

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. 9.

ESSAY DEPARTMENT.

"NEGLECT NOT THE ASSEMBLING OF YOURSELVES TOGETHER."

There surely is no commandment in the New Testament which affords more pleasure and spiritual profit than that which calls us to associate together. While all the commandments are accompanied, in this observance, with advantages even in this life, as pertaining to the body, as, for instance, baptism in cleansing and comforting the flesh by its invigorating properties, and the sacrament of the communion, in gratifying the taste and the wants of the body, so this is attended with much profit to us as inhabitants of this world. There is nothing better adapted to success in any enterprise than interchange of thought, than comparison of plans and purposes. There is scarcely a profession or pursuit of the world, but that has its organizations, its periodical meetings, for the perfecting of its arrangements and encouragement. The physicians have their associations, farmers and mechanics their clubs, and so of every class, merchants, manufacturers, clerks, lawyers, laborers, waiters, boot-blacks and chimney-sweeps. It is necessary for their preservation and success and one would hardly subsist without them.

Then, if association or combination is essential for the success of any profession, is it strange that the All-wise Founder of the church should admonish us to assemble ourselves together. The plainest suggestions of human prudence have discovered and applied this engine of success, and now marvel that we find it embodied in the christian statistics. But when we admit the advantages and power of association, and discover its

adaptability to our wants as a body of Christian worshippers, how painful it is to see so many of our brethren regard it so lightly. Possessing a power for good which cannot be substituted with any device of worldly wisdom, yet many who need very much its sanctifying effects, continue month after month to disregard it, and consequently grow cold and indifferent to the important wants of the soul. The most trivial excuses are accepted as sufficient to keep many away from our appointed meeting. It is too hot or too cold, too wet or too cloudy, or too far, or they don't feel well, or they expect company, or they don't like the preacher, or their clothes are not fit, or they have nothing to ride, or something else is in the way. Most anything is enough to serve as an apology, when the fact is they are not right in the heart, else they would have no desire to stay at home. There is the trouble. The opposition is from within and not without. To the true disciple, nothing is more delightful than the return of each day of rest, when they can assemble together for worship. They look forward to it during the week as a season of enjoyment for the soul, and the labor and toil thereof is made lighter by these reflections. They are glad for the opportunity to leave the scene of worldly perplexities and troubles, and unite in the most refreshing service of praise and adoration to our Lord and Master. It is the Christian oasis in this gloomy desert, and he hastens at every turn to reap the advantages of its refreshing, solacing, and comforting retreat from the storms of temptation.

It appears to me that the church had ceased to exist long ago, had it not been for this means of preservation. We meet and rehearse the blessings

and goodness of God, to hear of His promises and threatenings, His plans and purposes, of our origin, our mission and our end, and to sing in honor to His virtues and graces and wisdom, and power; and the effect of this is to keep alive in our hearts our dependence on Him, our individual responsibility, and to keep us within the limits of temperance and obedience, that is, if we do not resist the influence.

If it is so powerful for good, then how gladly should we avail ourselves of it. At the appointed hour we should all be in our places within the consecrated walls, our children and domestics with us if possible, and orderly and reverently engage in the holy exercises. Regard it as a settled and uncontroverted fact that you must go, and the tempter will not ply his wiles to deter you from going. The more regularly we attend the stronger our desire is to attend, and the oftener we absent ourselves the less we love to go and the less we enjoy them. Notwithstanding there are many members (merely nominal I fear) who attend the circus, auction sales, holiday festivals, the courts and political mass meetings, &c., yet are seldom at our stated meetings. In congregations of 200 or 400, as a general rule not more than one-half or one-third are regular attendants. I do not think it was so in the earlier days of the church. Then their zeal and love overcame every obstacle. I know our fathers and mothers were more devoted to this Christian duty than we of the rising generation, and in consequence they were more nearly allied to our Lord, and exhibited more of His virtues and temperament in their daily walk and conversation.

My object in calling attention to this matter is to stir up our pure minds by way of remembrance. We seem to need constant exhortation to our duty, and as an humble co-operator in the army of the Lord I have endeavored to speak to our fellow servants through the friendly medium of our "PILGRIM" brother, who goes from house to house reproving, admonishing, exhorting and comforting the saints. Being here as sojourners, and preparing for the great reception which is promised the faithful by our Lord Jesus, we should be swift to appropriate every available means to secure a favorable and happy reception, when we are called away from the troubles and perplexities, the sighs and tears, the temptations of an evil world. The Lord grant us all his sanctifying grace in time, and a home in heaven in eternity.

D. C. MOOMAW.

Blacksburg, Va.

THERE is more solid satisfaction in enduring than in enjoying.

Good company and good conversation are the sinews of virtue.

WORDS OF KINDNESS.

How softly on the bruised heart
A word of kindness falls,
And to the dry and parched soul
The moistening tear drop calls.
Oh, if they knew, who walked the earth
'Mid sorrow, grief and pain,
The power a word of kindness hath
'Twere paradise again.

The weakest and the poorest may
The simple pittance give,
And bid delight to withered hearts,
Return again and live.
Oh what is life if love be lost,
If man's unkind to man,
Or what the heaven that waits beyond
This brief and mortal span.

As stars upon the tranquil sea,
In mimic glory shine,
So words of kindness, in the heart,
Reflect the source divine.
Oh, then, be kind, whoe'er thou art,
That breathe'st mortal breath.
And it shall brighten all thy life,
And sweeten even death.

D. BOSSERMAN.

[Selected by C. H. Walker.]

BROTHERLY LOVE.

The Epistles of John seem too much neglected by Christians, or if they are read, their teachings are poorly applied to the heart and life. We are too apt to forget the test by which all men are to know that we are Christ's disciples—because ye love the brethren. The censoriousness with which members of the same church will often reflect on each other's conduct, proves often a stumbling-block in the way of the impenitent. Then, too, the lowly are often set aside to make room for those in goodly apparel, who look down with disdain upon the meanly-dressed servant of God near them. It is a fearfully dangerous thing for the heart to cherish such a spirit. "How dwelleth the love of God" in a heart that can thus look down on a brother or sister in Christ? The plea of difference in station, in worldly possessions, can never be admitted at God's bar as an apology for a haughty bearing towards even the lowliest of Christ's disciples. If any one is truly in the bonds of Jesus, he will love the brethren.

A pious man of rank used to admit as associates many humble persons, eminent for their piety. Some worldly associates rallied him on his new friends, but he answered very humbly,

"I can hardly expect to enjoy so high a rank as they in the next world, and I do not see why I should despise them in this." It was an arrow to the heart of the proud men, who could not but

reflect how poor were their chances of rising to so high a rank as these humble disciples, when they too should pass into eternity.

Oh, if we find in our hearts "any root of bitterness" springing up toward any who bear the name of Christ, let us not rest until we have by prayer and fasting, if need be, rooted it out. "If any man have not the spirit of Christ he is none of his." Let us take this thought about in our bosoms, and it will check many a rising of pride and resentment. Let us learn to do good to them of the household of faith" whenever an opportunity offers, and so shall we find our love and interest in them increased, and God will add his abundant blessing.

YOUTH'S DEPARTMENT.

[FOR THE PILGRIM.]

"WHAT THINK YE OF CHRIST?"

What think ye of Christ? Whose son is he? Matthew 22: 41—45.

My dear young friends, knowing, as many of you do, that I am your friend, and love you, and as such, feel a lively interest in your peace and happiness, this being an exceedingly wet rainy day, confining me to the house, I have thought on many things; and among other things, I wondered what you thought of Christ, and so I will pen you a few lines.

In the world there are many things which engage your attention; on each you have your thoughts. You think, conclude, and act according to your conclusions. Your domestic duties require attention. You think, and by thinking you see far into the matter before you, and you can act wisely. The young man thinks on the duty he owes his parents; and what part he will take in assisting to put out the summer crops, if they are farmers, if any other occupation the same thoughts are had. After thinking on the relative duties you owe your parents, you can, and will act wisely in the premises. It is always the unthinking who act unwisely, not only in one, but in all things. Your sisters, the young maidens, as the Psalmist styles them, also have, or certainly should have their thoughts in reference to what part they should take in the drama of life. Among other good things, they no doubt will think of the pretty flowers they will cultivate this season, and will act accordingly. And when the spring fashions come out, you will think of them. And as any subject we think much upon fills the mind with it, it creates a desire to have it. I only fear some of you may think too much on these. Bear with me then dear friends if I advise you a little when you think the new style is very gay, and pretty, think at the same time it is very vain and will soon pass away, leaving no trace behind, but its

vanity imprinted upon your souls, which will require nothing less than the shed blood of the Son of God to purify. Think how silly it is to be gay. Think that ruffles, ribbons, and flounces, are not the materials to make character, that will stand the test of the coming of the Son of God. When he will be revealed in flaming fire they will pass away with one flash. I once heard a very able Methodist minister address the ladies at a camp-meeting, in speaking of their finery, "The very air you breathe quivers them to your shame." Such preaching with them now would doom him to the idiom of "old foggy." I however don't dread that stigma, and talk with you as your christian parents often have done with tears, and strong crying. (I here am interrupted by the coming of a young man with the sad intelligence of the death of a young mother, bearing the message to preach a sermon on the occasion of her burial. Why send for me? Distance 12 miles, a long ride over these roads; but the ambassador of Christ, has no excuse. If the Lord wills, I will go). Here dear friends is a new subject introduced for you to think on. This young woman, a few years ago married, young and healthy as you are, blessed with many of this world's goods, but where is she? Think, would I have been prepared to go had it been me. But while I went out to meet you in your various thoughts, I have gone far away from the text which heads this article. I must return, and try to think on it.

What think ye of Christ, is the question to be answered; from the foregoing we have seen that you can, and do think of many things, but the important thing to be thought on, is not in that catalogue. It must be introduced now, but remember dear friends, it is not I who prepared this question, but Christ himself. If you will look in the chapter where this subject is introduced, you will find that Jesus while here on earth asked, "What think ye of Christ, whose son is he?" and although he has gone to the right hand of God the Father, the question still stands in all its force, and applies to us now, as it did to those directly addressed. Those to whom the question was personally put, seemed to have an answer at hand. They say unto him, "The son of David." This being one of the titles of Christ, they had the knowledge of it by theory; that is they had learned it from others; but had no experimental knowledge of who he was. When Jesus said unto them, "How then does David in spirit call him Lord; saying, The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." If David then called him Lord, how is he his son. This they understood not "and no man was able to answer him a word."

My dear friends, do you know? How would you have answered him? How do you answer

now? It is very important we all should know, not by theory only, but also by experience. And though I impart to you theoretically the knowledge of how Christ is the son of David, you can only realize the benefit of it by knowing it experimentally. Which can only be imparted to you by Christ himself; which he is sure to do, if you seek him by thinking on him sincerely, with humble hearts and contrite spirits.

A certain Astronomer being asked how he came to make certain discoveries, answered "by continually thinking on it." And you know that continual thinking on anything, creates a desire to have the object, and the desire begets a will to have it. So in this, by importuning you will succeed. You must learn to know and feel, that in order to secure our salvation Christ must take upon him, not the form of angels, but the seed of Abraham. That is, he must be God and man in the same person. He must be man that he might be touched with the feeling of our infirmities on the one hand, so that he can bear with our weaknesses, and that we may approach a throne of grace through him as a brother, as a friend who sticketh closer than a brother; and on the other hand he must be God, that he may lay down his life for our offences, and then take it up again for our justification. That He may enter heaven, and stand between God and man as mediator, laying his one hand on fallen humanity, the other in the bosom of Jehovah, interposing his bleeding wounds between the two; pleading atoning blood, praying, let thy wrath burst upon my head. I have died, let them live. As man, then, Christ is David's son, but as God, He is David's Lord. As man we may be His brothers, mothers and sisters, but as God, He is and must be our Saviour. Think on it, dear friends, and learn to know what you think of Christ, whose son He is, and He will reveal Himself to you.

Your friend,
D. P. SAYLER.

GOOD BOOKS AND PAPERS.

I love to read good books and papers. I have the *PILGRIM*, the *Pious Youth*, *Little Corporal*; *Kind Words*, and some other papers, all of which have good reading in them. I also have a number of good books, given to me as presents, which I take good care of. And the Bible, the best of all, I love to read, because it tells of God and the best of people, and tells about such a nice country and a beautiful city for all the good people. In all these good papers and books I see it says, it is best to be honest and good, to tell the truth, not to swear and use bad words, or to quarrel or fight. Good boys, they say, make good men. They tell us the good are respected and loved, and when they die go to heaven. The evil are hated, often

go to jail and the penitentiary, and some are hung. O, then, how necessary to try to do that which is right, and love only the company of the good.

W. H. FLORY.

Fayetteville, W. Va.—No. 3.

CORRESPONDENCE.

DEAR EDITORS.—Having to-day, accidentally come across several numbers of the *PILGRIM* at a brother's house, and after carefully perusing them, I came to the conclusion to take the "*PILGRIM*" and "*Gospel Visitor*." I have belonged to the church over fifteen years and never taken any of our papers. So I thought I would try one or both of the above named periodicals, having read the "*Visitor*" frequently, I have a desire to have it and the "*PILGRIM*" if you choose to send them both. [We will order the "*Visitor*" for you—Ed.] There are three large churches of the Brethren in this vicinity. Bro. John Metsgar is our most noted traveling preacher. He and brethren Hendricks, Troxel and others have been holding a series of meetings during the past six weeks, and truly the Lord has blessed their labors, twenty-nine at the three different churches having heeded the calls and accepted the terms of salvation, though the ice, in most cases, had to be cut that baptism might be administered.

My father was born, raised and elected to the ministry in a church near Fredericktown Maryland, moved to Ohio, about the year 1823, but has gone to the "better land" some ten years past.

This is my first attempt at writing; you will therefore please excuse mistakes and bad writing, and I may at some future day send an article or two for publication or rejection, as your judgment may determine.

Yours in love,
ISAAC BARNHART.

Millmine, Ill.

EXTRACT.

The "*PILGRIM*" is a welcome guest in our little family circle, we all appreciate it highly, indeed we could not do without it since we have become acquainted with it. Dollars and cents are nothing compared with its worth. The valuable instruction, comfort and encouragement we derive from its pages are of inestimable value. The blessed little messenger of "glad tidings" comes all glowing with love, and every column illuminated with peace and joy.

S. J. M.

Oakville, Pa.

The above is a pretty fair specimen of the many commendatory letters we receive, and had we the

space we might be tempted to publish a number of them, but as they are of no special value to our readers, we forbear. However they do us good—yes much good. The editorial life is not all sunshine, as some may imagine, but is fraught with many trials and privations incidental to this life, and were it not for the many kind expressions of approbation the "PILGRIM" receives, we might, like Jonah, take a ship for Tarshish. The above commendation may seem a little strong, but when we think of the value of the soul, and that which sustains it, everything else sinks into insignificance. After all, our greatest need, our most intense longing is for good to sustain the soul. This is just what we desire to give through the pages of the PILGRIM. We trust that we, with our many contributors, have sipped a little from that blessed fountain of Isreal's God, which to many is sealed, yea thousands and even millions are perishing for want of a sip from this living fountain, because it is deep and there is none to draw for them. Dear brethren, sisters and friends, you to whom the Lord has been gracious, will you not draw a little from the fountain of salvation and send it to the PILGRIM? Our greatest joy will be to distribute to the weary and heaven-bound pilgrims. Come then and work for Jesus, yes work for Jesus, our best, our nearest and dearest friend. Give us your assistance, your sympathies and prayers and by the help of God we will try to be faithful in laboring for that which may be for the encouragement of the way-worn pilgrim and to the building up of our glorious Zion. Do not withhold your words of cheer and encouragement because they are not published. We believe the majority received have been for our special good, and we have fully realized their power.

REPORT.

Dear Editors: Inasmuch as I now, according to arrangement, have started on my mission of love to the far west, I shall give the readers of the PILGRIM an account of my journey so far. I started on the 10th inst. Met our own appointment in Eshleman's meeting-house; had a pleasant meeting, good attention and full house. Went

to Brother D. Sells in the afternoon. Had meeting in the Turner school-house in the evening. Crowded house, good attention and excellent order; Brother J. D. Sell assisting.

11th. Came to Columbiana, 4:45 p. m. Enjoyed the hospitality of Elder H. Kurtz, who was somewhat afflicted with rheumatic pains. Their meeting place being 7 miles away, we had no public preaching, only social exercises.

12th. Came to Lucas, 3:40 p. m. Went to my sister's, in the flesh, 9 miles east of Mansfield. They being members of the German Reformed Church, and not being aware of my coming at the time, which they seemed to regret, as there are only a few of our members in that vicinity, and a short notice would have brought a few together, so I visited a few days among their children. Had a pleasant time and found all well.

15th. Left Mansfield and came to Covington 9:30 p. m. Stayed all night with Elder James Quinter, who, with Bro. Mikesel met me at the depot.

16th. Visited some brethren in Covington, the weather being disagreeable, with rain and snow. Had preaching in the Covington meeting-house in the evening. Large meeting, good attention, and we hope the word of God is there appreciated.

16th. 10 o'clock. Preaching in the Newton District, full house and good attention—went with brother Quinter to brother Henry Ulery's—had a pleasant conversation for a little season, and returned to Covington where there was preaching in the evening. Attendance large—stayed all night with brother John Mikesel, at which place I am now writing this morning, and will soon leave for Harrison's Creek Church. I am in excellent health all the time, met all the places so far according to expectation. The name of God be praised, More anon.

Your brother in love.

LEONARD FURRY.

Covington, Miami co., Ohio.

SPEAK well of all; thou knowest not what good a simple word of encouragement may do a hungry, misunderstood soul.

MISCELLANEOUS.

FUNERAL DISCOURSE.

[The following synopsis of the discourse at the funeral of Eliza Jane Stoner, Double Pipe Creek, Md., whose obituary appeared in PILGRIM No. 7, page 56, was handed to us for publication in that No., but for want of room has been crowded out till the present.—ED.]

Eliza Jane was an amiable and lovely young woman, dutiful to her parents, and loved and respected by all who knew her; but as such are often marked for early death, so was she. Some eight months ago, she, with a family of nine children, was taken sick with measles, from which she never fully recovered her health, but running into a gradual decline, until the immortal spirit left the earthly tenement of clay without the tremor of a muscle. Being scrupulously and strictly moral, and yet young, she, as many millions do, deferred a closer walk with God to some more convenient time, but in her affliction saw the vanity of earthly pleasure; she turned her feet to the testimony of the Lord, and sought salvation through Christ Jesus, who did not reject her, nor upbraid her, but graciously revealed himself unto her soul as precious. Her delight now was in the things of God, and having her affections set on things in heaven, her conversation was ordered by his word; the prayers of the brethren, the reading of the scripture, and the singing of God's praise was to her soul as bread to the hungry, and as drink to the thirsty. Though she requested often to be left alone in her chamber for communion with God and the society of angels which she felt hovering around her, she was not baptized, and as baptism is an institution and command of the Son of God, it is to be regretted she was not. She being so fully resigned to the will of God, was never heard to express a murmur or wish her sufferings less; she calmly submitted herself to the Lord. Arranging matters in connection with her burial, she selected two brethren whom she wanted to preach her funeral sermon, &c.

These brethren when called, feeling the importance of salvation and an early dedication to God, availed themselves of the means the solemn occasion afforded, to press the subject on the minds of grief-stricken hearers. The brother who spoke first, asked the indulgence of the congregation to allow him to depart a little from the regular order, by prefacing the remarks he wished to offer by singing the 598th hymn, "Asleep in Jesus, blessed sleep," which was the favorite song of the deceased, and sang by her while she could sing, and after she could no more sing herself, it was

sung by others at her request, and now the surviving family wanted it sung again; we will sing it introductory to my remarks. After singing, the brother said: This is just what God designs man to enjoy, and is what the religion of Jesus alone can give; and hence Jesus is represented as standing at the door, (*the avenues of our hearts*) knocking, and any one hearing (heeding) the knocking and will open the door (the heart) will be made to enjoy the blessings of religion, and will realize the truth of the song we sang.

The term "stand" in the text, implies, intent to be heard; while the term "knocking" implies the employment of means and the preaching of the Gospel was one of the grand means employed by the Lord to knock at the sinner's heart, yet the Lord was not tied down to any one means to accomplish his ends, he showed from the records of the Scriptures in the case of Saul of Tarsus, and the jailor the employment of other means to produce conviction, (the opening the heart,) but whatever the means employed may be to open the heart, the Gospel which is the power of God unto salvation to all them that believe must be received, accepted, and complied with to insure salvation.

Jesus knocked at the door by preaching the Gospel, so he did by the invisible operation of the still small voice, the Holy Spirit. And by his providences, by the lightning, and by the earthquake. And although disease and death was the common lot of all men, yet the Lord would employ them as means to knock at the heart of the child of God for an increase of holiness, and at the sinner's heart to attend to the first principles in the doctrine of Christ, &c.

While physical infirmities, sickness and death are common to all men, yet the brother by reference to the man being born blind, "that the works of God should be made manifest in him, John 9: 3)." And the sickness and death of Lazarus, being "for the glory of God, that the son of God might be glorified thereby, John 11: 4)," showed that special cases had been created to accomplish what the Lord, by ordinary means, could not accomplish, (John 11: 45 and John 12: 10 to 12). So there may be special cases of sickness and death now, means by which the Lord may successfully knock at the hearts of the children of men. The brother said he was not prepared to say the present one was such a case, but would any one venture to affirm it was not, and very emphatically asked, why have others had measles and recovered? why must Eliza Jane be taken from the bosom of the family? why must she, so young, so intelligent, so lovely, so dear, be taken away from you, her friends, and associates? Has not the Lord by it knocked at your hearts? Has he not knocked at the hearts of you young friends, who seem so solemn now? Has he not knocked

hard and loud at the father's and grand father's heart? Have not the surviving sisters and brothers felt the knocking of the Lord in the death and burial of their dear sister Eliza Jane? I hope they have. Will you now open your hearts and let your dear Saviour in? I hope you will. Let me prevail with you, one and all to heed this solemn call, this hard and loud knock, lest a worse thing come upon us.

The other brother followed, with an earnest and soul-touching appeal to all, to heed this very solemn call to repentance. While the services were closing a young man arose in the congregation and came to the table and sat down by the side of the resident ministering brethren, and offered himself as a candidate for the Lord's service, saying he had long since endorsed the doctrine, and revolved the subject in his mind, but could never gain strength enough to start on the journey to Zion. Must Eliza Jane die, that this young man may be saved? How many more are yet back! Lord grant grace to all who will be saved, to take courage and come along.

D. P. SAYLER.

Double Pipe Creek, Md.

NOTICE.

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

Yours in love,

J. P. MOOMAW.

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.

From the Companion.]

D. M. HOLSINGER,
Cor. Secr.

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,]

If any one speaks evil of you, let your life be so that no one will believe him.

WE are rarely masters of our own decisions.

EDITOR'S DEPARTMENT.

THE PILGRIM'S home is now open for the reception of pilgrims. We have located ourselves and office in the village of Marklesburg, on or near the H. & B. T. R. R., where we will be pleased to accommodate our brethren and friends who will feel like giving us a call. Our home, at present is homely, but we trust that the liberal hearts within will compensate for all that; at least we will try and make those who honor us with a call feel welcome. There is now one daily train leaving Huntingdon in the morning about 9 o'clock, and one in the evening, about 6 o'clock, on Tuesdays, Thursdays and Saturdays. Our office is about one mile from our Church-house, which, by the way, is one among the best and most convenient houses in the brotherhood. Ministering brethren, by giving us timely notice, will always find a welcome reception,

We received, on last Saturday, a pop visit from our esteemed and always welcome brother, S. A. Moore of New Enterprise. His stay with us was short, yet pleasant and profitable—had three meetings, but the weather being unfavorable, the attendance was rather small, yet he preached with as much energy and earnestness as if they had been larger, and no doubt enjoyed fully as well by those who heard him. He informs us that he thinks of embarking in the Panacea business of Fahrney Bro's & Co., for Blair and Bedford counties, Pa. Bro. Samuel understands his business—hope he will succeed.

Our Press and printing material arrived to-day and expect if all goes well to issue No. 10, at James Creek. If it should be a little tardy in making its appearance, we hope our kind patrons will exercise a little patience.

Our list is still going up, even beyond our expectations but still there is room for more. Only 75 cents from any time in April to end of the year. Show it to your friends and neighbors, and ask them to subscribe for it. Much might be done in this way. The PILGRIM is not intended to be taken by the Church alone, but we would be pleased to have everybody read it. It is already

gaining quite a circulation outside of the Church, and we intend, if spared until another year, to make an effort to have it circulated in every State in the Union.

Our great object shall be to disseminate gospel truth with becoming meekness and respect towards those who may differ from us. There are thousands, yes millions of good honest people who do the best they know, but are badly taught. Such we desire to approach in the spirit of love and kindness—feed them with such palatable food, that they will be made to linger after it until they shall be filled, even to a fullness. To you, dear contributors, as prompted by the spirit, we look for the supplies. Let us have it freely and plentifully. Spend your idle moments in inditing good thoughts for the PILGRIM. We now issue weekly, and therefore, will be prepared to accommodate everything of a Church business character. Church News, Notices of Lovefeasts, Obituaries, Marriages, &c., are kindly solicited from all.

WILL OUTSIDERS BE SAVED.

I heard a man say, the other day, that he believed "outsiders" too might be saved, if they would do right. That is the sticking point "DO RIGHT;" but how can a man do right outside of duty? The labor of the vinyard is inside, and no man can perform any until he enters. It is true a man may stand by the way, and give a smile—a kind look, or a cup of cold water to the weary as they pass, but at best, he is looked upon as being idle and not worthy of a reward. There is a line beyond which to pass is to die. Noah and his family were saved in the Ark, and the christian's hope of salvation is in the Church.

Married.—At the residence of the bride, by Leonard Farry, on the evening of the 9th of April, Mr. Jacob Keagrise to Miss Elizabeth Manges, both of South Woodbury, Bedford county, Pa.

OBITUARIES.

In the Clover Creek congregation, Blair co., Pa., April 14, 1870, Harry, son of friend Martin B. and Sarah Miller, aged 1 year, 27 days. Funeral services by friend A. Bowers and the writer, from 1st Peter, 1 ch. 21v.

S. A. MONS.

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