

# The Pilgrim.

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

H. B. & Geo. Brumbaugh, Editors.

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VOL. I.

JAMES CREEK, MAY 10, 1870.

NO. 11.

## ESSAY DEPARTMENT.

*For the Pilgrim.*

### INTEMPERANCE.

DEAR READERS.—In my first sermon of 1870, I remarked that the popular religion of the day failed in inculcating the true principles of Christianity; that notwithstanding our boasted civilization, and religious progress, with our costly temples of worship, and reported millions of additions to the different churches, yet pride, intemperance and debauchery is more general now than at any other period of the christian era. *I believe so now.* I then said I felt like bearding the lion in his den, and called for volunteers to assist. I still feel so, and now call on the PILGRIM to aid in the desperate contest.

Intemperance, or in other words, the moderate use of alcoholic drink as a beverage is a fruitful source of much of the evil in our land. I will devote this article to that subject, and if possible to save the rising generation from the approaches to the sin leading to drunkenness, degradation and certain ruin.

Addressing those who in common-parlance are called "moderate drinkers," and hoping to prevail with them to abandon these moderate drinks altogether, being assured that a moderate drink is the first stepping stone to drunkenness, and untimely ruin, shame and misery.

It is true that some one may be able to restrain his appetite for liquor within reasonable bounds, and continue through life to be a moderate drinker. But every such moderate drinker, by his example tempts others to take an occasional drink, who have not the power to control their appe-

tites. His drinking a glass of brandy invites his friend to take a social glass, and he perhaps sets his bottle to him, and he may think it a good joke to make his friend a little tipsy at his house to have something to laugh at, counting it social kindness and hospitality. Unmindful, however, of the woe God, by his prophet, has pronounced upon him. (Hab. 11: 15, 16.) Forgetting that one drink (perhaps the first one) may lay the foundation for his friends ruin. If he will examine the daily list of deaths in the papers he would find that almost one-third of his male acquaintances have shortened their lives, if not a sudden death, by endeavoring to follow his example, *to be a moderate drinker.*

The fact is one-half of the drunkards in our country have their fathers and mothers to blame for their downfall. The very loose parental government of many parents in allowing their boys even under twelve years of age to roam abroad by day and night with all kinds of society, with a cigar in their mouth and a bottle concealed within their clothes, is very wrong, and rapidly prepares them for a drunkard's grave. With others, the parading on the sideboards, the drinking of it at the tables, and the free access of their children to it, lays the foundation of the appetites, which grows with their growth, and strengthens with their strength. In childhood they may sip it with sugar and water, and grow up with the idea that it is manly to drink, becoming impressed with the conviction that the man who will not accept an invitation is a dolt, and he who will not invite every friend he meets to take a glass with him is a niggard of his money.

Dear PILGRIM, there must be taught that the man who tempts another to drink is a fool, and that he who refuses to partake of that which will destroy both soul and body is wise; and those who claim that their ancestors were moderate drinkers, and suffered no visible harm, &c., let these know, that if they escaped without, their example is still a *bad one*. The liquors our forefathers drank had not such a killing effect as the liquors of the present day. They did not *steal away the brain*, or sap the foundation of health with such rapidity as the stuffs that are now labeled brandy and whisky. Two or three glasses over night did not cause an aching head, or fevered breath the next morning, nor did it occasion the longing for more, which now invariably follows indulgence in it. They could drink moderately without becoming sots; but the liquors of the present age saps both the brain and the heart, and makes a drivelling dotard of the strong man. Quite a number are now approaching premature death, and many others whom many of us have known have already staggered into a drunkard's grave, who ten years ago were strong and hearty men, confident in the belief that they could always control their appetites, and live and die no more than a moderate drinker. Many were good husbands, and kind fathers, were prosperous in business, and professional men, and excellent members of society. Liquor houses soon destroyed their business and professional capacities, led to the waste of their means and the destruction of their families. Some of them are already dead; others are following rapidly in the wake, and are now beyond reclamation.

Temperance societies have attempted to reclaim them. But a lifetime observation should convince us all that they cannot be saved. They will do to point the moderate drinker to, as a warning of the certain fate which sooner or later awaits him. They are practical illustrations of the results moderate drinking lead to. But all who have watched the confirmed drunkard ought to know that in ninety-nine cases out of a hundred a permanent reclamation is impossible. A partial reform may sometimes be effected, but

they are just as sure to return to their folly as the sow to her wallow. The fact is, the sooner such die the better it is for themselves, for their families, and for all connected with them, and perhaps for their own souls. And the sooner the moderate drinker can be convinced that he is gradually approaching the period when he will become a confirmed drunkard, and unredeemable sot, the better it will be for him.

The only possible cure for intemperance is *prevention*, and as the occasional taking a drink in the by path which leads in the way of moderate drinking, and in moderate drinking being the by way that leads into the highway of unredeemable drunkenness, let us all unite to strangle the monster in his embryo state. Let fathers and mothers take this matter in hand, and keep it away from their houses. Let not your children learn to take "*a dram*" by your example. Suffer it not to come into your house, or on your farm. Protest against its use, and abandon it in every way. You are committing a sin of the most grievous character when you familiarize your children to its use, or to set them the example to take a drink. Keep your boys while young and under your control at home, and suffer them not to become companions of the wicked and ungoverned youths of the land. While young train them in the way they should go, and when old they will not likely depart from it. Although Eli said to his sons, "*why do ye such things,*" but the Lord said, "*because he restrained them not.*"

Young men and maidens I entreat you to labor with us in the work. Use no strong drink yourselves, not even wine; discountenance its use in every form. Sisters save your brothers from the first drink, which may be his first step to drunkenness and ruin, and you will save a soul from death, and prevent a multitude of sins.

D. P. SAYLER.

*Double Pipe Creek.*

*For the Pilgrim.*

#### SABBATH MORNING REFLECTIONS.

Blessed Sabbath morn, beautiful emblem of the christians future rest. The sun has just risen, and has already gilded the tops of the high mountains with its bright rays, whose genial warmth has caused the tender leaves to come forth, robing the forest with its mantle of purple and green, all of which looks down upon us with majestic gayety, and shall we not blush before the bright and glorious scene, for it has been wrought by the pure hand of God; glorious emblem, for it is only emblematical of that happy and joyful scene, that we may expect to meet when the great



Millennial Sabbath morn shall burst upon our immortal and enraptured visions, the glorious Sabbath of the christians rest, when the great congregation shall meet, and the assembly will not be broken up.

Will we not then, dear christian friends, go up on these beautiful Sabbath mornings to join the congregation of the Saints on Earth, and worship in our Earthly Tabernacles the great God of Heaven and Earth and Jesus Christ the Redeemer of the world? Although these assemblies must be broken up to meet again, and again, yet they, too, are emblematical of that which will never be broken up. What happy privileges then do we enjoy, and will we not avail ourselves of them, for if we delight not in these assemblies, may we not be accounted unworthy to join that glorious assembly of the redeemed in Heaven?

We will here call attention to the article by D. C. Moomaw, in PILGRIM No. 9, first page. We thank bro. M. heartily for these suggestions, and yet not him alone, but God, who prompted him thus to write. My christian friends, we would kindly invite you all to read it over again, and carefully consider its instructions, for they may be of great value to you all.

This beautiful Sabbath morning our church assembly will be near to our house, and we therefore thought of preaching a little sermon through the PILGRIM to our dear readers before we go up there to meet a number of our brethren and sisters, with kind friends and neighbors, and join with them in the holy services of the Lord's house. God grant that they may be fraught with blessings and divine grace, sufficient for the occasion.

We fully appreciate the sentiments of Bro. M. in these words. To the true disciple, nothing is more delightful than the return of each day of rest, when they can assemble for worship." It certainly is delightful to the true christian, and affords him or her much joy and consolation, for in these assemblies we may have the spots removed from our garments, and our hopes brightened in the prospect of meeting the Bridegroom in peace, and in readiness to enter the marriage chamber of the Lord. He further says: "they look forward to it during the week as a season of enjoyment for the soul; and the labor and toil thereof is made lighter by these reflections." Upon those engagements in which we delight most, the mind loves to dwell, and even amid labor and toil the mind may be engaged with the services of the Sanctuary with much satisfaction and even delight, because we love them, and while reflecting upon those things we love, labor necessarily becomes light and less grievous.

"They are glad for the opportunity to leave those scenes of worldly perplexities and troubles,

and unite in the most refreshing service of praise and adoration to our Lord and Master." Truly do we feel glad this morning for this opportunity, and the happy prospect now before us, after laboring hard during the week amid the perplexities of this life, to have in view, that soul refreshing retreat, a place beneath the mercy seat. O, how gloomy and desolate would this world appear were it not for the refreshing Oases that weekly appear to the christian pilgrim as he wends his way through this barren world.

It is now time to go to church, and we will stop these reflections for the present with the hope that by this time many of our readers will have gone up to the House of the Lord, and though we worship at different places, we trust our purposes are united, and that God may be honored, and His holy name glorified by us all.

G. B.

*For the Pilgrim.*

## SORROW AND JOY.

Your sorrow shall be turned into joy.—JOHN 16: 20.

Christ's people are a sorrowing people. Chastisement is their badge, and great tribulation is their appointed discipline. When they enter the gates of glory, God is represented as wiping away all tears from their eyes; but, weeping ones, be comforted, your Lord's special mission on earth was "to bind up the broken-hearted." Your trials are meted out by a tender hand, He knows you too well—He loves you too well to make this world tearless and sorrowless. Were your earthly course strewn with flowers, it would lead you to forget that you are but a sojourner here. Meantime while sorrow is your portion, think of Him who says, "I know your sorrows," angels cannot say so—they cannot sympathize with you, for trial is a strange word with them. But there is a mightier one than they who can. All He sends and appoints you is in love, there is a provision and condition wrapt up in every affliction, *if need be*, coming from His hand. Sorrows and riches are to His people, convertible terms. If tempted to murmur at their trials, they are too often murmuring at disguised mercies. And then, "your sorrow shall be turned into joy." The bright morning cometh, when in one blessed moment a lifelong experience of trials will be effaced and

forgotten, or remembered only by contrast, to enhance the fullness of the joys of immortality.

What a revelation of gladness the map of time discloses, and every little rill of sorrow, every river will be seen to have been flowing Heavenward, every rough blast to have been sending the bark nearer the haven. In that joy God Himself will participate. In the last words of Jesus to His people when they were standing by the gateway of Glory, ready to enter on their thrones and receive their crown, He speaks of their joy as if it were all *His own*: "Enter ye into the joy of your Lord."

Dear reader, may this joy be yours. Let loose to the world's joys; have a feeling of chastened gratitude and thankfulness when you have them, but beware in resting in them, or investing them with a permanency they cannot have. Jesus had his eyes on Heaven when he added: "Your joy no man taketh from you."

L. C. L.

*Mt Pleasant.*

*For the Pilgrim.*

### MY OBSERVATIONS.

In mingling with my brethren, I sometime take lessons, and if they are very good, I like to communicate them to others, for I do believe in the common stock doctrine, and more so, in its practice. I have, for some years, observed in the brotherhood a falling away of that sociability which was among members, and I ascribe it to the custom of having meeting-houses, where brethren do not get together even to pass the common civilities of life, the time being too short, and by and by they become estranged to each other. Now where brethren have adopted the plan of meeting weekly in friendly or social capacity, there I have noticed a warmer and livelier feeling among them, and less talking about one another. Would it not be well therefore, for members to come together in neighborhoods, as far as convenient at least, once a week to sing, pray, read, exhort and encourage one another. It would certainly not conflict with the first christian's practice.

Another thing I observe, part of which is praiseworthy and cheering to me, and part is hurtful, grievous, and discouraging. The cheering part is, an animation, a life and zeal in the cause of Christ in many of our laboring brethren, both old and young. But as it generally is the case, in their zeal they over-step the boundaries, so in this case. For the purpose of removing every obstacle that presents itself, the entrance into the church is made a little too wide, the restrictions too small and so cause hard feelings among the more strict or strenuous brethren. Now what aggravates

the case and causes schism in the body, is the premature and unguarded expressions made from both sides. Such a state of things cannot long exist without a rupture, and all will suffer by it. For illustration, our physical body is composed of many members; all these members are actuated and kept alive by the heart's blood, which communicates itself to every individual member impartially. Their direction is given by some unseen agency and every member acts harmoniously with all the members for the benefit of the whole, and as long as there is no schism or obstruction in that body, all goes well; there is health, activity and freedom from pain, and life is enjoyed.

Just so in the mystical body of Christ. Let the love of God fill that body so that it flows freely to every member, and it causes vitality or life in the most minute parts of that body. If then the directions are given by that unseen Power above, all will act harmoniously, all for one, and one for all, peace, joy, comfort and consolation will be a common stock—health, strength and power, will disseminate itself to every part.

On the other hand, if there is a lack of love in that body, the members become feeble, sickly, and finally die, for no one, nor any number of members can exist without being in perfect harmony with the whole. How is it then, my brethren, if we see some of our laborers in the church put forth more energy, more zeal, and more continued exertion as the times seem to demand, will we forbid them? Will we check them for fear they do too much and obtain too fast an increase? Have they not good reason to say to us that we are too slack? We certainly do not have additions to our number like they had in the apostle's times and so long as we don't out-do them, we do not work too fast. Then let us catch a little of that fire which the times seem to demand. Is not the church out of the wilderness? Doth not the Lord say, "Behold I come quickly?"

And you, dear brethren, who are going ahead, don't go headlong regardless how and what you get into the number, railing and denouncing all that cannot see with you, as if they were not sincere like you. In doing this indiscriminately you only betray a want of better sense, and you will not gain the more credit by the more prudent of men; and rest assured if not all the members of the body act harmoniously, success cannot follow. It has been the continual aim of the church since I have a knowledge of the same, to keep up a union, and to maintain that point, self-denial was demanded by all, and of all. Then let us cultivate a forbearing spirit and an amiable disposition. Is there any virtue, is there any praise, think of these things.

Yours Fraternally.

*Bloomington, Mich.*

F. P. LEECH.



## CORRESPONDENCE.

HUNTERSTOWN, ADAMS CO., PA.

Dear Editors:—THE PILGRIM is received and I am pleased with the proposition which you have made, to avoid everything that may have a tendency towards disunion or sectional feelings. Let our debates be settled in our home Councils or District Meetings, and that which is agreed upon as the word of God, or the nearest to it, and the example of Christ and the Apostles, let that go before the world and the church, and may Jesus spread the sail and speed the way. So says the servant of the Lord and the church. As we have so much undisputed territory to work on, let us be more faithful in cultivating it, manifesting more love and zeal in the glorious cause, that the new born babes in Christ may appear as the rose of Sharon and the lilly of the Valley, yea, as the apple tree among the trees of the woods laden with fruit, that men may see their good works and glorify our Father which is in heaven.

Knowledge is not so much needed as a loving mind, and willing disposition to do that which we already know.

I would like to see our brethren and sisters, young as well as old, write on more pathetic and sympathetic subjects in order to soften the heart and call forth our sympathies for others as well as ourselves. What is more pleasing than to see tender-hearted christians? We see it manifested in Jesus while weeping with Mary and Martha at the grave of their brother Lazarus. Here is a wide field open for contemplation, but we dare not tarry. There are so many things on my mind that I may become lengthy. When we reflect on the scenes of our youthful days and the friends and dear ones who have long since passed away, do we not feel solemn seeing the changes which have been affected by time? How naturally we exclaim, where is father and mother? Where the little brothers and sisters with whom I played in my youthful days? They are gone, gone. We have the same beautiful summers and pretty flowers; the birds sing just as sweetly, and the little bee toils as unremittingly as in days of yore; but there is an aching void that time cannot fill. We may take our children to the grave-yard and there show them the spot where a father or mother, a brother or a dear little sister lies, and teach them that they too may soon sustain the same loss. We may take them there to weep over loved ones and thus seriously impress their young minds with lessons which may never be forgotten, and teach them the transitory nature of life in this troublesome world. God has designed all these things to wean our affections from this world, and fix them upon things that are heavenly and divine.

Let us make use of these things that are so serious and instructive to the best advantage for ourselves and children. The season is short and the time near at hand when death will remove us from friends however dear. To the sinner we would say: beware, nor trifle precious time away, but accept salvation while it is called to-day.

DANIEL LONGENECKER.

D. K. TEETER, after sending us a subscriber says: I may get a few more pretty soon, as the PILGRIM is forming some acquaintance in this section of country. Some, when solicited to take some of our church papers say: the Brethren are publishing too many papers, we cannot afford to take them all, nor have time to read them. With respect to the first excuse I would just say that I am taking the *Companion*, the *Pious Youth* and the *PILGRIM*, and it frequently happens that we get them all at one time, and before the week is half around all are duly examined and read, so this excuse is not satisfactory, to me, at least, and as to the second reason for not subscribing, I would say: those brethren who think that they cannot afford to take them, perhaps are taking some other secular paper, magazine or something of the kind, that is not profitable, or can hold no comparison to our church papers, and besides our papers are published at such rates that they are within the reach of most any person that feels an interest in the welfare of the church. I think we should all try and encourage our brethren who have taken the responsibility upon them of editing and publishing a paper for the encouragement of the pilgrim on his way to Zion.

Very true, dear brother, such excuses have a very poor foundation. There are hundreds and thousands of dollars spent by the church for a worse cause. It is almost universally the case, that where our church papers are patronized and read, there is more life and zeal manifested than where they are not found. It is said, that a father who puts a Bible in the hand of his child gives him more than a kingdom, because it gives him a title to the kingdom of heaven. We have often thought that when we give our children good reading, we give them more than farms, because by so doing we prepare them for a reception of Bible truths.

If there were no trials to endure, the grace of God would be quiescent, and like a standing army in time of peace.

## YOUTH'S DEPARTMENT.

## CRUCIFIXION.

The Bible tells us that Christ was killed by a band of Romans to gratify the Jews, who hated Him because they were not willing to receive Him as their King. They had Him nailed to the cross that He might be numbered among the transgressors. All this He endured that we poor sinners might be saved. His precious blood was spilt on Calvary's brow for you and I—but to continue the story: after He was dead, some of His friends came and begged His body and buried it in a new sepulcher. The Jews fearing that He might be stolen had a watch placed over His grave. During this time His disciples all forsook Him. Peter with some others had went fishing, but there was a devoted few who did not forsake Him, even in death, among whom was Mary, His mother, and other good women. We are told that early in the morning after the Sabbath was over, they went to the grave with Spice, Myrrh and Almond that they might anoint His body, but when they came to the grave they found it empty, and there was there, men in shining garments, and they were afraid but the men said, why seek ye the living among the dead. He is not here but is risen.—Remember how He spake to you when He was yet in Galilee saying: the Son of Man must be delivered into the hands of sinful men and be crucified and the third day He shall rise again. It was Mary Magdalene, Joanna, Mary, the mother of James, and the other women that told these things unto the Apostles.

MILTON V. RIECHARD.

## OUR LITTLE CONTRIBUTOR.

The PILGRIM is always welcome in our house. My mamma takes it and I love to read it so much. It tells us children so many good things for us to do that we ought all to read it, and do all the good that it tells us.

We ought to be good children when we have such good parents. Some of us have good fathers and mothers to tell us good things. My dear papa is dead, but I have such a good mamma that I will try and be good like she is.

When the new house for meeting and Sabbath school is done, we ought all to go to Sabbath school.

I like to read the PILGRIM and think others would too, so I tried a little and got one subscriber. I send the money.

IDA M. PFOUTZ.

Double Pipe Creek.

WHERE is God? God is everywhere. Does the adulterer or adulteress know this?

From the Little Sower.]

## NEW TESTAMENT STORY.

## ZACCHÆUS.

HAVE you, dear children, ever heard of Jericho?

"Yes, sir; very often."

Will you tell me where it is?

"Well, uncle, that is a new question, and with your permission we will see if we can find it—"

On the map of the United States?

"No, no; on the Bible atlas."

Very well; where is it?

"It is north-east of Jerusalem, and exactly over against where the river Jordan was crossed by the Israelites, under Joshua."

Well done.

"But we thought you were going to tell us about Zaccheus? And what has Jericho to do with him? Did he blow a ram's horn when the walls fell?"

"Don't get impatient. Zaccheus lived in Jericho. Jesus entered this city on his journey from Galilee to Jerusalem, where he was going to keep the Passover. Zaccheus was a publican, or a tax-collector, in the city, but a good man as the story goes."

A great many people ran out into the streets to see Jesus as he passed through. Among them was Zaccheus. He was a little, short man, and could not see Jesus from the crowd; so he ran before and climbed a tree, to see him as he passed. I do not suppose he thought that Jesus would take notice of him as he passed along. But he was determined to see this great preacher, of whom the people talk so much about.

When Jesus came to the place he looked up and said: "Zaccheus, make haste and come down, for I must abide at your house." How Zaccheus must have felt as he thought of having so great a guest at his table! It did not take Zaccheus long to get down from the tree. He was perfectly happy, now. Jesus had spoken to him; Jesus was to stay with him. Now, Zaccheus was a rich man, but he said to the Lord, "The half of my goods I give to the poor." Not many men are as liberal and good to the poor as that.

He was a tax-gatherer, and he might have taken more than he ought; so he says, "If I have taken anything from any man by false accusation, I restore to him four times as much." Jesus commended him for what he had done. I presume the Lord stayed with him that night. It was a blessed night to the good man. Salvation came to his household as gently as the dews descend on the mountains. Life forevermore was opened up to him by the Son of Man, who came to seek and to save that which was lost.



It is delightful to have Jesus for company. He asks us all to come and dine with him. Little children may sit at his feet and learn his blessed words. He is so good, and kind, and tender to each one. The story of Zaccheus is found in Luke xix. It is a beautiful history. *Uncle Frank.*

## EDITOR'S DEPARTMENT.

### OFFER TO SUNDAY-SCHOOLS.

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? We feel assured that the children would be both delighted and benefitted by receiving the PILGRIM every Sunday morning, and we think that the reading matter would be much more instructive than the books now used for distribution among the scholars. Test the thing, brethren. The cost will be so trifling that any scholar can afford it, and we fondly hope the result will be more than satisfactory. We would be pleased to have the address of the Superintendents of the different Sunday Schools.

PILGRIM No. 10 was our first paper issued at James Creek, and with our own press and material, and we feel in no way ashamed of its appearance. We are happy to say that our press works very well, and our help is all that could be desired. We must truly say that our enterprise has been attended with good luck in every step thus far, for which we truly feel thankful to our God whom we acknowledge to be the author of it all, and to whom we submit ourselves and labor. The future worth of the PILGRIM depends much upon

the assistance of our friends and contributors. Let us have more Essays, Church News, Notices of Lovefeasts, Obituaries, &c. Nothing worth publishing shall be lost, and all will be dealt with fairly and honorably.

All matter intended for immediate insertion should reach us by Thursday morning of the week previous. Those reporting church news &c. will please note this, as we would like to have our matter as fresh as possible.

We have in to-day's paper, given a schedule of car time—hope our friends, and especially ministering brethren, will not neglect to call with us. Those coming on the H. & B. T. R. Road, will get off at Marklesburg station. Those coming intending to preach for us, will please let us know beforehand that we may make the proper arrangements.

—Dear brother, do you want to make a good present to a friend? If so, send \$1.00 for complete volume of the PILGRIM, 75 cts. from April 1st. A year's subscription to the PILGRIM would be one of the most valuable presents that you, brother or sister, could make to your friends. It would remind them weekly of the donor; and besides, you might be instrumental in sowing the good seed of the Kingdom in their minds.

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

TIME does not wear out the guilt of any sin. Though Joab was long reprieved, yet he shall be reckoned with at the last.

## 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.

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.

Communion meeting on the 13th and 14th of May, 1870, in the Jerusalem District, on the Sanjoaquin River, Sanjoaquin county, Cal. Brethren far and near are solicited to attend. By order of the church.

GEORGE WOLF,  
JONATHAN MILLER,  
ANDREW GIBSON,  
ELDERS.

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.]*

## 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.

## MARKESBURG.

## UP TRAINS:

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

## DOWN TRAINS.

Accom. leave	8:41 a. m.
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