

# The Pilgrim.

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

H. B. & Geo. Brumbaugh, Editors,

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VOL. I.

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NO. 3.

## ESSAY DEPARTMENT.

[FOR THE PILGRIM.]

### HOW ARE THE MIGHTY FALLEN.

*Dear Fellow Pilgrim:* We, who have been permitted to enter upon the year in the Christian era 1869, and live through it, are now one year older, and have one less to live. We are one year nearer the grave, judgment and the eternal world, than when we started out on the first day of January, 1869. Let us now, as we enter upon the year of our Lord 1870, take a retrospective view of the past year; bring the days, the weeks the months in review before us, and we will find the Lord has been good to us in the past, and is well worthy our confidence for the future. We are miracles of grace, and the Lord is worthy of all praise. Let us set out with renewed vigor to serve him, each one of us striving to advance in holiness, and in increased love of the brethren. Let each one of us set apart a portion in each day in the year 1870 for private prayer—praying for ourselves, for the spread of Gospel truth, and for the conversion of our own children, as well as for all men. This may and for many of us will be our last year.

If we look over the files of our periodicals we will be startled at the number of our dear brethren and sisters, embracing elders, teachers and deacons, who departed this life during the year 1869. And you, my young friends, if you too will look over them, you will find many younger than yourselves have gone to try the realities of a spirit world. Some, you will discover, died out of the church; who had lived just like you are to-day living. Reading there, *you will feel badly*. Some younger than yourselves died in the Lord. Reading there,

*you will feel glad. Do you know what you ought to do?*

You men of the world, who put religion off for more convenient seasons, and spend the time God has given you for his service in minor, though to your view greater matters, look over the record and see and feel what the rider on the pale horse has done among your ranks during the year 1869. Standing upon the threshold of 1870 and looking back upon the year just drawn to a close, and you will find in these twelve months death has been busy amongst those who have filled exalted military and civic positions in our country's government. The last one of our ex-Presidents who had received his office direct from the hands of the people was Franklin Pierce. Admiral Stewart and General Wool were the nation's oldest servants in the Navy and Army, and nearly the only who held high stations in our last conflict with Great Britain. Six statesmen have died, who, as Cabinet officers, had exercised a powerful and sometimes almost controlling influence upon national policy. Fessenden, Walker and Guthrie were Secretaries of the Treasury; Stanton and Rawlins had directed the War office; Amos Kendall had been Postmaster General, and when 1869 had nearly run its course, there passed away the man who, had his life been spared, would have shone as brilliantly in jurisprudence as he had already done in the management of immense armies. The remains of George Peabody are on their way to his native country. Henry J. Raymond was a representative man of the highest class of American journalism.

All these, with many others, have passed from

their sphere in which they shone as lights in their constellations. You who survive them are only left to follow after. Think well on your ways; for God says "I have overthrown some of you. And thus will I do unto you; and because I will do this unto you, prepare to meet your God."

All things are transient, and passing away. We are pilgrims with our fellow PILGRIM whose pages will bear these few lines on his pilgrimage to the houses and firesides of those addressed. May the blessing of God accompany us together on our pilgrimage, and so enable us to live that, if it be the will of the Lord that we shall extend our pilgrimage over the Jordan of death this year, we may have *lived holy* foot prints for others to follow after. With this, my new year's prayer, I greet you, in Jesus' name. Amen. D. P. SAYLER.

Double Pipe Creek, Md.

[FOR THE PILGRIM]

### "MINE OWN PEOPLE."

"I dwell among mine own people."—Second Kings, 4th Chapter, and 18th Verse.

Our text carries us back to the days of Elisha the Prophet, and is a part of that interesting history of the intercourse between Elisha, his servant, Gihazi, and the woman who dwelt in Shunum, called a great woman. Why she was termed a great woman will appear when we come to make the application to the text.

As appears from the reading of this history, Elisha in his travels on his prophetic duties frequently passed by the residence of this family, and they being much edified by his Godly conversation, concluded rightly that he was a holy man of God, and, that they might still enjoy the benefit and blessings of his society, they agreed to provide for him special accommodations. He, grateful for the benevolence of his hostess, conceived the desire to requite her kindness by making suitable returns, and supposing that he had acquired an influence with Jehoram, the King, and his captains, he being instrumental in the achievement of the victory over the Moabites, proposed to make intercession with them for her. Accordingly he instructs his servant to say unto her: "Behold now thou hast been careful for us; with all this care, what is to be done for thee? Wilt thou be spoken for to the King or to the Captain of the host?" And she answered, "I dwell among mine own people."

This language implies indifference to worldly interests or gratifications, and satisfaction with present associations and enjoyments, a disposition

characteristic of a true child of God who has overcome, generally, the temptations of life. Few of us however, it is feared, have fully arrived at that point, and indeed it is very hard for us to attain to it, for we being social in our natures and surrounded by such varied associations, that, notwithstanding our better judgment, we are more or less inclined to participate in them—as was the case with ancient Israel. Though they had seen the miracles of God in the land of Egypt—the dividing of the waters of the Red Sea, the destruction of their armies in the floods, the waters flowing from the rock, the heavens opened and they provided with angels' food, the terrible judgment visited upon the disobedient, the marvelous conquests over the inhabitants of Canaan, their great prosperity under the Theocracy of God—yet notwithstanding all this, and the solemn protestations of their aged Prophet, in whom they had implicit confidence, and the awful consequences of which he forewarned them, they steadfastly persisted in having a king, "that they also might be like all the nations, that they might have a king to judge them, and to go before them and fight their battles," [1st Saml. 12 ch., 19 and 20 vs.] not considering that it was their peculiar privilege to be unlike other nations, and to be happy and prosperous in these privileges "dwelling among their own people."

In view of the dangers of these associations it appears that God has always designed that his people should be a separate people, and that they should not be like other nations, as indicated by the word which God put into the mouth of Balaam, when Balak desired him to curse Israel—"For from the top of the rocks I see him, and from the hills I behold him; lo the people shall dwell alone, and shall not be reckoned among the nations." [Numbers 23, 19th v.] Moses saith unto the Lord, "Wherein shall it be known here that I and thy chosen people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated I and thy people from all the people that are upon the face of the earth." [Exc. 33, 16 v.]

"I am the Lord your God which have separated you from other nations." [Lev. 20:24.] "I the Lord am holy and have severed you from other people that you should be mine."

This as a fundamental principle is acknowledged by many of us, but what is our practice? How many of us live the doctrine? Are we like this great woman, contented? Are we satisfied "dwelling with our own people?" Let us inquire, are we surrounded by wealthy and enterprising neighbors, who have their whole minds absorbed in the pursuit of wealth and worldly aggrandizement? No time to read their bibles; no time to attend to private devotion; no effort to cultivate religious



habits; closely engaged all of the six days, and intruding upon the seventh, which God has reserved for himself; meditating upon a half contemplated bargain, or arranging business for the approaching day. Do we covet this enjoyment and fall into their habits to procure them? If so we are not dwelling among our own people. Are we surrounded with the gay and fashionable, frequenting fashionable dining parties and places of amusement, or encouraging our children to do so by not restraining them or advising to the contrary? If so we have departed from the great principle above spoken of, and are not "dwelling among our own people." Do we so form associations for our children, assisting and encouraging them in fashionable and sectarian institutions of learning, with all the corrupting influences attached to them, and thereby alienating their affections and inclinations from the simplicity of the true worship of God, and cutting loose the sheet anchor of that faith once delivered to the saints? If so we are not properly "dwelling among our own people." Have we, through these influences, become weak ourselves in the faith, and dishonor God and his Son, Jesus Christ, by maintaining that his commands are not important, or that the keeping of them is no spiritual advantage, but merely designed for carnal purposes or corporeal uses? If so we must be discontented and can scarcely be said to "dwell among our own people." And again, are we surrounded by the society of popular professors, who attach as much importance to means and measures of their own inventions as they do to God's word, disarding and even ridiculing his ordinances, and these means, or institutions if you please, without authority in God's book patented within the last century? Are you encouraging them by your patronage, or example? It does not matter how pretty the name, we show a disposition to be like other people, and to that extent cease to "dwell among our own people." And if we introduce into our forms of worship or management of church affairs usages employed by political and popular religious organizations, such as the introduction of musical instruments, choirs, &c., &c., we exhibit that we have partaken of the spirit of advancement, and consequently no longer "dwell among our own people."

Dear PILGRIM, your first visit to the sunny South has been performed; we hail your youthful appearance with pleasure, "though your countenance is fair and ruddy;" "n" one will despise thee." We welcome you to the family circle; we like your selection as a motto; it is in harmony with our text. It indicates that you mean to "dwell among your own people." Our prayer is that God will bless you in your undertaking, and make your visits always pleasant and agreeable. That he may grant you property, and that grace

may be afforded you, to make you humble and thankful. We do not only pray for you, but we propose to assist you according to our humble ability. If you are weary, we will try to refresh you. If you are weak, look to the Lord and lean upon us. If you desire advice or any information, such as we have we give unto you. And permit me to say here, that doubtless so long as you are humble and faithful the Lord will prosper you. But should you be prosperous be not highminded, but fear, for pride goeth before destruction, and a haughty spirit before a fall. Better is it to be of an humble spirit with the lowly than to divide the spoil with the proud.—Prov. 16:18, 19.

"A man's pride shall bring low, but honor shall uphold the humble in spirit.—Prov. 29:23.

We will anxiously look forward to the time when your visits shall be more frequent, and appearing in increased size and full costume; but we advise that you do not appear spotted with all the enormities and flatteries that may be bestowed upon you for that, we think, would betray a weakness, and very much mar your countenance when reflected in the mirror of prudence and humility.

Your Fellow Pilgrim

BONSACK, VA. R. F. MOOMAW.

#### TIME IS FLEETING.

Inasmuch as we are at the beginning of another short year of life, it certainly should cause us to take a retrospective view, and see how we have spent the past year; whether to the glory of God, or to our gratification. Time speeds us on very rapidly. "Man cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." On this *fleeting time* hangs our eternal destiny. This short life, at best, is one of sorrow, of vanity and vexation of spirit. If spent in idleness, in folly, and for the gratification of the carnal mind, sorrow and woe will be augmented when death comes, which any moment may seal the final destiny. And, oh! what awaits the undying soul? The dreadful sentence—"Depart from me, ye workers of iniquity, for I never knew you." There will be *weeping and gnashing of teeth*, when you see Abraham, Isaac and Jacob in the Kingdom of God, and ye, yourselves, cast out." *Come then, sinner*, begin the year with a new heart, and with a new spirit, and have your life wholly dedicated to God, and to his service as commanded in the Gospel of Christ, which is the power of God to your salvation. Then your sorrow shall turn to gladness, your vanity to reality, and your vexation of spirit to joy unspeakable and full of glory. "For the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." You may bid fair for life to-day and

ere next day commences your soul may be in eternity. It matters not how old, for death is no respecter of age. Many have, in the by-gone year, passed from time to eternity, and bitter tears have been shed by the bereaved. When there is a hope for the departed those tears may be mingled with joy. We beheld, in the departed year, separated by the icy hand of death, children from their parents, and parents from their children, husbands from their wives, and wives from their husbands, and God only knows who will be here till another year has rolled around. For time is fleeting.  
New Enterprise, Pa.]      LEONARD FURRY.

## YOUTH'S DEPARTMENT.

### BETHLEHEM'S BABE.

Knowing that little children are fond of listening to tales, I have concluded to tell the little readers of this paper one that I hope may profit as well as interest. I will endeavor to tell it in a manner so plain and simple that every little boy and girl that can read may be able to understand it. It will be a part of the history of our dear Saviour; I hope it may prompt my little readers to read and study the Bible also, and thereby become "wise unto salvation," that is, to learn what His will and commandments are, and to obey them.

More than eighteen hundred years ago there came men from the East called "wise men," to Bethlehem and inquired of king Herod where the Saviour was, "for they had seen 'His star' in the East." I have often thought what a beautiful star; for they called it "His star," when they saw it they knew it, "and rejoiced" and when they started to find the Saviour it went with them as a guide "until it came to the place where the young child was." But king Herod was a wicked man and fearing that as the Saviour would be a king he would lose his crown, he determined to have him killed, and in order to find out where he was, he told them to "seek diligently for the young child," and when they found him to let him know that he might worship him also. But where do you suppose they found the dear little babe, the Saviour of the world? In a stable. His parents were obliged to travel, and could find no room in the inn, so they were obliged to occupy a stable; but that made no difference, the "wise men" knew who he was, and after worshipping him made him handsome presents; then our Heavenly Father told them in a dream not to tell the king where they found the Saviour but to go home another way. When the king found the "wise men" would not return he became very angry; if you do not know I do not think you would guess what he did; he commanded men to take all the dear little children in that part of the country from two years old and under and kill them; thinking I

suppose thereby to kill the blessed Saviour also. How dreadful! to have all the dear little innocent babies killed. But our Heavenly Father did not intend His dear Son should be killed at that time. He sent an angel to tell Joseph (the Saviour's earthly father) in a dream to take the young child and his mother and flee into Egypt."

But the "wise men" were not the only ones that had a beautiful sign sent them to tell them of the birth of the Saviour. Whilst a company of shepherds were watching their flocks by night a beautiful angel from heaven appeared to them; they were very much alarmed but he told them not to fear that he came to tell them good news, he then told them where the Saviour was born, and immediately a whole company of angels appeared praising and worshipping God; what a beautiful sight a company of shining angels! Men sometimes try to paint and make images of angels, but will never be able to make them half as beautiful.

After a while God told Joseph again in a dream that he should return as the king was dead; so you see that although he was king and had the power to have all the dear little children killed he could not save himself.

When our dear Saviour was about twelve years old his parents took him with them on a journey to Jerusalem, on their return they had traveled a days journey when they found that he was not with their friends, they then turned back to Jerusalem, and after three days found him; and where do you suppose they found him? In the temple, one of the most beautiful places of worship in the city, asking questions and giving answers to the most learned men in the country; they were much amazed, but his parents knew that he was the Son of God. The Bible tells us he went to Nazareth with them "and was subject unto them," that is he was obedient to them.

My dear children one of the loveliest traits in children is obedience, implicit obedience, that is to be always ready and willing to obey at once, not to feel yourselves compelled, but to obey cheerfully and at once. I hope my dear little readers you will remember what I have told you and if there is anything you cannot understand, ask father or mother or perhaps an older brother or sister will be happy to go again over the history of the birth of our dear Saviour. I may perhaps after a while tell you something more about Him. Perhaps some of my little readers are fond of poetry; the following lines are I think appropriate to what I have told you.

Our Saviour was a lovely child,  
His parents' chief delight,  
In His behaviour meek and mild,  
And always acted right.



## FLOWERS.

We love flowers, and therefore we are going to have a little talk about them with our young readers. Although many of them long ago went to sleep, yet they are not dead. No doubt you just now think of the beautiful bouquet which you made for mamma, for a sick little brother, sister, or kind teacher; but they are all gone. While some have matured *good* seed, and dropped in mother earth, there to remain until the resurrection morn of spring, to come forth in renewed beauty, others practically *went back*, to recuperate for their own reproduction. With these things we may think we are familiar, but they are really mysterious; and we may live and learn a long time before we will know all about them. But we are talking about flowers—never mind the howling wind as it chants its dying song. Spring time is coming and we are beginning to look forward. We say there are two kinds of flowers. The one is quite small and its beauty can only be seen by close observation. Around these you will notice the beautiful little honey bees, with many other little bees. See how busy they are, gathering the precious sweet from the little cups and saucers. You ask, why do they spend their time at these *little* flowers? Why not go to the larger ones? Well we will go and see, Oh what a different society here. What gay creatures are these sailing around on colored wings? This is butterfly society. They don't like honey, as there is none here, but live on meener *stuff*.

The world is none the better while they live, nor does it sustain any loss in their death. As there are two classes of flowers, so there are two classes of people in the world, and two classes of little boys and girls to admire them. The one class may represent the small flowers. They are the humble and meek. They do not appear so lovely at a distance, but the nearer you approach them, the lovelier and sweeter they become. While the other class may represent the large flowers. They are the proud, the vain and the giddy of the world. At a distance they appear lovely and attractive, but the nearer you approach them the colder and more selfish they become.

Now my little readers to which class of admirers do you belong? We hope you represent the little honey bee, that you admire, and cluster around the truly good, noble and lovely. From them alone you can draw that *manna* which will make you good and happy in life and prepare you to realize the blessedness of the life to come.

ED.

Always regard what is said to you by those who are your superiors in age or learning, and endeavor to profit by their instructions.

Time once past never returns. Defer nothing for the morrow which should be done to-day.

## KIND WORDS.

[FOR THE PILGRIM.]

THE LITTLE PILGRIM'S FRIEND.

A blessed pattern Christ our God;  
Himself to children gave,  
That they to Him might joy afford,  
And never misbehave.

It was once said by a friend, "lay your hand gently on the head of a child and address it with kind words, and you have won its heart forever." We have ever felt disposed to be friendly to the youth, and could we now lay our hands on the heads of our dear young readers, and whisper in their ears some kind words of encouragement and advice, and say to them, *we love you*, and hope you are good boys or good girls, it would give us much delight; and we would expect to receive in return the happy and approving smile, which is always begotten of *kind words*, and which fall like dew upon the heart of a kind parent or minister. My dear young friends, you can scarcely know how much you may do towards making others happy, and the lovely influence you may bring to bear upon the minds of a Christian father or mother, and even upon the hardened and stubborn sinner. Then will you not lavish your smiles and kind words upon all, especially those who are anxiously concerned about your well being, and whose delight is in your joy. All aged and righteous persons love good and amiable young people.

Not long since we were in the house of a good brother and sister, who had in their family several nearly grown daughters, of whom we were obliged to ask a small favor, and it did our soul good to see how anxious they were to oblige us. We shall not soon forget their kindness; and may we not also hope that they may soon become fruitful branches in the "true vine," or lambs in the flock of Jesus, so that "none may pluck them out of his hands."

Dear young reader, are you kind to your Christian father, mother, brothers and sisters? If so you are a jewel in their eyes, and perhaps a plant for the Lord's vineyard. There is nothing in the character of the youth that speaks more highly of them than a disposition to love and respect the aged. We once knew a youth who especially delighted in the companionship of aged Christians. That youth is now a faithful minister of the Gospel, to whom both young and old look for counsel and advice.

G. B.

Adhere firmly to morality and virtue, and never treat serious things with levity.

No man may expect to have friends unless he acts the part of a friend to others.

## CORRESPONDENCE.

FOR THE PILGRIM.

BRO. EDITORS:—

We as a general rule, feel more disposed to report a prosperous, than an adverse condition, whether of a temporal or spiritual nature. And inasmuch as Church news has been solicited for your columns, I propose to enter that list of your contributors. Our Church has for a number of years, been rather in a depressed condition. Our location is such, that during the "Rebellion" (through which we have just passed,) our church was several times overrun by both contending armies. The battle of *Antietam* was fought in the territory of the church; many of our members suffered heavy pecuniary losses, (some lost their all.) I know that I am quite safe in saying, that a hundred thousand dollars would not more than cover the loss sustained by the church in this county; quite a number of members, (becoming disheartened) sold their property and left the State. Consequently, our number was considerably diminished by emigration; a gloom of adversity seemed to hang over us for several years, and we added but few members up to this time. But now those cold clouds are passing away, and the genial sun of God's love has again dawned upon us.

In December last, Br. Moses Miller and Adam Bealmon from lower Cumberland, Pa., visited our church on a mission of love; remained with us seven days, and filled twelve appointments; and most earnestly and faithfully did they labor, and hold forth the words of eternal life, and their labor, (I am happy to say) was not in vain; for sinners were made to tremble, and feel the burden of sin; and since that time we have added five members by baptism, and reclaimed one; and two others have made application who will be united in a few days; and there appear to be others "not far from the Kingdom." Not only have sinners been made to feel the burden of sin, and seek the Lord, but the church has also been edified and fed with heavenly food; has enjoyed a season of refreshment; and I am well persuaded, will go in the strength of that meat, for more than forty days. My arti-

cle is already too lengthy, and will close by wishing the PILGRIM a hearty *God Speed*.

Fraternally Yours

Manor Church,  
Washington county, Md.

V. REICHARD.

FOR THE PILGRIM.

On the 31st of December, in company with Bro. George Maurer, we made a visit to the arm of the church under the supervision of Elder George Shaver, in Shenandoah county Va. This arm of the church extends over a large extent of territory, but having the advantage of the efficient labors of Elder Shaver and Son, and Bro. Peters, we found it not as unto an open sepulchre, but a living embodiment of vital principle, living branches in the Vine.

Being permitted to spend ten days in this arm, and labor with and for the church, at twenty-one appointments, for the encouragement of the pilgrim upon the way to the Zion of God, and to invite sinners to accept the offers of salvation, that they might escape the "wrath to come." As the meetings advanced, the interest of the people and the church seemed to increase, so much so that all temporal and secular matters seemed to be laid aside for the time, and the holy cause of Jesus the only theme and subject of conversation and inquiry. While the power of God thus displayed through the influence of the Holy Spirit, some desired to flee to Jesus, the outstretched arms of a loving Saviour, for safety. And all who gladly received the word were baptized. The scene at the river (where baptism was administered,) was truly one of solemn and impressive interest, many weeping Jesus' love to know.

B. F. GOOD.

Waynesboro, Pa.

BRO. BRUMBAUGH: At our Communion meeting, at the Barren Ridge Church, Va., there was a brother present who had on a black suit of clothes, and there was also a sister present, from an adjoining State, who afterwards told me if that brother was a member of their church, (to use her own words), they would church him for it. Now this was something new to me, never having heard before that the brethren, anywhere, objected particularly to the colors, so that the dress was plain and becoming, which his was. If this should come to the notice of those who object to the wearing of black, I would be pleased to have them give the scripture for it, if they have any; and if they have only a *reason* for it, let them give that. I have written in the spirit of love, wishing to know only the truth as it is in Christ Jesus.

New Hope, Va.]

S. J. GARBER.

If there are any that entertain such views, perhaps it would be well enough to give some reason for it.

ED.



## EDITOR'S DEPARTMENT.

THE time is now come that PILGRIM No. 3 is to be published, and we have experienced that we have much to learn. There are many things that we should have mentioned in the beginning, and there are some things that we should now say which we cannot remember. The present number, we think, will be a pretty fair specimen of our present ideal of what the PILGRIM should be for a commencement. We would call the attention of our kind patrons to the "make up." First, the paper is of a better quality than is generally used for this class of journals. Second, the type is new—looks well and reads well. Third, the arrangement is good and the work well executed. Fourth, the contents are commendable and in harmony with the original design—all this for the small compensation of one dollar per year. And yet some think this is too much. So says our associate Editor. Read what he says below. We say the circulation considered, that it is the cheapest periodical published in America; and still we promise to enlarge and otherwise improve it. We don't feel disposed to make too many promises; but give us a large patronage, and see what we *will* do. Our agents have our thanks for labor already performed, and we hope they will still continue to work for us. In sending money, always send with it the names and address of those who paid it, so that we may know to whom to credit it on the list. This week we received a postal order for \$11 00 without any name or any thing else with it. The letter is marked "official" with the post mark Frederick, Md. Who sent it?

Our contributors will please make good use of their leisure time by writing for the PILGRIM. We especially solicit a number of short articles to fill up columns. Let us have your best thoughts in few words. We have often been asked by our young friends, "Why not have more marriages noticed in your periodical." The only reason we know is, because they are not sent. We will gladly publish all that may be sent, and even would solicit our officials to send them to us, or any person may send them, by the consent of parties directly concerned. We will have small type on purpose for

this and for obituaries. We desire to labor for the good and interest of all our readers; and therefore we hope you will try to assist us. Don't hold back on account of money. Send on your names and pay for it any time during the year. We are prepared to accommodate our readers, and we are determined to do it. Come along then, and see whether there can any good come out of Nazareth. Ed.

WHILE on a visit recently to the brethren in Juniata, Cumberland, and Franklin counties, we were pressed with many inquiries respecting the object and motives of the PILGRIM; many of which we tried to answer. To some, however, we were unable to give the desired satisfaction, partly on account of having only limited control of it, and partly on account of indisposition. And in connection with the above, we have learned that a great variety of opinions and notions exist among our dear brethren as to what the PILGRIM should be, and what should appear in its columns. To all these it would be impossible for us to give attention; but we are happy to say, that the popular sentiment comes in harmony with the one with which we started out, and which has already been set forth; so we think that we shall have no difficulty in meeting the demands of our readers in that respect; but there seem to be other demands that we may not be able to meet so readily; one of which is the enlarging of the paper. We felt urged in a few instances to promise to make an effort to have this done soon; but upon consultation, we have found it imprudent to do so until perhaps the latter part of the present year. We will hope, however, that our dear brethren and kind readers, will indulge us with a little patience in this particular, as we are looking forward to a time when we may be better able to please all. We will here call attention to the improvement upon the second number, which is quite material. The columns are lengthened nearly one inch; and the leading removed, which makes an addition of nearly one fourth of the reading matter. With this, we hope, our readers will be satisfied for the present; especially do we think so when you shall have considered the great cost of getting up a work of this kind, and the small price we are asking for it. It is cer-

tainly our object to do the very best we can for our friendly readers, and while we do this, may we not hope, that you will do the same for us. There are many perhaps, who would take the *PILGRIM*, if they were acquainted with it, and knew its character and object. Therefore we kindly ask all of our patrons, as well as our agents, to make some effort in the way of introducing it to their neighbors and friends, as well as to the brethren and sisters (as we want all to read, and be profited by it.) The more that is done in this way, the sooner we will be able to enlarge. We will here say, that while visiting among the brethren, we met with many very kind friends, whom we have many reasons to believe are interested in our work, and with whom we formed a very agreeable acquaintance, and we hope by the medium of the *PILGRIM*, to become more familiar with many of the people of God.

G. B.

### 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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### MISCELLANEOUS.

"Live whilst you live," the epicure would say,  
And seize the pleasures of the present day,  
"Live whilst you live," the sacred preacher cries,  
And give to God each moment as it flies,  
Lord, in my views, let both united be;  
I live in pleasure whilst I live to Thee."  
Hollidaysburg, Pa. Miss E. R. S.

FULL OF LOVE.—The sun is full of heat and light, and it asks no questions as to how it shall do good, but is perpetually pouring out its golden flood. The spring that sparkles at the foot of the hill is full; and, asking leave of no one, is forever welling forth its sweet waters. So the Christian, if only full of the love of God and man, and shedding around him benign influences as a natural result, cannot help doing good.

A WORD OF KINDNESS is seldom spoken in vain. It is seed which, even if dropped by chance, will spring up a flower.