

# The Pilgrim.

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

H. B. & Geo. Brumbaugh, Editors.

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NO. 7.

## ESSAY DEPARTMENT.

[FOR THE PILGRIM]

### LOT'S DELIVERANCE.

The Apostle Jude exhorting Christians to be constant in the faith, reminds them of the terrible judgment of God upon fallen angels, upon his people Israel and upon the inhabitants of Sodom. Of the latter he speaks thus, even as Sodom and Gomorrah and the cities about them, in like manner giving themselves over to fornication and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire. Examples of this kind are not for imitation, but for caution, for warning, that all sinners may avoid the destruction by avoiding sin. The history before us is a very affecting, yet a very instructive one. We would first notice the destruction of Sodom and the surrounding cities. It appears that those cities were situated in a very fertile country, even as the garden of the Lord. This probably was the reason why Lot chose this for his home, supposing that those fertile plains would afford ample food for his flocks. This was well considered in a temporal point of view, but when we look at it spiritually, we must conclude that he made a very bad choice; for it is said of the people of Sodom that they were desperately wicked; their sins are said to cry unto the Lord. The cry of Sodom and Gomorrah is great. Not only were the righteous ears of Lot vexed with their filthy conversation, but the great cry of sin had reached the ears of Jehovah. The time seems to have come when justice must be meted out to a disobedient people. The Lord made known to Abraham what he was about to do, by sending three messengers to com-

municate unto him the secret. Now we find that Abraham felt an interest in the welfare of these people, on account of his nephew Lot—of him it is said that he was righteous—hence Abraham implores the Lord to have mercy and spare the cities on account of the righteous; hence the conversation between the Lord and his servant Abraham—"If there be fifty righteous found in the place wilt thou spare the cities?" "If so they shall be spared," saith the Lord. Abraham, after taking the second thought, may have had some fears that his estimate was too high, and continued to implore the Lord until he had the number reduced to ten, no doubt supposing, by including Lot and family, that the point was gained and that the number might be found; but lamentable to say that in those populous cities and the surrounding country, not even the number of ten could be found. Having accomplished their mission to Abraham, the angels hastened to inform Lot of what was shortly to take place. As Lot sat at the gate of Sodom, the messengers drew near, and as the custom of Lot was to invite and entertain strangers, so they went into Lot's house and abode there during the night, in which time they revealed unto him the message, also enquiring concerning his children. There it appears they had a manifestation of the wickedness of the inhabitants of Sodom, for no sooner had they learned that Lot was entertaining strangers, than they compassed the house round, both old and young, and would have done violence to the messengers had they not been vested with more than ordinary power, so that they smote the people with blindness. Now there was no time to be lost. Lot must inform his sons-in-law of what is to take

place. Unto them it seemed as idle tales. Just so with the sinners when the minister declares unto them the way of salvation, and lays before them their doom if they die in their sins; that where God and where Christ is they cannot come. Alas, so often they receive it as idleness, just as though there was no Heaven to obtain nor hell to shun. But see what follows: The morning came, the sun rose with all her splendor; some were beginning their daily occupation, while others, who had been engaged in revelry during the night, were yet taking their morning slumber. But no sooner had the angels hastened Lot and family out of Sodom and were safe in Zoar, than the Lord rained fire upon the doomed cities and they were all consumed. But Lot being in favor with God was delivered, though it would appear from the reading of the circumstance that it required some urging of Lot on the part by the Angels, for nothing could be done until the righteous were cared for; and while he lingered the men laid hold on their hands. The Lord being merciful unto them set them without the city. Now the command was to escape for their lives, not to look back, neither to tarry in all the plains, but to escape to the mountains for their life. Now, dear reader, here we may learn a lesson—we, who profess to have left the city of Destruction, not to tarry in all the plains of sin, not to look back upon the beggarly elements of this world, but to hasten on to the mountain of God, and there enjoy eternal life at the right hand of our Father in Heaven. If we tarry by the way there is danger of being consumed in the Sodom of sin.

We learn from the above that there were four persons that left the city of Sodom, and we also learn that there were but three that entered Zoar. The wife, the mother, had disobeyed in looking back, and became a monument of salt. Thus we see the fruits of disobedience. What must have been the feelings of the husband when he entered Zoar and looked back, found not his bosom companion. This is better imagined than described. We cannot but sympathize with that unfortunate woman, when we consider for a moment that some of her off-spring were left behind in that doomed city, which we may suppose were dear to her. This may have caused her to turn and look back, to see if these things were so. But this again teaches us that though our father, mother, wife, husband or children stay lingering in the plains of sin, it is no cause why we should give up the race we are running for the city of Refuge, and turn back to be forever banished from the presence of our father.

D. R. SAYLOR.

Double Pipe Creek, Md.

Among the most alarming symptoms of national degeneracy, is a gradual departure from the peculiar truths, maxims, and spirit of Christianity.

## LIFE OF A PILGRIM PORTRAYED.— CONCLUDED.

Savior of Zion City,

I through grace a pilgrim am;

Let the world deride or pity,

I will glory in thy name.

Fading is the worldling's pleasure,

All his boasted pomp and show!

Solid joys and lasting treasure,

None but Zion's Pilgrims know.

Third, Final entrance, and what he there enjoyed, and an appeal to strangers.

When we undertake to picture the glories of Heaven, our minds falter; because we may imagine to tread on forbidden ground, for our finite mind cannot comprehend the joys prepared for the faithful pilgrims; but others have attempted, and the holy Apostles have done so. We left the pilgrim in our portrait in the last number, at the gate of heaven; soul and body separated by death, the common fate of all, and, as the body must return to the dust from whence it is taken, we will let it rest there until the coming of the Lord; but the spirit, or the soul, must return to God who gave it, "for the soul of the righteous is in the hand of God, and no torment shall touch it." Hence our pilgrim, who died in the triumph of faith, his soul will enter through the gate into Paradise, to rest in peace, *under the Altar of God*, or in Abraham's bosom in a conscious state, in quiet and happiness, to await the resurrection of the just. Though resting in peace for a thousand years, yet will appear to the disembodied soul only a moment of time. As this immortal part emanates from God, equally eternalized, so it is God-like in existence and endurance. "A thousand years is with the Lord as one day, and one day as a thousand years." Equally so with the souls of the just so long as disembodied.

But hark! the trumpet of God sounds, the dead bodies rise, our pilgrim will be one of them. His body will come forth incorruptible—by a mysterious attraction his soul will re-unite with that changed and glorified body, and by Divine attraction drawn up in the clouds to meet the Lord in the air, to be ever with the Lord. His diploma will be acknowledged and sealed, and stamped with the stamp of the king of the Eternal City; which will be recognized in the Millennial reign, at the general resurrection, and the city of the great King of Kings. "Behold the Lord cometh with ten thousand of his saints,"—Our pilgrim will be among the number—As said by Divine attraction, the saints that have part in the first resurrection will meet Him in the aerial region. From these "the armies of Heaven will follow Him (in his descent) upon white horses, clothed in fine linen, clean and white"—(the pilgrim among them,) consequently



he will be "blessed and holy," for he has part in the first resurrection. Second death has no power over him, for he will be a priest of God and of Christ, and shall reign with Him a thousand years; blessed reign, well worthy a pilgrimage to the Holy City.

The Millennium having elapsed, pilgrim will appear with Christ in general Judgment, "Do ye not know, saith Paul, that the saints shall judge the world?" But to cap the climax of his eternal felicity, he shall have his abode in the Holy City for ever and ever, yea in God's celestial city, the new Jerusalem which John the divine saw in a vision coming down from God out of Heaven, prepared as a bride adorned for her husband.—

"Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be their God."

What joy! what happiness shall there be realized! besides these will be the identification for the association of all the sanctified saints in glory, in the presence of God and the Lamb; together with the enjoyment of the Triune God forever, it is truly a blessedness of the highest sublimity, such that mortal man cannot conceive, much less describe. No death, no pain, neither sorrow, nor crying, for God shall wipe away all tears from their eyes; the city, their eternal abode, is of pure gold, surrounded with the glory of God, the walls of jasper, and the gates richly set with pearls. No need of the sun, neither of the moon to shine in it, for the Lord God is the light thereof for ever and ever.

We have tried to picture the life and the happy end of a pilgrim and follower of Jesus Christ, the Captain of Salvation; and when we review it, we feel humbled that we were not more successful in our effort. But all that we have to say in conclusion is, to come along with us on our pilgrimage to the Happy Land, to the City of the great King. Come stranger. Why do you linger in the land of destruction? Why stay in the city of Sodom? Remember her sad fate! Behold the smoke of God's wrath ascending in the executed vengeance for their wickedness! O come, we will lend you a helping hand. We welcome you and bid you God's speed on your journey. The anger of the Lord is kindled against the sinner, and what you know the measure of your iniquity may be full ere long, and you perish as a stranger to the Commonwealth of Isreal; have no part in the inheritance of God and his Christ. But in the conviction of my soul, I solemnly warn you to flee from the wrath to come. My appeals and exhortations shall be summed up in the words of the poet:

While life prolongs its precious light,  
Mercy is found and peace is given;  
But soon, *ah soon*, approaching night  
Shall blot out every hope of Heaven.

Now God invites; how blest the day!

How sweet the gospel's charming sound!

Come, sinners, haste, O haste away,

While yet a pardoning God is found.

So fare ye well.

LEONARD FURRY.

New Enterprise, Pa.

[FOR THE PILGRIM.]

## REFLECTIONS.

To-day, the fourth Sabbath of the month, the brethren and sisters of Botetourt county, Va., met for Divine worship at the Valley meeting house, the central house of that congregation.

This has been the day for worship there, from my earliest remembrance, and large numbers usually meet monthly, to engage in the solemn devotions, and to meet and converse with friends, &c. Many have been the pleasant and happy hours I have spent there, first in childish innocent glee before I felt the dreadful plague of sin, then in company of the gay and thoughtless, pleasure of a questionable designation, and last and greatest, in singing and praying with the little flock of our gracious Lord, and hearing the proclamation of the Gospel, that "speaks peace on earth and good will to men."

But that is now of the things of the past. These pleasant associations exist now only in the silent memories of the heart. "The end" is written at the bottom of the long page, and there are no more leaves to turn over. The book is closed and clasped, and a new book is opened, another record is begun. By the direction of an over-ruling Providence I have gone away from them, and my lot is cast in another field of the Lord's vineyard. But while I am absent from them in the body I trust my spirit will continue to meet there as in days of yore. On the return of each appointed day, at the appointed hour I will see each familiar face and form walking up the aisle and taking their old accustomed seats, and hear each loving, affectionate voice catch up the hymns of sacred praise, and fill the consecrated walls with most delightful melody, such as angels love to hear. In those happy days when I was with them, it was often that I would stop in the midst of the sacred song, in raptures at its sublime sweetness, and drink to overflowing of the stream of gratitude that flowed so abundantly from so many loving hearts. But I may not enjoy such seasons now. Tears of solemn sadness flow and my heart sighs to think that such heavenly delights are now no more, and that each hallowed day will come and pass away without its burden of joy for me. Yet I think the beloved members that remain there will sometimes think of one who participated in their devotions, formerly, and when they do I know a prayer will ascend to our common Father for a blessing for us whose heart is so devotedly attached to them.

Near by flows the liquid stream where so many of us were buried with Christ in baptism, where we were baptised for the remission of sins. It is a sacred spot, under the wide-spreading branches of a great oak, where the humble disciples of our Redeemer reverently uncover their heads and sing and pray at the water side where prayer is wont to be made, and in the name of the Father, and of the Son, and of the Holy Ghost, the babe in Christ is born and received into the holy convocation of the saints on earth. When I remember the day of my consecration, the sublime and heaven-born, heaven-bestowed peace, that filled my soul on that the most important day of my life, and review the history of events that have transpired since, the hard, stubborn warfare against sin, the many weaknesses and infirmities of the flesh fighting persistently for the victory over the spirit, I am sometimes led to exclaim

Where is the blessedness I knew,  
When first I saw the Lord,  
Where is the soul refreshing view,  
Oh Jesus and his word?

It is written, "In the world ye shall have tribulation but be of good cheer, I have overcome the world;" and again, "It is through tribulation we must enter the kingdom of Heaven." These and other scriptures assure us that we need expect a hard contest before we can enter the mansions of rest. But we are encouraged as to the issue, knowing that he who began this work is able to keep us against that day.

As we hear from time to time from the home of our earlier years, and from the beloved congregation, sad tidings of the departure of one and another of our fellow-pilgrims to the land of rest, will reach us probably, of some who have gone back like Demas, loving this present world, (the Lord forbid) and of some who growing tired of sin are come to Jesus to work out their salvation.

The tide of time will roll on and on, one after one, we will all pass away to reward, our meetings and partings will cease, our tears will be wiped away, our sighs and moans will be exchanged for acclamations of joy, when we all re-unite in our Father's house. The blessing of the Lord, the communion of the Holy Spirit, be granted to the holy church.

D. C. MOOMAW.

Blacksburg, Va.

[FOR THE PILGRIM.]

#### CHILDREN LEAVING HOME.

There are events in every persons, history which are never forgotten. The change when leaving home is so great, and the experience so peculiar, that they are indelibly written on the mind. They stand out as way-marks of time in every retrospect of life. Thoughts are then impressed

with special interest. In all future life they have much to do with making our recollections pleasant or painful. The period in which we leave our parents and the home of our childhood, is often times the pivot on which our future destiny hangs. If we have grown up as kind and obedient children—if we have left home in peace, accompanied with the prayers and blessings of our parents, we ever look back upon the hour of parting with pleasant recollections. But if we leave with ungrateful feelings, breaking away from restraint, the recollections of that home will be accompanied with extreme regret. Children, obey your parents, which is the first commandment with promise. If you obey your parents in the Lord, you have the promise that it shall go well with you, and live long upon the face of the earth; but awful will be the condition of those who are disobedient, for the face of the Lord is turned against them that do evil.

JOHN CUSTER.

Shade Furnace, Pa.

[FOR THE PILGRIM.]

#### JESUS.

A light, our darkened steps to guide;  
A refuge, where from storms we hide;  
A hope, to cheer us midst our gloom,  
A portion, for the world to come;

A strength, to stay the fainting soul;  
A balm, to make the sin-sick whole;  
A song, to cheer in death's dark vale;  
Victor when earth and nature fail;

All this, and more, will Jesus be  
To every soul that bends the knee,  
That bears the cross, that runs the road,  
In truth and love, that leads to God.

Then bear that cross in morning's dawn,  
'Twill cheer thy soul when morning's gone.  
Bear thou that cross in meekness here,  
Pledge of a crown in glory there.

EMMA E. MUMBARD.

Bonsacks, Va.

[From the Morning Watch.]

#### THE "TREE OF LIFE."

*What is it?*—It is the tree that bears the heavenly fruit of which those who eat shall never hunger, nevermore.

*Where is it?*—It grows on the banks of the River of Life, in the midst of the Paradise of God.

*Who shall eat of it?*—Those shall eat of it, to whom the right is guaranteed.

*Who shall have the right?*—"Blessed are they that do his commandments, that they may have a right to the 'Tree of Life.'"

*Who shall feed them?*—"The Lamb which is in the midst of the throne, shall lead them unto



living fountains of water, and God shall wipe away all tears from their eyes."

W. W. D.

### HOPE.

"Hidden and deep, and never dry,  
Or flowing, or at rest,  
A living spring of hope doth lie  
In every living breast.

All else may fail that soothes the heart,  
All, save that fount alone;  
With that and life at once we part,  
For life and hope are one."

## YOUTH'S DEPARTMENT.

[FOR THE PILGRIM.]

### SPENDING THE SABBATH.

DEAR PILGRIM:—This is Sabbath morning. Being deprived of going up to the Sanctuary to worship, and having spent the morning quietly in reading my Bible, and meditating thereon, I concluded to pen a few thoughts for the youthful part of your readers.

I wish to encourage them to devote their precious time in reading the Bible, the best of all books; and dispense with so much light fictitious reading, with which our country is filled, almost to an unlimited extent at the present time; and which will do them no good, but only destroys a taste for sound, useful reading. From observation I am inclined to believe that some young persons spend all their leisure time, and perhaps even whole Sabbaths in such reading. This is very wrong. Dear young reader, did you ever undertake to read the Bible through? If not I would advise you to make a commencement. It is certainly the most interesting of all histories. It will relate to you some of the greatest battles fought, and victories won, that you have on record elsewhere, and will tell you of many wonderful things that occurred in ancient times, which perhaps you know nothing of. I have no doubt it will interest you from beginning to end, if you will but put your mind to it. If you would have true wisdom read and study the Scripture; it will make you wise unto salvation. "The fear of the Lord is the beginning of wisdom" (Ps 111, 10). The wise man, Solomon, in his writings gives the youth much instruction and advice. He possessed everything that his heart could wish for of a temporal nature, yet he said "Behold all is vanity and vexation of spirit, and there is no profit under the sun" (Eccl. 2: 11). It is he also who says "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Let us hear the conclusion of the

whole matter, "Fear God, and keep his commandments, for this is the whole duty of man" [Eccl. 12: 1. 13.

KATIE REICHARD.

[FOR THE PILGRIM.]

### YOUTH.

While we are in our youth we should try to enjoy it; and I think the most of us do *try* to enjoy it; but it is to be feared that many of us do not enjoy it as we should. Our joy should consist in being good and obedient boys and girls. We always feel happy when we obey our parents or our teacher, and thus we enjoy life.

There are reasons why we should be religious in our youthful days. One is, because our time is short. Time flies very swiftly. We can hardly think that one day we live and the next we may be in our graves, sleeping the long sleep of death. We *may* live to see old age; then we will look back to our youthful days, and think of all that we have ever done. If we have done wrong how glad we would be if we had our time to live over again, but time past never returns. We should live so that our recollections of the past will be pleasant, and also, when time shall end, that we may meet our God in peace. Oh how we should try to serve the Lord, but many will not. Those who have the Bible should read it more, and I think there would be more induced to live for Christ.

JONA. J. FRYFOGLE.

Brimfield, Ind.

[FOR THE PILGRIM.]

### PRIZE ARTICLE No. 1.

DEAR PILGRIM:—Having noticed that you offer a copy of your paper free to boys and girls under fourteen years of age, I have concluded to take up the offer, as it will learn us to keep out of bad company and learn us to search the Scriptures, and at last make us good and pious men and women. My dear boys and girls, we can thus talk to each other through the PILGRIM, and keep us from the bad habits of swearing, chewing and smoking, and all other things that boys should not do, of which we may have an opportunity to speak hereafter.

Dear Editors as the PILGRIM does come to our house I have concluded to have it sent to my old nurse Mintie Williams.

MILTIE T. REICHARD.

He who diffuses the most happiness, and mitigates the most distress within his own circle, is undoubtedly the best friend to his country and the world, since nothing more is necessary, than for all men to imitate his conduct, to make the greatest part of the misery of the world cease in a moment.

## CORRESPONDENCE.

[FOR THE PILGRIM.]

DEAR PILGRIM :—Will you hear a fellow traveler tell of a journey recently taken to the State of Ohio, on a mission of mercy, to encourage, and help our dear fellow pilgrims on their way to Zion!

I left home on the 15th of February, to go to Wayne county, Ohio, to speak upon the subjects "The Passover, and the Lord's Supper." The stage from Washington to Pittsburgh being heavy loaded, and the road very muddy, we were late arriving in Pittsburgh, and found the trains west had all gone, that would leave that evening. So I had to remain until 2 o'clock next morning. Taking the train at 2:08 a. m., we were soon rolling on for Wooster, Ohio, where I arrived at 8:38 a. m. Here I met Bro. George Worst who had come the evening before, and was disappointed. Bro. George conveyed me to the Mohiccon meetinghouse where we found a large congregation assembled to hear us. Accordingly, weary as we were, we laid off our over coat and began our "lectures," as they are called.

The brethren had arranged for me to speak on the Passover, &c., in the forenoon, and preach at night. We submitted. And on Thursday we delivered our second lecture, and on Friday the third. At the close we gave the privilege to any one who had any objections, to file them, and reply. Accordingly—Siedner, a Menonite preacher proposed to reply. And as we had an appointment for meeting in the evening, we desired to hear him and the brethren gave him permission to reply in the evening.

He took no exceptions to our manner of treating the Passover, but assumed that the bread and wine, the symbol of the body and blood of Christ, are the Lord's Supper. He spoke about an hour and a half. When he closed, I made a reply, showing by Luke and Paul that my friend was under a great mistake; for Luke says the "cup was after supper, [Luke 22d 20.]" Paul says the same [1 Cor. 11 25, "After the same manner also he took the cup, when he had supped." Argument, "The cup was taken after supper, therefore the bread of communion alone is the supper, or there must have been a meal, or supper, separate and apart from the bread of communion, and wine, or cup of blessing. This point being made clear, he, of course, found himself in a dilemma, and, take which horn of the dilemma he chose, he had signally failed. If he would still say, "The bread and wine are the Lord's Supper," he had Luke and Paul against him. And if he should say the "bread," alone is the Lord's Supper he would be against himself. So he made no reply after I closed my review of his criticism. Just

here let me say we expect to have our "Diagrams" printed for the benefit of those who desire them, if the yearly meeting will permit us to do so. They cannot be printed in the "PILGRIM" in their present form. (Ans. to bro. Jesse Roop).

On the morning of the 19th, I was taken to the Chippewa congregation by my cousin Elder Jacob Kurtz, remained in that congregation until the 22d, then went to the Tuscarawas congregation, remained in that congregation until the 28th. Was taken to the Nimishilling congregation, remained in that until the morning of the 3d of March, then to the Sandy or Georgetown congregation, and remained there until the morning of the 7th. The meeting at this place being very interesting, the brethren concluded to continue the meeting a little longer.

On the 7th, I was taken to Salem, to the rail road by brother John Shriver, and I arrived at home on Tuesday, the 8th, about 4 p. m., found all well. Thanks, yes, many thanks to God for his goodness and mercy. And many thanks to the kind brethren, sisters and friends, who contributed of their abundance to make us comfortable.

Yours truly,

JOHN WISE.

Scenery Hill, Pa.

## EDITOR'S DEPARTMENT.

## MISSIONARY.

Dear Patrons and Fellow Pilgrims, I have been prompted to offer a few thoughts on the above subject as suggested by Bro. S. J. Garber's article in PILGRIM No. 6. It certainly is the design of the PILGRIM to carry gospel truths to all who may receive it into their houses, and who may be willing to receive its instructions; and gladly would we send it even unto all the world, if we had the ability to do so; but all know that to do this it would require a great amount of labor and expense—much more than we would be able to bear alone; but as this is a cause in which we all, as Christians, should be engaged, especially while there is so much promised in the way of a reward to those who become instrumental in turning one sinner from the evil of his ways, and leading him back to his offended God. "But how are you to reach all the world?" This of course would be a great undertaking for the PILGRIM, especially in this early period of its existence; but it certainly may, and ought to go over



a wider range of this world's vast domain, and entertain many families with whom it is yet a stranger. It is with it as with the missionary man—the more he travels and labors, the more he gathers of instruction and knowledge to impart to others, and the more useful becomes his labor and mission; and the more liberal the contributions for his use, the greater his facilities for accomplishing good. So it is with the PILGRIM; the wider its range and the larger its circulation, the more of interest it will gather, and the greater amount of instruction it will bear upon its pages, and as it requires money and means to equip and send forth the missionary into his field of labor; so it will require the same to prepare and send forth the PILGRIM in its mission. These are facts well established in every thinking mind. "But how is it to be done in either case?" In the former this is the great and perplexing question that has troubled the church for years. After having seen and heard this question discussed, we have discovered that the trouble lies in these two words, "money and means." Not because that either are wanting, and not, perhaps, on account of an unwillingness to contribute, but how they may be profitably and successfully applied, in order to accomplish the desired end. We believe there are perhaps hundreds of brethren who would be willing to spend and be spent in this noble cause, were it not for the above trouble. But how to remove this, and answer this perplexing question, we will not here attempt. But in the latter we would venture to suggest, first, because it may be attended with less danger, as all written doctrine, borne upon the pages of the PILGRIM, necessarily goes through several hands before it goes to the world; subjected first to the careful, calm and unexcited mind of the writer, and then it goes to the editors, and subjected to their judgment and criticisms, which can scarcely be partial, under the restrictions in which they labor. Second, because it may be attended with less expense. There may be hundreds of sermons preached through the columns of the PILGRIM with less expense of money than one by the missionary under some circumstances, as it costs much less to send the PILGRIM through the

mail than the missionary on his way, and then it may go all over the world at the same time.

Now we believe there is a growing desire among our brethren and sisters that the Gospel, as we understand and teach it, should be preached more extensively throughout the world than it formerly has been, and there are, perhaps, hundreds who would gladly give a few dollars for the support of this cause, and thus stop the mouths of those our accusers, who charge us with neglect upon this point. Hence our suggestion is this—that every brother and sister, thus disposed, would volunteer, as some have already done, to send the PILGRIM to some friends who would be likely to take an interest in its work, and introduce it still to others, and thus scatter it like a healing balm throughout the length and breadth of our happy and free land; and who knows but what it might be the blessed means of bringing souls to God, and bring in return an ample harvest to those who scattered it abroad. We have said, and you well understand, that it requires "money" and "means" to push this noble work forward, and our success depends much upon the kind efforts of our Christian friends, in procuring subscribers and in furnishing living matter for the PILGRIM's columns. May God help us all to labor for that which is good, and for the salvation of souls.

GEO. B., Associate Ed.

IN our last No. we made a call for subscribers, which has already been liberally responded to. Through the several last mails we have received a regular feast of good things in the shape of new names and contributions, and in order that our friends may still be more successful, we make the following liberal offer: Any person sending 80 cts. will receive the PILGRIM for 1870 from No. 2. From the 1st of April 75 cents. Those wishing the volume complete, \$1.00. We expect our agents, who have so kindly labored for us, to take the advantage of our club terms, but to attend to it themselves and reserve it from the money received, as we do not know who is or is not entitled to anything. The little PILGRIM is still growing into favor with the people. All that is needed is to have it introduced, and many doors will be

thrown open for its reception. Come one, come all, and labor for the spread of the PILGRIM. Those wishing to introduce it will be supplied with as many copies as desired, for distribution. Much might be done in this way, by sending it to places where it is not yet known. Remember, only 75 cents from April for the PILGRIM weekly, and double Nos. the latter part of the year. We hope our friends will make an effort to enlarge our list on such favorable terms. The PILGRIM has some of the most talented brethren of our church for its regular contributors and advisers, and we feel assured by their friendly co-operation and assistance, the PILGRIM will be both instructive and useful. For this we labor, for this we pray.

**MONEY LETTERS** received up to April 5th: A. C. Bigham, Henry M. Sherfey, Jacob Kepner, A. J. Correll, Annie S. Miller, J. M. Mohler, Wm. White, Jacob H. Snyder, Eld. George Wolf, Eld. John Wise, (D. C., Bloody Run,) George Barnhart, S. J. Ballier, Geo. S. Wine, John S. Holsinger, Jacob Brumbaugh, C. J. Miller.

### ANNOUNCEMENTS.

The next Annual Meeting will be held in the Brethren's meetinghouse, 4 miles south 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,]

### LOVEFEASTS.

Communion meeting on the 14th and 15th of May, 1870, in the Jerusalem District on the Sanjoquin River, Sanjoquin county, Cal. Brethren far and near are solicited to attend. By order of the church

GEORGE WOLF,  
JONATHAN MILLER,  
ANDREW GIBSON,  
Elders.

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

D. M. HOLSINGER,  
Cor. Secr.

From the Companion,]

### OBITUARIES.

Died, on the 19th ult., in Roanoke co., Va., Sister Catharine Garman, consort of Bro Peter Garman. The funeral services were postponed for a short time, when relations and friends from abroad could attend. She was at our church-meeting just a week previous, in excellent health and buoyant spirits. On the following Saturday at 10 o'clock she was called to the spirit world. Surely "in the midst of life we are in death." Let this heavy stroke of divine power admonish us to watch, for "in an hour when we think not, the son of man cometh."

D. C. MOOMAW.

Died, of Croup, in Wells co., Ind., January 30th, 1870, Silas Reston, son of William and Annie Beasley, aged 3 years, 5 months and 2 days. The next day his remains were taken to their last resting place. While the grave was being filled a

hymn was sung, after which we spoke a few words on the solemn scene, and returned home reflecting on the solemnity of death. On the evening before we were at the home of the deceased on a friendly visit. The little boy was apparently well, and going about as usual. That night he took sick and died the next day about 3 o'clock p. m. His stay on earth was short, but we trust he is now enjoying everlasting happiness in the realms of eternal bliss.

DAVID H. SHULTZ.

Died, in the bounds of the Beaverdam Church, Frederick co., Md., on 21st ult., Eliza Jane Stoner, aged 19 years, 5 months and 2 days. Her remains were followed by a large concourse of people and friends, on the 23rd, to the burying ground attached to the Pipe Creek Church, in Carroll county, where the occasion was improved by the brethren, from the words, "Behold I stand at the door and knock," &c.—Rev. III:20.

D. P. SAYLOR.

**MARRIED.**—On the 29th ult., at the residence of the bride's father, Bro. Jehn Bowman, William Price Moomaw, son of Benjamin F. Moomaw, of Botetourt co., Va., to Sister Lucinda Nancy Bowman, of Johnson co., Tenn., by Brother John Pence.

On the 3rd of February, 1870, by Bro. D. H. Plaine, Sister Virginia T. Crumpacker, daughter of Bro. Peter Crumpacker of Montgomery co., Va., to Bro. Isaac B. Garst, son of Bro. David Garst, of Washington co., Tenn.

### 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 semi-monthly until April 1st, and then weekly.

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