have in miniature form what is anticipated when the "Heavens shall be on fire," and the earth issuing from every pore the devouring fluid. How sudden and how surely, the condition of these poor, suffering creatures, changed from the heights of world's enjoyment to the extremity of suffering and want.

So in that day shall those who are not looking for it, while cheerfully and pleasantly pursuing their several advocations of life, be plunged into the depths of anguish and despair. "Two shall be grinding in the mill, one shall be taken and the other left, two shall be in the field, one shall be taken and the other left."

"This world is all a fleeting show,  
For man's illusion given;  
The smiles of joy, the tears of woe,  
Deceitful shine, deceitful flow;  
There's nothing here but Heaven."

B. F. MOOMAW.

BRO. BRUMBAUGH:—Enclosed please find \$1 for the PILGRIM. I do not know who sent in my name, but that is no matter. I love to see the productions of the brethren for the advancement of the great cause of Christ, as advocated in the scriptures of divine truth. I am glad that the brethren are waking up in this matter of the press. I think that we, every where, should take more interest in the spreading of the Gospel truths as advocated by us.

"Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." Isaiah 58: 1.

"The eyes of the Lord are over the righteous, and his ears open to their prayers." Psalms 34: 15.

Yours is hope of eternal life,

J. H. GARMAN.



## EDITOR'S DEPARTMENT.

## EDITORIAL CORRESPONDENCE.

BERMUDEN, May 16th, 1870.

Being elected as delegates to District Meeting, we, Bro. G. B., and others, took the cars on the Broad Top road, where we met brethren J. W. Brumbaugh and J. L. Wineland, of Clover Creek, J. Miller, of Yellow Creek, and H. Clapper, of Snake Spring, all *en route* for District Meeting. They, however, remained at Huntingdon while we went on, stopping at McVeytown, where we lodged during the night with our much loved bro. A. Myers and wife, by whom we were kindly entertained. In the morning, in company with bro. A. Myers and Eld. J. Hanawalt, whom we met at the station, we took the cars for Harrisburg. At the different stations along the road, our company was still increased, and by the time we reached Harrisburg, there was quite a number of delegates, representing the different churches along the road, and must confess that we enjoyed ourselves well, as we had quite an interesting conversation on the work which was before us. The love and harmony of sentiment manifested by the different delegates, gives us a hope that we will have an interesting and pleasant meeting. At Harrisburg we took the Cumberland Valley road for Mechanicsburg, where we were met, according to previous arrangements, by bro. D. Knisely, and conveyed to his house, where we met with a reception that nothing but christian hearts could suggest. In the evening there was an appointment for us in Churchtown where we tried to preach (assisted by bro. G. B.) according to the ability which the Lord giveth. The attendance was good and a considerable interest manifested.

On Sunday, A. M., there were two appointments. One at Bakers M. H., and the other in the Union Church at Mechanicsburg; so the brethren thought it advisable to divide us, bro. G. B. filling the Baker appointment, while I was taken to Mechanicsburg by Cyrus Brindle, a resident minister. The congregation was not large on account of a funeral, yet we had a pleasant meeting and

enjoyed ourselves much in the service of the Lord's House, and we have reason to believe that our weak efforts were kindly appreciated.

On account of our limited time, we had not the pleasure of making as many acquaintances among the brethren and sisters as we desired, yet we recognized some faces that we shall not soon forget.

Meeting over we again returned to bro Knisely's, where we took dinner, after which he had conveyances ready to forward us on our journey towards D. C. M., he and sister with others accompanying us, distance about sixteen miles. The weather being pleasant, society good, and the scenes by the way altogether lovely, we had truly a very pleasant ride of about ten miles, when we halted at the home of our dear bro. Adam Hollinger, where, and by whom, we are now being kindly entertained. Seldom have we had the pleasure of spending a more pleasant and hope profitable Sabbath than we have done to-day. We have fully realized the truthfulness of the saying: "the Brethren's homes are our homes." We always feel ourselves at home when among our Father's children, and especially on this occasion, and our humble prayer is, that we may be enabled still more and more, to cultivate that divine trait of character, brotherly kindness, until we become perfectly joined together, so that when we shall have passed over to the other side, we may all meet in that glorious clime where parting shall be known no more, and where Sabbaths never end. By divine permission we will give an account of our D. C. M. in our next.

## MISCELLANEOUS.

## NOTICE.

Brethren wishing to visit us, on their way to and from A. Meeting, will find Bro. Lewis Lerew 10 miles south of Omaha, on the U. P. R. R. Those wishing to stop at Brother Lerew's, will get off at Gilmore, and those stopping with me will get off at North Bend. Those coming, by dropping a few lines to either of us will be conveyed to our place, or to place of meeting. There is much need of labor in this part of the country.

Yours in love,

J. P. MOOMAW.

## NOTICE.

Please notice that we, the Brethren composing the Lost Creek Branch, intend, the Lord willing, to hold a Lovefeast on the 26th. and 27th. of May at the Goodwill Meeting-house, 10 miles East of Mifflin station, and 8 miles from Thomsontown, commencing at 1 o'clock P. M. A general invitation is given. By order of the church.

MICHAEL BASHOAR.

The District meeting of Middle, Pa., will be held (God willing) with the brethren in the Upper Conawago Congregation, Adams county, commencing on the 16th of May.

D. M. HOLSINGER,  
COR. SECR.

*From the Companion.]*

## LOVEFEASTS.

Communion meeting on the 12th of June, 1870, in the Cerrogorda District, Macon county, Illinois. A general invitation is given to all to be with us, especially the ministering brethren. Those coming by rail road will stop off at Cerrogorda where there will be conveyances. Be in Cerrogorda by Saturday. By order of the church.

JOHN METSGAR.  
JOS. HENRICKS.

The next Annual Meeting will be held in the Brethren's meetinghouse, 4 miles north of the city of Waterloo, Black Hawk county, Iowa, and will begin on Tuesday after Pentecost, June 7th next.

E. H. BEUCHLEY,  
S. M. MYERS,  
COR SECR'S.

*From the Companion.]*

—The Pilgrim, only 75 cents from April 1st, or eighty cents from No. 2. Volume complete, \$1.00.

## P. C. R. R., &amp; H. &amp; B. T. R. R. TIME-TABLE.

For the accommodation of our friends who may feel disposed to give us a call we give the car time at Huntingdon on the P. C. & B. T. R. R.

Passenger trains on the P. C. R. R. leave Huntingdon as follows:

EASTWARD:		
Harrisburg Accom.	9:05 a. m.	
Mail	4:36 p. m.	
Day Express	8:26 a. m.	
WESTWARD.		
Cincinnati Express	6:26 a. m.	
Way Passenger	12:32 a. m.	
Phila. Express	7:37 a. m.	
Mail	5:40 p. m.	

Broad Top trains leave and arrive at Huntingdon as follows:

	LEAVE.	ARRIVE.
Accom.	5:35 p. m.	9:28 a. m.
Express	8:00 a. m.	4:20 p. m.

## MARKELSBURG.

## UP TRAINS:

Accom. leave	6:18 p. m.
Mail "	8:41 a. m.

## DOWN TRAINS.

Accom. leave	8:41 a. m.
Mail "	3:32 p. m.

## THE PILGRIM.

The PILGRIM, edited and published by Brumbaugh Bro's., is a Christian journal, devoted to Religion, Moral Reform, Domestic News of the Church, Correspondence, Marriages, Obituaries &c. The PILGRIM will be burdened with invigorating food for mind and soul, aiming to be truly Christian, and having for its purpose ESSENTIAL BIBLE TRUTHS. It will advocate, in the spirit of love and liberty, the principles of true Christianity, and shall labor for the promotion of peace and unity among us as brethren; the encouragement of the pilgrim on his way to Zion; the conversion of sinners, and the instruction of our children—carefully avoiding everything that may have a tendency towards disunion or sectional feelings. The PILGRIM will be published on good paper, new type, and in good style, and will be issued every week.

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As there are several who have written to us to know on what conditions we would furnish the PILGRIM for six months for the use of Sunday Schools, we have concluded to make the following very liberal offer:

15 copies to one address, 6 months, from May 1st, \$ 6 00  
20 " " " " " " " " 7 00  
25 " " " " " " " " 8 33

This offer is made to Sunday Schools only, and is so very low that it will not more than pay expenses of material, but as we said in the beginning our object is to do good, and we are determined to make an effort in that direction. Will not our Sunday School officers assist us by having the PILGRIM introduced in their schools? The cost is so trifling that any scholar can afford it, and we fondly hope that the result will be more than satisfactory.

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