

# The Pilgrim.

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

H. B. & Geo. Brumbaugh, Editors.

J. B. Brumbaugh & Co., Publishers.

VOL. I.

JAMES CREEK, MAY 17, 1870.

NO. 12.

## ESSAY DEPARTMENT.

*For the Pilgrim.*

### PROGRESS.

DEAR PILGRIM:—With your permission I propose to take a little pilgrimage with you this morning, and if it is congenial with your inclination we will walk out into the field of progress. This selection was suggested by an observation from the window where I am now seated, looking over the face of nature, improved and beautified by the hand of art. The native forest cleared away, and instead of the monotony of crude nature there is presented to the eyes of the admiring beholder, well arranged enclosures, broad acres of cultivated fields, producing vegetation for the use of man and his dependents. The beautiful grain fields yielding to the gentle zephyr of a bright May morning, the flowing mead clothed in the verdure of spring, the pleasant groves interspersed, putting forth its tender foliage, and the great variety of fruit trees with their variegated bloom indicating the time approaching when they will again be laden with their delicious fruit. Contemplating this subject, the mind is carried back to the time of creation, when the parents of our race were placed in the garden, the planting of God, eastward in Eden where, by the spontaneous providence of God, every thing was supplied necessary for the well being and comfort of man, and presenting in miniature form the progress and perfection to which the world was first designed, and probably will ultimately be brought in the workings of the providence of God. But alas, how much has the progress in that direction

been retarded in consequence of sin. Sin was conceived it brought forth death. Man died physically corruptible, morally depraved, and mentally debilitated, and consequently wholly incapacitated for the accomplishment of the design for which he was created, to embellish the earth, to "dress and keep the garden," and though permitted to "multiply and replenish the earth," their progeny were feeble and debilitated, helpless and dependent, and the "ground was cursed for their sake;" hence the necessity of cultivation and progress, for the purpose of the development of the corporeal system. The infant must be carefully nourished, and step by step it progresses from one stage to another, from infancy to childhood, from childhood to youth, and then to manhood, fully matured in all his parts, more slow, however, is his progress in the improvement of his mind. Look at man for instance in his preternatural state, having, lost the image of God, and probably lost the language of the Garden and hence without intelligible language, for it is known that language is purely imitative, and it is affirmed by some that at first, or rather in that stage of human existence the language was unintelligible. Let that be as it may, we know that for centuries it was very imperfect and no means of communication other than the personal intercourse or rude hieroglyphics, but in the march of progress language has been improved and at length, reduced to a science less or more perfect. The mind of man expanding, the intellect enlarged, science after science, invention after invention has been introduced, and in the use of the means appointed in the kind providence of God, great is the development of the resources for the arts

and sciences, and doubtless much is yet to be discovered in that direction, and while every means is sought and brought to bear upon the improvement of man physically and intellectually, it is much to be regretted that while the means are now ample, and the effect infinitely more important, the cultivation of man's moral and spiritual condition is so much neglected; for while looking upon the mass of mankind we discover that so very small a proportion even appear to be making any effort at all to that end, and when we look at the professing part of the human family, we must almost conclude that they are but little better for their religion, considering their inconsistency and incongruity. But there is one thing that gives consolation, that is, that religion is a personal matter, and my exercising myself in the use of the means, and progressing in divine life, does not in the least depend upon another. Whether I am, or am not a consistent christian is not affected in either way by the conduct of my neighbor or my brother. My neighbor may be a Jew, a Pagan or a Mohammedan, that does not affect me if I am indeed a christian, and if a man be "called a brother," and is in reality a traitor, it does not affect my condition, for although Judas saluted Jesus, he was still no less the Christ. If Paul was in peril among false brethren, he was the "chiefest of the Apostles" notwithstanding, and finally was caught up to the third heavens, and heard words which it was not lawful for man to utter. And so it is the privilege of all to start from a babe in Christ, to go on in the work of Sanctification, adding to their faith, virtue and other graces, until they shall arrive to the "full stature of manhood in Christ Jesus," crucifying the members of this earth, perfecting holiness in the face of the Lord. I do not mean to say that it is our privilege to arrive to a sanctification, or sinless perfection while in the flesh, but it is certainly our privilege to still progress and reach a very elevated point in the scale. "Resist the devil and he will flee from you, draw nigh to God and he will draw nigh to you." We should therefore erect high our standard of piety, and continually strive to reach it. This is not only a duty resting upon us, but it will result greatly to our advantage, for the higher the point to which we arrive while in the time of probation, the more glorious the mansion to which we shall be admitted in Christ's Royal Kingdom in the Father's house, "For in my Father's house there are many mansions, were it not so I would have told you, I go to prepare a place for you, that where I am ye may be also." Nor would I venture to say that progression did not continue in the Father's house; reasoning from analogy I am inclined to that opinion, because look where we will, into physical, intellectual, architectural, agricultural or moral science, we

see the impress upon it, progress, progress, PROGRESS.

Bonsack, Va.

B. F. MOOMAW.

*For the Pilgrim.*

### WELCOME PILGRIM.

BY E. R. S.

All hail thee, blessed PILGRIM,  
Sweet messenger of Love,  
With all thy glorious promises,  
To lift our souls above.

How anxiously we're waiting  
Each week to see thee come,  
As now thou comest oftener,  
And dost still farther roam.

Thou guid'st our footsteps onward,  
Our mind to realms above,  
Where many now are singing  
Sweet songs of peace and love,

Thou bear'st joyous tidings,  
To cheer the downcast soul,—  
To heal the broken-hearted  
And make the sin-sick whole.

But many yet in darkness  
Have never known the way,—  
Have never heard of Jesus,  
Nor of the Judgment Day.

Then onward, onward, PILGRIM,  
Press on from pole to pole,  
And bear the gospel tidings  
To every heathen soul.

And when your race is ended,  
And all your labors done,  
Then all will meet in heaven  
If they the crown have won.

*For the Pilgrim.*

### A FRAGMENT.

BY C. H. BALSBAUGH.

Some of the most common texts of scripture are least understood. They are common because they stand out so prominently, as a mirror to an unguaged depth of meaning underneath. Like the most common parts of our bodies, Divine truth must have features through which we see God perpetually smiling, or frowning. There is nothing about us more open and unvailed than the face, and yet who knows the mystery that is hidden there? Who can fathom the depth of the word face as it occurs in 2 Cor. 4:6? Who has a plum-

met line long enough to reach the bottom of that little word "so" in John 3: 16? Who is ready to measure himself by 2 Cor. 8: 9, and Phil. 2: 5-8? It takes our whole life to learn to know ourselves and to know God, and if we attain the age of Methuselah, we scarcely get out of our A. B. C's. We are so occupied with things temporal and seen, that we forget that Christ said, "One thing is needful." Oh that we could feel the tremendous issues that depend on our instrumentality! When a rich man invests all his property in some enterprise, we may be sure it is a matter on which he sets a high value. Who can estimate the riches of God? and yet He gave all He possessed for our redemption. The treasury of Heaven was empty when Christ hung on the cross. God invested the wealth of eternity to make us heirs of everlasting Life. We are not our own; we are bought with a price, and *such* a price! And now what does God ask at our hands? Jesus has finished His work on earth, and while He is our representative with the Father, we are to be His representatives with the world. Oh what a momentous charge is ours! Jesus has placed the salvation of sinners into our hands. Christ worketh hitherto, but only as we work. The number of the saved bating such exceptions as God sees fit to make,—will be the number which the church brings to Christ by her labors. We are to be co-workers with God. All power in Heaven and in earth belongs to Christ, but He will do nothing save through the church. He supplies the means, but we must use them. He brings the fish into the net, but we must launch out into the deep, let down the net, and drag it to the shore. He gives the seed to sow, but we must sow it. He gives us fields to reap, but we must reap them. He is the Bridegroom, "the Head of the wife" but He will generate all His sons and daughters through the co-operation of the Bride. He will not save those whom we let perish. So far as we indulge ourselves, and neglect to extend the light of Truth, we nullify the death of Christ. The Head plans and directs, but the body executes. Alas, that so many of our ministers have so contracted an idea of what God has committed to their trust. What numbers in the brotherhood are dead and dumb to the issues that hang on their worldliness, and their indifference to the progress of the Gospel. Instead of making their whole life, in its minutest details, a prayer for the fulfillment of the petition, "*Thy Kingdom come*," they "live unto themselves," "lay up treasures upon earth," and exhibit greater concern about market prices than the extension of the Redeemer's Kingdom. We are making money with the strength He gave us, and when made, spend it for vanities or hoard it as an idol, pursue our own ends at His expense, and instead of working with Him and for him, we work against Him counting His blood and the

souls He bought with it, of less moment than the riches that robbers can steal and rust consume. If we could look at ourselves as standing before the Throne of God, with our whole life measured by the life of Jesus, what shame and confusion would cover many faces.

*For the Pilgrim.*

## "TRUTH."

BY BROTHER RIDGELY.

How the soul springs up, as it were, to meet the lips that, in sincerity, pronounce that word. How many hearts are made glad with the knowledge that a loved one speaks *truth*, and can be relied upon. The fond mother clasps her hands in humble thanksgiving as she hears her child speak out boldly, that which she knows can not be false. How, then, must our Heavenly Father rejoice when His children "shame the devil" by speaking God's praise above all earthly things. We grope through this life in darkness, vainly seeking a path that will lead us into the light, until truth dawns upon us and joy springs up in our souls as we hear the glad cry: "Behold the light." How bitter the disappointment should that voice deceive. But no, truth speaks and we know 't is light.

Behold, we see a friend in danger; one word from us would save him. But that word is unspoken, and he is lost. Is this the truth? Alas, I fear not. We have refused the warning, and our light is dim. We only "hold our peace," but by speaking, perhaps a soul might be saved, and what joy in heaven, what a holy peace within ourselves there would be, had we extended a saving hand. Believe me, it is more pleasant to ourselves if we *always* speak the *truth*.

There are more ways of making Truth known than by speaking. We can live it. We make professions, and if they are not kept, we leave ourselves open to the charge, and a truthful one, too, of *living a lie*. How bitter the feeling within our breasts when we recognize the fact that we have fallen short of what we should have been. Every act that is not in accordance with what we profess is a falsehood. How necessary, then, that we should keep our lamps of truth well trimmed and brightly burning, that no man can accuse us of being false to our professions. How happy we feel if we can look back upon a day of wearying toil, perhaps of disappointments, and say to ourselves, "well done, good servant, thou hast lived out the truth nobly to-day." It is the blessed privilege of the christian that he has the right to say such cheering words to his soul. We can lay ourselves down in peace, and rest. No cares can then drive

slumber from our eyes, for all is calm contentment within.

The great Book of Truth is given to us for a guide. Strive, my brethren, to so live that no judgment can be entered up against us, from its sacred pages. Aye, let us *live and speak the truth* as we find it in the Bible, and our "light will so shine that men will see our good works and glorify our Father who is in heaven," and then, when the last trump shall sound, we will hear the cheering words from the Lord, "enter into the rest prepared for you from the beginning of the world."

*Chicago, Ill.*

## YOUTH'S DEPARTMENT.

### PROMPTING OF CONSCIENCE.

Why is thy countenance sad, seeing thou art not sick, this is nothing else but sorrow of heart.—Nehemiah 22.

Dearly loved and much respected young friends, I feel to address a few thoughts to you on the sadness of your minds, through the medium of the PILGRIM, presuming that it makes regular pilgrimages to your families, and that you love to enjoy its company awhile alone in your private rooms, but as you know it is yet small, and may well ask: "By whom shall Jacob arise, because he is small," I must be brief, and cannot go into a detail of the circumstances which gave rise to the text that stands at the head of this article, but must at once approach you in the application of it. My dear friends, why do you feel sad, sometimes so very sad, seeing you are not sick. There is no visible cause why you should be so. You are well circumstanced, some of you are very favorably circumstanced in life. Your kind parents have done much for you. They have made you comfortable, they have provided for you pleasant and comfortable homes, they have cared for your moral and intellectual culture, so that you are neither rude nor vulgar, and need not be ashamed of your conduct. Many of you have the convenience for going to meeting, and visiting respectable society, and in turn receive them pleasantly, using as your own, the conveyance your kind parents permitted you. You also know that you are loved and respected by your parents, and kind friends, and prayed for by your holy and God-fearing friends who visit your parent's house. Yet, notwithstanding, you are sad, and sometimes very sad. Can you assign a cause, seeing you are not sick?

My dear friends, when you feel sad, whether you are sick or well, it is nothing else but sorrow of heart. A godly sorrow worketh repentance to salvation. Much as dear parents and kind friends love you, Jesus, the lovely Jesus, loves you more

dearly than all others combined. He is your friend that sticketh closer than a brother, and can do you more good than all your friends, and that you may be happy, and live and reign with him forever, He suffered the ignominious death on the cross. He says, "Greater love hath no man than this, that a man lays down his life for his friends." This Jesus did for you, He did, that you need not eternally die, and says, "Ye are my friends, if ye do whatsoever I command you." This you have failed to do. For he commanded you to love God with all the heart, soul, mind and strength. But you have loved some things of this world more than God. He says we shall love our neighbors as ourselves, but you have loved yourselves, your fine clothes and pleasant homes, and smerry companions more than God, or your neighbor. He commands children to obey their parents in the Lord, but you have often disobeyed them. Again he commands you to seek the Kingdom of God, and His righteousness first, but you are seeking the world with its pleasures, and fashions first, and neglecting the other.

Jesus your true friend and Saviour knowing that if you continue in your disobedience, you will render yourself unhappy for ever; unwilling that you shall perish in your sins, He in the Spirit stands at the door of your heart and knocks to have you know he still loves you, and is grieved at your disobedience towards Him. Your soul feels this, your heart is filled with sorrow, and you feel sad.

If you disobey, disregard, and disrespect your parents and kind friends, and pay no regard for their feelings, when you know that it grieves them, if you are not lost to all self-respect, you cannot feel otherwise than sad, when you think of your conduct.

Jesus being thus grieved at your disobedience toward his commands, disrespecting and disregarding all the love He has shown you, reveals all the knowledge of it to you, filling your heart with sorrow, and you are sad. Love Him, obey all His commandments, and He will turn all your sorrow and sadness into love, joy and peace in the Holy Spirit.

I remain your friend,

D. P. SAYLER.

*Double Pipe Creek.*

*For the Pilgrim.]*

### THE WELCOME HOME.

How sweet the welcome home, when this short life is over, if we but hold out faithful while on our pathway here, although we meet with many trials in almost every step we take, yet we must still look forward, hoping that it may still grow

better unto the end. There are some on earth who think there is no place like home. We go from our homes a short time, a month or a year, and when our time is expired we are longing to get back again, and look forward with fond anticipation to the time when we shall meet those dear ones whom we love. If such be the meeting on earth, what will it be in heaven? Dear friends we must not forget to think of that bright home which our dear Saviour has prepared for all His children. O, when we meet there, it will be never to part, and after promising us such a bright and happy home, why should we not try and be faithful until the end? I so often think of the severe punishment of poor sinners, and do wish that their sins would crowd around them and bring them to a sense of their duty, that they might show their faith and love by doing good works, and wholly lean on Jesus.

SUSIE COFFMEN.

## CORRESPONDENCE

BROTHER BRUMBAUGH:—I wrote you on the 25th. of April, and shall now inform the readers of the PILGRIM of my journey till the 20th. of May. Had two evening meetings the 25th. and 26th. of April in the Hagerstown congregation, well attended and good order—had reason to believe that some were convinced of the necessity of serving God. The morning of the 27th., was taken to Cambridge city by brother Solomon Bowman, took the train at 10:40 A. M., speeded onward by the iron horse, arrived at Indianapolis, the capitol, at 1 P. M., 20 minutes too late for train to Lafayette. Had to wait 7 hours in a strange place, not a living soul that I knew, hence I got very lonely—thought of the vanity of man, reflected upon the time when the bustling, tumult, and turmoil of this vain world shall have to be closed forever. The city claims 75,000 inhabitants. Being informed that no brethren lived near Lafayette I did not stop there, but went on to Cerro Gorda, arrived there at the specified time, was met at the station by several brethren, who live in town, and kindly cared for as I needed rest, being all night on the cars. At 10 o'clock our loving brother John Metzgar came and took me to his house one mile from town, had pleasant and interesting conversation, I knew him for a number of years. This was the 28th., had meeting at 5 P. M., and also the 29th. at 10 A. M. and at 4 P. M. It being a throng time, and in the week, the congregation was chiefly composed of members and their children whom I am glad to say, mostly belong to the church. The church there is in a thriving condition and had an addition of about 30 members. Left that place on the morning of the 30th., came to Jefferson co. at 8:40 P. M., and am now here writing right

among my friends. June the 1st., had two meetings in their meeting-house, well attended and hope good impressions have been made. I am still well and thank God and take courage. More anon.

LEONARD FURRY

DEAR EDITORS:—Since my last report of church news from our arm of the brotherhood, the Ark of God has been steadily moving forward, borne up on the shoulders of those set apart, and dedicated for that purpose, closely followed and surrounded by God's Israel. Quite a number have come out on the Lord's side, and have enlisted under the blood stained banner of the Cross; having dedicated themselves to Christ, the Head of the Church, by the most holy ordinance of baptism. Since Jan. 1st. up to the present, between forty and fifty have cast their lot with the people of God.

The PILGRIM is being very well received, and is gaining favor with the church. The only objection to it is, that it is too small, but we patiently look forward to the time when it will be enlarged. Since your proposition to send the PILGRIM from April 1st. for a stipulated sum, sister Katie Riechard sent you two subscribers from our office. I send you an additional name.

Yours fraternally,

V. RIECHARD.

Manor Church, Md.

## EDITOR'S DEPARTMENT.

### SABBATH EVENING.

Sabbath evening, how reluctantly we meet it. How swiftly the moments have gone by; sweet moments of rest for the wearied and toil worn body. They have gone, forever gone; and as the sun sinks into the glowing western horizon, hiding out of sight its bright smiling face, so the joyful, hopeful scenes of the day have forever passed away, leaving behind only the pleasing recollections which it has afforded; and another week of toil and care will soon be upon us. But these are needful in this life, and we no doubt may feel prepared for the emergency; our bodies have been refreshed, and our souls have been fed with divine food, our hopes have been brightened for the never ending happy scenes of a glorious immortality. And now, ere the day has entirely rolled into the past, we propose to have a little friendly talk with you, dear readers of the PILGRIM. This evening we are somewhat lonely; wife having

gone home to see her sick mother, which leaves an unpleasant vacancy in the family circle, and as the PILGRIM family is growing pretty large, we feel like entering that circle a little while.

With many of you, we have formed a very pleasant and agreeable acquaintance, and have learned to love you dearly as christian brethren and sisters. Be not surprised, therefore, at our familiarity, for we look upon you all as our true and intimate friends, to whom we feel at liberty to reveal our thoughts, and expose our actions, with our motives.

We have taken hold of this PILGRIM enterprise in good faith, as well as all who are connected with it, and to you we have already pledged our fidelity, which pledge we hope to make good.

It is certainly a very happy privilege we enjoy, thus to communicate with each other, not with feelings of bitterness and revenge, but with motives of love and christian regard. We feel bound to all of our brethren and sisters, by ties stronger even than those of nature, therefore we feel disposed to cultivate the principle of love and union among us, for by these we may know that we are the accepted people of the Lord. There has, during the few last years, some dark spots manifested themselves in our church, on account of a deficiency in those principles and virtues, let us therefore be sociable, kind and forgiving. We have sometimes thought, and with much sorrow, too, that we could discover a growing coldness and indifference springing up among us. My brethren, these things ought not to be, for if we cannot agree and dwell sociably together in this world, how can we expect to meet in that bright and glorious kingdom where all is love and peace?

To-day our church assembly was about two miles from our house. The morning being wet and unpleasant, we nevertheless started out through the rain, and soon arrived at the place, where we met bro. H. B. B., our co-laborer, with a small number of our brethren and friends, whom we believed came with good intentions, as the circumstances seemed to show, and with this confidence in their zeal, and the burden of duty upon us, we

set about the work with all commandable earnestness, (for it was our lot to act the part of minister to-day.) We endeavored to show up the character and attributes of the soul; its wants, its capacities, its comprehensiveness, and its final destination, which, by the way, when rightly done, is no small achievement; we hold no claim, however, to having done this to-day.

After the services, we stopped and dined with our dear parents, who are both well and hearty, and like all good parents, they love to have their children all with them. How savory the meal spread by a kind mother's hand! How comforting the words of encouragement and advice given by a loving father! O, could they always be with us! but this cannot be in this world, soon they or we must pass over the dark river, but the hope is comforting that we may meet again on the other side, amid those scenes of never ending bliss in our Father's Kingdom.

G. B.

#### ANSWERS TO PATRONS.

ELD. JACOB BERKEY: You did send \$2,00 for PILGRIM and *Visitor* for Philip Welsh, Goshen, Ind., and the name was forwarded to *Visitor* office. Why they did not come we do not know. Publisher of *Visitor* will please send from beginning of the year. Bro Berkey will please let us know from what office he sent subscribers and then we will know who has not paid.

ELD. D. P. SAYLER: Your contributions are on file. We, like Joseph, are preparing for a famine—hope we may not have to experience it, but *good corn* will not spoil. If the Spirit dictates anything good, please do not withhold.

TO MANY: We do not send the *Gospel Visitor* from our office. Those wishing them both will send us \$2 00 and we will forward the name to the publisher of *Visitor* who will send it to subscribers as designated by us.

C. H. BALSBAUGH: PILGRIM No. 10, the first issue at James Creek, on account of fixing up, was behind time, and to get out as soon as possible the proofs were not revised—hence the errors. Please

excuse and we will be more careful hereafter. We here subjoin the errata as given by yourself:

ERRATA.—In PILGRIM No. 10, first page, first column, 10th line from the bottom, read *variety* for *rariety*; in second column, 4th line from the top, read *the* for *an*; in 3d column, page 74, 27th line from top, read *executive* for *extensive*; in the same column, 17th line from the bottom, read *hid* for *his*; in the same column, 3d line from the bottom, for *the gain*, read *one grain*.

### GLEANINGS.

SHILEYSBURG, PA., May 9th, 1870.

*Editors Pilgrim:*

DEAR BROTHERS:—

Enclosed find fifty cents the balance for one year. I hope that your effort may be a success, and that the patronage extended you may be sufficient to enable you to perpetuate your noble purpose. I may, if life and health is spared me, contribute some articles for your columns.

Fraternally,

JOHN LUTZ.

Thank you, dear brother. We accept it as quite a commendation to the *Pilgrim* to receive such favorable testimonies from an old editor like yourself. We will gladly give you room in our columns—hope to hear from you soon and often.

DEAR BROTHER:—I received the PILGRIM No. 9, also back Nos. for which we feel very thankful. We are well pleased with it, and had we known for certain that it was being published we would have subscribed for it long before this. I have not read all yet, but looked through them and was so well pleased that I showed No. 9 to several brethren to-day, and they seemed to like it much, in short I will say that the PILGRIM is altogether lovely, and since I am so well pleased with it I shall act as agent. I will do my part in getting subscribers. I am the only one in this part of the country, I will therefore see how many I can get for the lovely PILGRIM.

JOSEPH D. NEHR.

Thank you, dear brother, for the interest you seem to take in behalf of the PILGRIM—hope you may succeed in raising a large club. All that is necessary to give the PILGRIM a large circulation is energy and action on the part of our agents and friends. Let not your efforts be limited to members, but show it to your neighbors and friends. We believe that we are laboring in the cause of

Christ and therefore desire that our territory may be unlimited. There are quite a number belonging to other denominations in our own neighborhood, and where we are best known, taking the PILGRIM, which we think speaks favorably of us as editors, if nothing more, but we believe it is not only on account of respect that they have for us as citizens that they take it, but an interest in the cause of Jesus which we are trying to promulgate, with no partial feelings toward any. Our desire is that all may be saved. For this we labor, for this we pray.

### MISCELLANEOUS.

Our Lovefeast in the Dry Valley meeting-house, Mifflin Co., Pa., will be on the 20th. of May, commencing at 1 o'clock, P. M. Preaching also the 21st. in the forenoon. The usual invitation is given.

JACOB MOHLER

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.

### MARRIED.

GRAHAM—HESS—On the 3d inst., by Elder D. P. Saylor, at the residence of the bride's parents, friend PETER I. GRAHAM, and sister CATHARINE A., second daughter of brother Jacob Hess, both of Carroll county, Md.

ROOP—SULLEMAN—On the 5th inst., by the same, at his residence in Double Pipe Creek, Frederick co., Md., brother JACOB ROOP and Miss MARY E. SULLEMAN, both of Carroll county, Md.

HARDMAN—KEAGYRISE—On the 24th of April, 1870, by A. Bowers, WILLIAM A. HARDMAN, to Miss MARY ANN KEAGYRISE, both of Bedford co., Pa.

GUYER—MOCK—On the 26th of April, 1870, by the same, Mr. ADAM A. GUYER to Miss MOLLIE A. MOCK, both of Bedford county, Pa.

### DIED.

HUFF—Suddenly of paralysis, at the residence of her son, our esteemed friend Lewis Huff, in Roanoke county, Va., on Saturday night, April 30th, 1870, SISTER POLLY HUFF, a mother in Israel, in the 75th year of her age.

She had been for many years a consistent christian, and fell asleep without pain with a hope brightening in the prospect of a blessed immortality. Funeral services by the writer and others from John 14th chapter, first paragraph.

B. F. 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.]*

—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.

## TERMS:

Single copy 1 year, payable in advance, \$ 1 00  
Eleven copies (the eleventh for Agent), 10 00  
Any number above eleven at the same rate.

Address, H. B. BRUMBAUGH,  
James Creek,  
Huntingdon co., Pa.

## 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? 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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P. S.—Those accepting this offer will not count in our Club Terms. Any person wishing the PILGRIM and not having the money now, may send on their names and pay for it when more convenient. Subscriptions may be sent at any time, and back numbers will be sent as long as we can supply them.

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