

THE LONE PILGRIM

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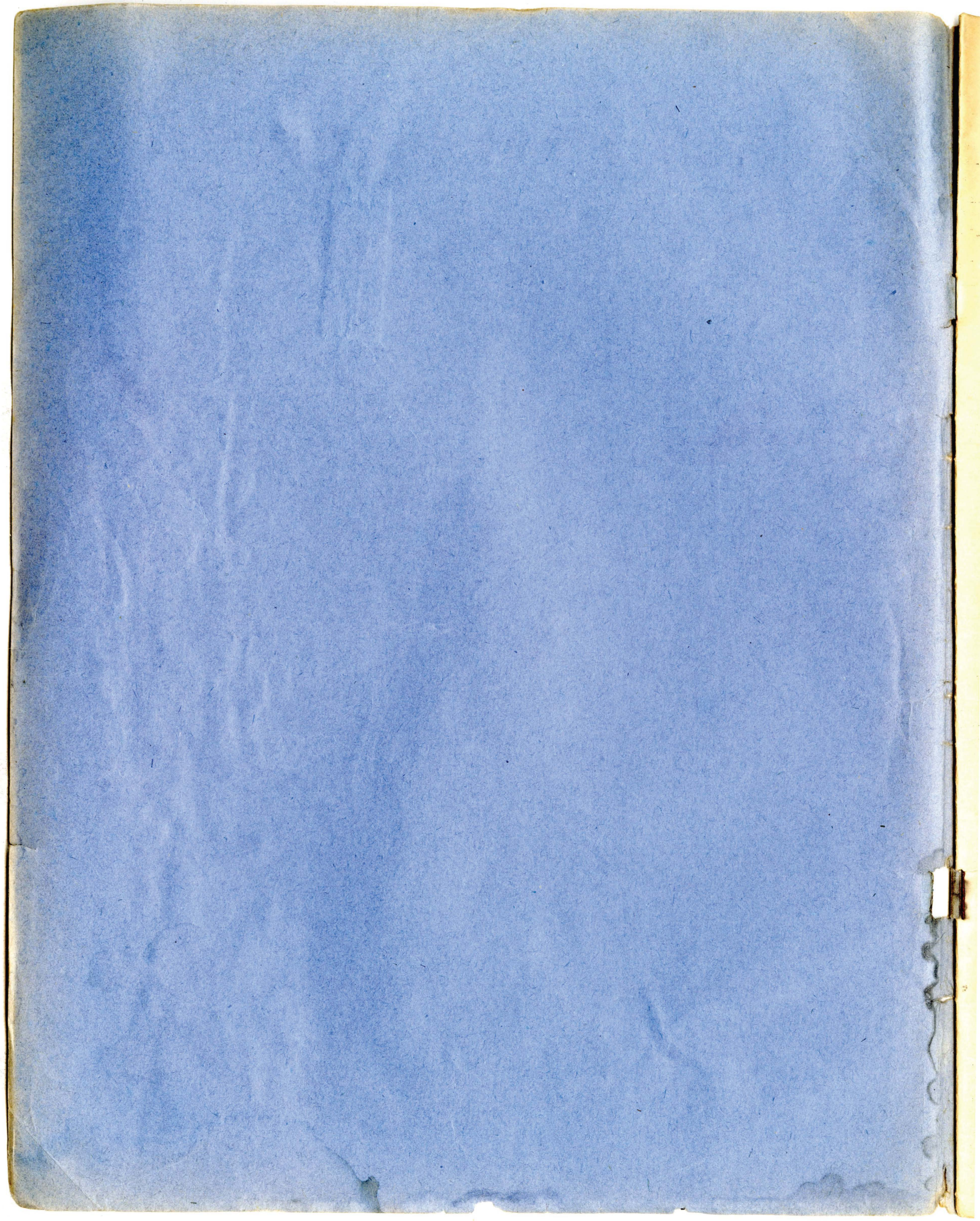
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SELMA, N. C.



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These all died in the Faith, not having received the Promises, but having seen them afar off and were persuaded of them and embraced them, and confessed they were Strangers and Pilgrims on the Earth.—Hebrews 11:13.

REMARKABLE EXPERIENCE— CONVERSION FROM CATHOLICISM

I was born in Frankport, in Germany, 1745. In the seventh year of my age father came to Charleston, South Carolina. His name was Geo. Beckhouse, by profession a Roman Catholic. He lived at Charleston until I was about eleven years of age. When I was married to Alexander Hamilton an eminent merchant who in the contest between Britain and America was shot dead in his own house which was consumed by fire, in this distressing situation having no children except an adopted daughter and contemplating on my misfortune, my best friend with all our substance snatched from me as it were in an instant, created in me a new and awful sensation which is beyond my power to relate. I then fled to a rich uncle or an asylum who treated me with all the greatest respect and attention and welcomed me to his house and servants with all the accommodations they could yield or afford. He offered to make me his rich heir and directed his servants to treat me with all the kindness and respect as though they were really mine. I lived there with the enjoyment of all the comfort this world could afford but was still disconsolate in the consideration of my heavy loss and dressed myself in mourning and thus passed through some lonesome days and wearisome nights for a considerable time. At length being desirous of obtaining some relief I went to a theatre or play house where I saw divers plays acted on the stage and in one particular exhibited Gen. Washington and Lady Montgomery whose husband was killed in a battle in Canada, and the agitation she manifested in the scene brought the death of my husband to my mind with such powerful effects that I nearly fainted. The shortness of life and certainty of death, the faded nature of

world enjoyments were then plain to my view and my distress was indescribable. I went home took my bed with a heavy heart, drowned in melancholly, and with pensive mind and weary limbs I fell asleep and dreamed although some people make light of all dreams, yet I would beg pardon for inserting this, for this was peculiarly interesting to me how ever foolish it may look to others. I thought I was in as beautiful a place as I ever saw where there were all the most truly delightful and fashionable things in the world, also cards and dice plays that I had been familiar with in my younger days. We drank wine out of golden bowls and had everything the world deems delightful. I sat at the card table with an Episcopalian Priest and took a golden bowl and drank a health to him and then casting my eyes forward I beheld a beautiful field adorned with flowers of various kinds and fine colors and a great company of shining people dressed in white robes and white palms in their hands. They all sang with melodious harmony and such singing as I had never heard before. I saw also the angels from heaven joining their songs with them. The melody, union and harmony of the scene was truly inexpressible. I then looked on the before mentioned priest and he looked black and very disagreeable and myself likewise. I then said to them, "I must be going." As soon as I rose up I saw a great wall between me and the shining ones the materials of which seemed to be of metal stone and glass. As I looked earnestly, I saw a place where I could get through only I must take off an extravagant head dress which I had on. I was determined that no ornament in the world should hinder me from the enjoyment of so happy a situation as I saw at the other side of the wall or to deliver me from my disagreeable company so I cast my head-

dress into the fire and came to the wall, but I discovered a great sea before me and must of necessity pass through it in order to get to that beautiful field. While I was meditating how I should get through the sea a negro came and pushed me into it, and it was very boisterous and the waves were so high that I was soon driven ashore on dry land. Again the captain of these shining ones came to me and said "Do you see a beautiful place? I answered yes. It was as large as this globe but it was still above this world and had seats of solid gold all around it and this beautiful man asked me if I saw the golden seats. I told him yes. He told me I should have one of these seats provided I conquered my enemies and I went with the great joy inexpressible and there opened a bottomless pit immediately before me and the mouth of the pit reached from wall to wall and about three stories down there was a beam and with grief I thought it was impossible for me to get to the place. As I made a turn to go back the ground gave way from under me and I fell into the dismal pit but hit upon this beam and there I sat three days and then there came another man from these shining ones and asked me what I was doing there. I told him the pit was deep and I could not get out and then he put his hand into his pocket and took out a small ball of thread and told me to take hold of one end of it. I told him I was afraid the thread would break and I should be entirely lost but he told me to take hold nevertheless for this was Christ the Rock. I got hold of it with both hands and to my inexpressible joy was immediately out of the horrible pit. I then awoke and behold it was a dream. After some months of meditation on my dream I fell asleep and dreamed the same dream again and also a third time this brought me to such serious reflec-

tions that I hardly dared to sleep at all, yet was at a loss for the interpretation of my dream. I arose very early one morning and went to my uncle and aunt and told them that I saw my uncle and aunt, the priest and the people extremely black in a dream and that I felt very much concerned about it but not so much as to prevent my going to balls and other public places where they asked me to tell my dream out of curiosity. I accordingly told it to them frequently and after awhile my troubles left me but in about a year and nine months there came a gentleman from Georgia to visit me. He was a very rich man and possessed wealth in abundance. The second time he visited me he invited my uncle and aunt and myself to visit him and see his plantation. Accordingly we all went together and beheld his situation which was truly elegant. His house was very large and ornamented inside and out. On the top there was a balcony and a summer seat. I thought of my dream. We returned home from our visit well suited with the place. The third time he visited me he brought me just such a headdress as I dreamed about and it pleased me. We concluded to marry and appointed a certain time when the nuptial ceremony should be solemnized, but about that time there was a people called Baptists in that place who were ridiculed and all manner of evil spoken against them. I confessed that I hated the very sight of them and had it been in my power I would have soon banished them out of sight and the country too. The aforesaid gentleman took a walk one day and when he returned he told my uncle that one of his slaves was going to be dipped by a man that looked more like a hangman than a priest. This much displeased me. I immediately replied that I wondered gentlemen of note would suffer such fellows to go about the country cheating poor ignorant people in such a manner. My uncle said he would go and flog the slave home and not suffer the dirty wench to be so deluded were it not that a gentleman had appointed that day to visit him. I told him I would go if he would furnish me with a carriage. Accordingly I went. I no sooner came to the place than I saw

the minister and knew immediately, although I had never seen him before that it was the same man I saw in my dream that handed me the ball of thread that helped me out of the pit. The sight of this man so affected my mind that I was as one thunderstruck. He was the very one whom I saw among the shining throng of happy people and I then thought I was cursed in every deed which flung me immediately almost into despair and in the greatest agony I fell to the earth viewing myself undone forever and eternally lost. I was in the most deplorable situation conceivable and despaired of ever going from that place. I thought that the earth was just about to swallow me up alive into everlasting destruction both soul and body and really expected to fall straightway into the bottomless pit where there was no recovery. My distress was so great the people discovered it and sought means to recover me but in vain for my distress was of such a nature that medical assistance was entirely baffled. I fainted and fell to the ground. They lifted me into the coach again and carried me home to my uncle's house. A great company of people followed me. This situation of mine greatly exasperated the minds of the people. Some swore they would kill the minister because they supposed he had bewitched me and my uncle immediately sent for the Romanish priest to dispell the witch craft from me but his presence was very disagreeable to me. I told him to be gone for we were all going to hell together. Another minister then came to me but I could not bear the sight of him either for it appeared to me he had helped me to commit the unpardonable sin. I told him to be gone quick and that he was a wicked wretch and a wolf in sheep's clothing, that he would neither go to heaven nor let others. And as he was turning to go from me my aunt told him not to mind what I said for I was crazy. The minister began to weep to see me in such a condition and advised my aunt to send for the Baptist minister to see if he could take the witchcraft from me. He accordingly sent for him seventy five miles. The minister willingly came. They set victuals and drink on the table for him but dared

not even a servant go into the room where he was lest he should bewitch them also. At length he came to speak with me and asked me how I was. I told him I was a poor miserable lost creature. He told me if I was lost I was one of those very creatures whom Christ died for and came to seek and save. I told him that was impossible for I had committed the unpardonable sin. He said he thought that was my mistake for I did not know enough. After he had taken some time he put his hand in his pocket and took out the new testament. It was the first I ever saw. He read the third chapter of Mark and gave his mind concerning the unpardonable sin. He told me he was going to visit a gospel sinner whose case he thought was much worse than mine which frightened me very much indeed for I thought he did not understand my case at all. He said God willing he would see me again tomorrow. I said, pray sir, don't forget me. And when he saw me so afflicted he said, shall I pray for you before I go? I answered yes. What shall I pray for, he asked. I told him to pray that the Lord might have mercy on me. With these words he seemed affected, which gave me to understand that he thought there was no mercy for me but he knelt down and prayed. I knelt also and when he spoke of the spotless purity of God before whom sinless angels veiled their faces crying "Holy, holy is the Lord God Almighty and that the purity of God filled all space and I thought it was impossible that I could have mercy and when he had finished his prayer he went away.

After he was gone I remembered that the man of God told me that Christ came to save sinners and I thought I could not be worse than the vilest. I then considered that the spotless angels of whom he spoke rejoiced over one sinner repenting though ever so vile. I then imagined myself in a great king's house who had only one son and one of the king's servants committed a crime worthy of death and the executioner was about to strike the fatal blow when the king's son came forward and offered to die that the servants might live, which he did and set the servant at liberty which circumstances most applied to my

case. I thought I was the very servant. Surprising astonishment filled my soul. I beheld the son of God expiring in agonies unknown to gratify the malicious rage of wicked men. I thought he died to save my soul and arose again for my justification. I also reviewed him as having died for all but was at a loss to know how he could die for so many, yet each one had a whole savior. I then saw that God could be just and justify him that believeth in Jesus, even such a wretch as I was. In this view no tongue can tell the ecstasy of joy that I was the subject of my distress left me and I could give glory to God with all my heart. I longed to praise him with every breath. My prayer was "Lord what wilt thou have me to do. Lord speak, thy servant heareth." Upon my uncle and aunt hearing this of me they came to the door I said to them, "Dear uncle and aunt, I shall not go to hell for Christ died for me and I have a whole saviour." My uncle then shut the door but my aunt burst into tears on hearing me talk on this subject. It then came into my mind that Christ was Baptized by John in Jordan, and I must follow the example and convince the world that I was not ashamed to own my saviour before man. The next day the minister came as he told me with the man whom he went to visit and I told them that I was now willing to take him for my prophet, priest and king, and that I felt determined to obey him in all things, that I thought his laws and commandments were perfectly just and delightful to every obedient soul. This declaration from me came so unexpectedly to the minister that he was overjoyed and told the other man that yesterday was the first time that I ever heard anything from the Bible and now she is able to teach me. He said "Glory to God in the highest for he teachest as never man taught. Neither is heavenly instruction dependent on human education." I then asked if he was willing to baptize me. He told me he was glad of the opportunity if I desired it. I told him I longed to follow my Lord and master down to the banks of Jordan and that he would have to send for me for I could not go to the place myself. He told me he would, and accordingly sent for me next Lord's day

morning when I came down to the water side I related the dealings of God with me which account proved instrumental in God's hands of the awakening of fifteen souls. After the baptism was administered they helped me to my uncle's but behold he shut the door against me and refused to let me in. I called to his daughter but she gave me no answer. I now began to conclude he that would live Godly in Christ Jesus must suffer persecution. I was disowned by all my former friends and relations in that place and the minister seeing me in that distressed situation pitted me and told me as long as he had one shilling of money left I should share part of it and desired me not to give away to trouble of this kind. He then carried me away and paid my board for three weeks at the end of which time he came again and baptized those fifteen persons before mentioned for they all give great satisfactory evidence of the grace in their hearts and also brought a carriage for me to go to North Carolina where I lived a happy three years to my poor soul, though rejected by my natural relations, yet I think I had daily communication with friends and relations, even Jesus, who was to me the chiefest among ten thousand and altogether lovely. I really enjoyed the peace of mind which the world can neither give nor take away. Yea, this peace was like a river flowing from the hand of God, so great and inexpressible was the peace and happiness I then enjoyed that all other happiness looked extremely despicable and unworthy my attention. The world with all its gay and enticing charms courted my affections to no purpose. I thought I had rather suffer with the people of God than enjoy the pleasure of sin for a season having respect to the recompence of reward which I daily enjoyed, esteeming reproaches of Christ greater riches than the treasures of Egypt. Yea, I esteem the present afflictions not worthy to be compared with the glory that shall be revealed hereafter and I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness and be possessed of all the pomp and grandeur and affluence that this world can afford. I think that however unworthy I may be of such honor

I wish to invite and exhort all who know not these things by happy experience that they would try the experiment for themselves. You may think it strange that I talk as I do but my friends I long for your happiness, long to see you rejoice in the hope of the glory of God. Yea, I long to see the saints on earth join their rejoicing songs of praise to God with the seraphic angels in heaven at the news of the return of one more prodigal. After living three years in North Carolina as I observed I began to think of my father and his family all buried in misery and papish superstition, willfully ignorant. I thought if it were possible in case I could see them that I might be an instrument in God's hands of leading them to a consideration of the folly of their ways I therefore felt very anxious about the matter. I also felt a natural affection for them. I also considered that my father was a rich man and I in a dependant situation knew that if he had not lost his former regard for me he would help me notwithstanding our differences of opinion and that he would delight to have me live with him. When I told my intentions to the brethren they told me that I need not go away on account of being burdensome to them for they were willing I should remain with them as long as I wished, that I need not regard their expence for they had as lieve maintain me as one of their own children for they said we were one. But still I could not content myself to stay that they would help me which they did. I thanked them and took my leave. I rode in a carriage and the driver conducted very disagreeably. I resented his conduct toward me and was angry with him which gave me scruples. I was filled with doubts concerning myself and began to think I was not a Christian but a mere hypocrit and had been trying to deceive myself and others but I could not deceive God for he knoweth all things. I had thought I should not be angry let what would happen to me. This gave me great anxiety of mind which lasted for a considerable time. We at length arrived within three miles of my father's house where I stopped in hopes that my father would send for me to come home. The next day my brother came to the house where I was

and the woman of the house told me. The reader can hardly imagine the joy I felt to see my brother again whom I had not seen for many years. I thought he would also rejoice to see me and therefore went to meet him and held out my hand as a token of friendship but shocked to relate, I saw in his face signs of disapprobation. He frowned and stepped back and refused to give me his hand and said to me, "My father said you should not enter his house for you are a disgrace to the whole family. He esteems you as a runaway and deluded heretic." These reflections from my brother you may well think excited powerful sensations in my mind to be disowned by my brother and called a heretic. Now came a fair trial of my faith and confidence in God. I concluded that the cause of alienation of affection from me was because I was a Christian and if so it would become me to act like Christ who when he was reviled, reviled not again, and when he was persecuted threatened not. I think I can truly say that all he said to me only served to engage my soul to give glory to God that I was counted to suffer for Christ sake which I through grace was determined to do. But satan tempted me to give up my determination to live devoted to God and I was almost tempted to go to my father and feign a repentance of my dissenting from the Romanish Church but no sooner had I looked into the consequences of it than I took up my testament which my brethren had given me and had a desire to read some directions from God what to do and the first sentence I read was, "He that forsake not father and mother for my sake is not worthy of me," and immediately I saw my duty plainly and felt resolved to obey God rather than man. Nevertheless, I thought I would go to the Romanish Church where I might see my father and that he might see me also peradventure all his parental affections were not lost and that when he saw me in my reduced state of poverty and distress it might possibly effect his heart. I accordingly went but my heart ached to see those stupid mortals bowing to their images and priests expecting that they had power to pardon sins. Shocking thought—I even trembled at the sight

and could hardly content myself. As soon as the exercises was over my father came out. I went to him but was so overcome that I could not speak for some time. At length I recovered strength but could not forbear screaming and fell down before him but instead of exciting pity in him he turned from me as from a heretic unworthy of his notice and would say nothing to me. I then went home again and hired my board for a short time with what money I had left which my brethren had given me for the expence of the journey. Soon after, my father, whom I still hoped had not lost all regard for me sent a gentleman to me who addressed me in the following language, "Mrs. Hamilton, your honored father sent me to state to you the condition on which he will receive you as a child again and forgive you all your disgraceful folly which should not be once mentioned against you in case you comply. You must return to the church from whence you have revolted and confess your sins in revolting as you have and renounce your frantic notions of witchcraft and Christianity as you call it and you shall become his beloved daughter, but if not you must expect nothing from him not even to own you as his daughter for he is determined to disown you in case of your obstinacy. I told the gentleman that it was impossible that he should disown me for my name was on the record with the rest of his children and also my looks so favored his that all who saw us would know for a certainty that I was really his child, but notwithstanding all my confidence I considered I must of a necessity leave that place soon for my money was all spent and where to flee I did not know, being destitute of any Christian friend there which put me in mind of Nicodemus who followed his Lord by night but still I had great trouble of mind. I feared I was like Judas, who denied and destoryed his Lord for filthy lucre's sake. In consideration of the temptations that I bespake of concerning my going back to the Romanish church with a lie in my mouth—notwithstanding I thought to serve God privately—which I disapproved with great indignation, however my father was unwilling to give the matter over so without another trial to reclaim me from

heresy. He therefore employed a Romanish Priest and certain Mr. Smith who lived near me at that time, crafty man indeed. I had already lived there until my money was about gone and clothes were then selling at a low rate, almost nothing, and in this maloncholy situation not a friend to tell my troubles to. I had none but God to apeal to for redress of grievance. The woman of the house where I lived seldom spoke to me on any subject what ever. In this forlorn situation where to go or what to do I could not tell. One consideration still comforted me. I viewed God to be my friend and would deliver me out of my troubles in his own way so I felt willing to place my dependance on him. One day to my great astonishment my land lady invited me to go with her on a visit. Come, said she, Mrs. Hamilton and go with me to visit Mrs. Smith today. Perhaps it may have a tendency to shake off this saber melancholy that seems to hang about you. I accepted the invitation not thniking of any plot against me. Mr. Smith began soon after I went in to talk with me concernig my faith and dessenting from the Romish Church. I asked him if he believed the Bible. "I hope so," said he. "Well you recollect, sir, in Revelations how Saint John attempted to fall down and worship the angel who said, "See thou do it not, worship God." Now if John was forbidden to worship the holy angel shall, or can I fall down and worship a sinful priest. Jesus died and shed his blood to pardon my sins and made an atonement and now sits as an intercessor at God's right hand. God forbid, therefore, that I should worship any othre than the living and true God, upon which the Romanish Priest aprang from behind a curtain where he had been concealed in the greatest heat of passion immaginable. It so frightened me to see a man in such a rage that I rose to go out of his sight but it dropped into my mind that there was now an opportunity for God to display his power and that if the Lord would help me I would now speak in vindication of his cause. I accordingly stepped back and I realy believed that the Lord assisted me in discharging my duty at that time, yet notwithstanding all that was said he accosted me with rough lan-

guage which is unnecessary to repeat at this time. Mr. Smith was so enraged I saw he would turn me out of his house, I therefore went out of my own accord and I believe if I ever prayed to God in my life it was then. I had strength from God to talk to them and my tongue seemed to be let loose and my heart was enlarged. It seemed that my mouth was filled with arguments, the scriptures flowed into my mind text after text as the Bible was committed to my memory. I being in a city about two hundred collected before I was done speaking after which I returned to my former residence but my brother being fixed against me and the Protestant religion raised a mob of considerable number to take me away by force and what they would have been suffered to do had they prevailed in their design, the Lord only knows, but happily for me the man of the house fearing he should meet with difficulty in the case took me privately out to a back place where he had a horse prepared with a man's saddle on him, the first horse I ever rode in my life. I rode and he led the horse seven miles and left me with a Presbyterian minister where I was treated with great respect and friendship. He told me how it was and made him promise not to tell who brought me there. The minister concealed me in an upper room and said he would expose his life to save me in case of need, therefore he told me to fear nothing. The next Sabbath he went to meeting and informed the people and they contributed fifteen dollars to my relief. After these things it came into my mind that my adopted daughter who was then living in Springfield, Vermont, if I could find her, would afford me a home the little time I had to live in this troublesome world. With the assistance of my brethren from place to place I at last arrived at Springfield where I found to my grief that my daughter was dead and her husband moved out of the country. But still I wish to inform my readers religion shall through God's assistance by my principle object for I sincerely believe there in nothing more worthy of our highest regard and attention and

I resolved to pray for Zion still, let what will become of me.

SARAH H. HAMILTON.
Woodstack, Sept. 20, 1808.

N. B.—Mrs. Hamilton, during the latter part of her life resided at Woodstack, Vermont, among her Christian friends. She died Nov. 29, 1809.

Penhook, Va., Feb. 3, 1924.
Elder J. W. Wyatt,
Selma, N. C.

Dear Brother Wyatt:

Still this beautiful Sabbath finds me with a mind to try to write you a few lines, in answer to your request of several months ago, and this morning finds me with a mind so blank I can't think of one thing to say, except that we certainly do enjoy the *Lone Pilgrim*, and its name "LONE PILGRIM", certainly does appeal to my feelings, and it comes laden with such good news from a far country, it cheers us on our way and now we feel that it has another good writer, since Elder Hardy has come on the staff. We always enjoy his very good and timely admonitions and sound doctrinal points. We have never met with Elder Hardy, but feel that when we read his writings that we can almost see the image of Jesus in his face. We love to read after one who gives God all the power, and all the glory. It is upbuilding to a Lone Pilgrim. But we never feel worthy even to try to speak a word in his name, but feel to rejoice that He has servants that do not fear the horse nor his rider. Those that will declare the whole council of God, it is so upbuilding to the weak little ones, that can't even raise these eyes to heaven, but must look downward and say Lord have mercy on me, a poor sinner. But we feel glad some times that the Lord has promised that a remnant shall be saved, and some times hope that we will be a little one in that number, that we are able to write you anything but a personal letter and that is badly done, we haven't had any preaching this winter on account of the very bad weather and the bad health of both of our pastors, and we are starving for some good gospel sermons and if it was not for good reading matter in our papers, the Land Mark, Signs, and the *Lone Pilgrim*, we

would be lonely indeed. So you may do with this badly written letter as you see fit, I am as ever your weak sister. Hope you will have a mind to come this way some time. Our Union meeting will be at the old Union Church, in March. This is in the old Stanton River District.—Mrs. B. W. Ashworth.

Illmo, Missouri, February 8th, 1924.
To the Editors, Correspondents and
Readers of *The Lone Pilgrim*, Greetings:

Since my labors in editing the "Predestinarian Baptist" ended a few years ago, I have been silent with my pen, and I had thought that perhaps, my work in that line may have been ended; but at the request of Elder Wyatt, I find myself attempting once more to express my thoughts and present to the readers of the *Lone Pilgrim* some of the things that engage my mind and in which, I hope the Lord has brought me to feel a deep interest.

The more I learn of myself, the more I am made to know of my weakness and imperfections, which causes me to sincerely beg of my dear Kindred in Christ everywhere, to make due allowance for any error and mistake they may find in my writings. With the hope that God will direct me to say the things that are mete for the comfort and edification of the Saints, I venture to take up a subject and treat it in the light in which I am given to view it.

My thoughts are mostly taken up as I journey along, with the wonderful character of God, and I am constrained more and more, to "Talk of all his wondrous works."

The apostle Paul tells us in his letter to the Corinthians, 1 Cor. 8:6, that there are gods many and lords many; but unto us there is but ONE God the Father, of whom are all things, and ONE Lord Jesus Christ, by whom are all things, and we by him.

As I think upon these words of the apostle, there comes up in the vision of my meditation two worshipping characters: One, I see falling down before a graven image, and paying homage to the works of his own hand. The other, I see as he lifts his heart in prayer and praise

to the Eternal, self-existing, all-wise God and Creator of all things, from whom he has received wisdom and knowledge to know him from the idol-gods of this world.

The matter of those two worshipers whose devotions are directed to different objects of adoration is easily accounted for and explained with the fact of knowledge received by the one and lacking with the other; but the question that presents itself and is important for us to understand is, How do men come in possession of such knowledge? Knowledge that forbids them falling down to idols, and that discovers unto them the true and proper object of all religious adoration.

Is the difference in the worship of the two characters I have mentioned due to the fact that one has the Bible to read, while the other has it not? That one has heard the proclamation of the gospel while the other has not?

Every Conditionalist would answer "Yes". I will not presume to speak for all my Brethren; but for myself, I have to answer "No"—there is a cause for men worshipping the true, "One" God, that is not to be found in the letter of the Scriptures, nor in the proclamation of it. To search for this cause, is the object and inspiration of my humble effort to the text I have quoted.

Men are judged individually and collectively by their deeds; this is true in religion as well as anything else in which man is found acting. Deeds are the fruits of thought; thoughts are produced and shaped in the mind by impressions made through contact with environment; such contact in a natural way, is made through the five physical senses with which God has endowed his Creatures—especially his creature-man.

By this manner of producing thought, we can only think in a natural way of what we are made sensible of through physical contact with our natural environment.

As we think naturally, so we believe. In the matter of faith or belief as it relates to the One God, there are two kinds; (1) Natural belief ABOUT God, that is acquired by reading the Bible, that tells about him, and by hearing men talk and

teach about him. Such knowledge as one receives in this way amounts to no more than a historical knowledge, and those who come to know God in this sense, know him as they know any character of history.

(2) Spiritual or experimental knowledge; which is received through revelation; through the sovereign work of the Toly Spirit that reveals God to the sinner, and thereby brings him to know him as he is, and to recognize in him the Divine attributes with which God is possessed.

This fact is the Divine index that points to the true worshiper and tell us the One only true and living God, in the story of why he is found worshipping instead of bowing down to idols as others are doing.

Though it is admitted that the Bible is the most wondrous book ever written; though the word God we find written therein with a capital "G" means—to those who understand it—more than any word that was ever upon the lips of man; yet, so far as the written word being that, that brings sinners to know God as he is in the work of his saving grace, it is absolutely worthless unless those who read it and hear it read and proclaimed have the deeper or revealed import of the Scriptures made known to them.

Let me see if I may illustrate my thought by taking for instance the little word of three letters—"G-O-D". The meaning this word will carry to those who see it and can read it and hear it spoken, depends on the knowledge they have of the character the word represents.

If their knowledge is only natural or historical—such as may be acquired by reading the Scriptures and hearing the preacher tell about him; so will their belief or faith be concerning him.

With no different kind of faith in God, men will regard him in the same natural light they regard man and their opinion of him will not be more exalting.

The fact that so many so-called religious teachers have only this kind of knowledge of God explains their attitude in representing him, as one that is wanting to do ever so many things he can not do because his creatures will not lend their

assistance and cooperate with him in the work of saving the world.

Not long ago, I attended a religious service and heard the minister ask the sinners in his congregation these questions: "In what way have you given God a chance to work in your life?" "Have you allowed God to have his way with you?"

Of course: If this man was really sincere in propounding such questions; the very nature of them shows he never knew the God Paul is talking about in our text. He only has a historical knowledge of God, and know him only in the sense he knows President Coolidge, and his questions would mean as much if he had said, "In what way have you given President Coolidge a chance to carry out his plans as the great executive of the nation?" Or, "Have you allowed the president to have his way in doing this or that?"

So far as the letter of the word "God" is concerned, the word means an Idol god or the true God of the Bible and Christian experience, according to the way men are taught.

When writing the word, we use the capital "G" to show we are not referring to an Idol, but the word is translated from the same Hebrew and Greek in the original, whether used in reference to an Idol, or the true God.

It is my honest conviction—and I state it as such, that no one receives the true meaning of the Scriptures from the letter of the Bible; that no one can be given the true and correct knowledge of what they teach concerning God and his works until God first reveals such knowledge unto the sinner by the power and work of his Spirit, and then the facts they find recorded in the Bible will harmonize with the knowledge of such facts they have received within by the tuition of the Holy Spirit.

It is the claim of every conditional creed of Christendom, that the written word must be sent to those people who have it not, and that the Missionary must go and teach the Heathen to read the letter of the Bible and that through, and by reason of such tuition, those who know not God will be brought to know

him, and knowing him will be persuaded to accept him and be saved.

Of all the religious people on this earth, the Old School or Predestinarian Baptist are the only people who do not profess to believe such a doctrine.

And that precisely, is the reason for me believing most sincerely, that we are the only Religious Body on this earth who are not falling down to idols and worshipping the work of men's hands.

It is the reason why they are the only people on this earth that believe in and teach the true doctrines of the Bible concerning God.

While it is a matter with which my God has to do, and who will work it after the counsel of his own will; I feel moved with pity for those who are given over to such vain delusion, rather than a feeling of condemnation.

But, in candor, I must say that, if I have ever known the Lord aright, such teaching is false and deceptive, and does not originate in the minds and hearts of those who know and love the truth of God's word.

And O, how thankful I do feel that God in his great goodness and mercy has taught me to know him as the God that he is (if not deceived) and has written a story in my poor heart that harmonizes with the letter of his word, so that when I come to read therein of God and his matchless works of providence and grace, I can draw comfort and consolation from the Scriptures. When I come to read the text I have quoted from the pen of the inspired Paul and meditate upon the great truths he has written, they seem so precious to me, and so suitably adapted to my needs as a poor worm of the dust that has found that it is not in man to direct his steps; and that, as the surging billows of life roll their maddened waves upon me and swallow me up at times, that "other refuge have I none; hangs my helpless soul on Thee" and in my distress I am made to cry, "Leave O, leave me not alone! Still support and comfort me."

"But to us there is but one God, the Father, of whom are all things and we in him."

What a sure foundation for the fearful trembling soul. "Of whom are all

things." Brethren: If that is not fixed as it should be, I confess my inability to fix it, and I am going to let it stand just as Paul has stated it, and by the help of God I want to keep on believing that in some way known to God, that for him, and through him, and to him, are ALL things; to whom be glory forever.

The God of my faith, hope and experience is he, that made all things for himself, and I am persuaded he had a purpose in making all things and a use for them and that they are serving the purpose for which he made them. When I come to examine the great fabric of Divine truth as it is woven on the loom of Predestination, I can not find a single thread of human experience that is not woven into the warp and woof of God's undefeatable plan of the ages. I do not feel the disposition to be continually inspecting the pattern God has been weaving to see if I may find some threads here and there that men would judge as not in harmony with their way of seeing and doing things. I concede to God the Divine right and prerogative to do as he pleases with anything and everything under the control of his all-potent hand—and that is all things—without replying against him or saying unto him, "Why doest thou?"

It rejoices me to feel in this dark hour of the world that God reigneth over all, and is doing his will and according to his will in the armies of heaven and among the inhabitants of the earth and none can stay his hand.

Let the maddened Rulers of earth shout their fiats of war and let nation rise against nation in deadly combat; my God has set the bounds of man's wrath that nought shall come of what men and devils may do that will not praise him.

From the very morning of time, the world and its fulness has moved steadily under God's mighty hand toward the end appointed of him who made all things, and at the appointed time, in the appointed way all things will reach the end to which it must move and in the culminating purpose of the eternal God all things will redound to his praise and glory.

Dear Brethren: Will you allow me to go along with you and feast with you where the Shepherd feeds his flock, with

these conviction as to God and his all-embracing purposes?

If so, your God is my God; Thy people shall be my people; where thou lodgest I will lodge; where thou diest I will die, and I pray thee: Intreat me not to leave thee, or to return from following after thee.

A poor sinner,
C. M. WEAVER.

HELP NEEDED

To whom it may concern:

I am trying this method to get help to care for an old afflicted sister, Nannie (German) Herndon, 74 years old, homeless, helpless and childless, no one who feel it their duty to take care of her. She is a cousin of my husband, J. W. Neal, deceased. She has been in my home on the decline nearly four years. I cared for her the best I could until she became perfectly helpless, having to be lifted on to and out of bed. She sits all day as she is placed in her chair, only as some one moves her. Being unable to lift her or to hire any one to do it I had to put her in the hospital in Danville for attention in August of this year. The cheapest ward is \$3.00 per day. Her only means of support is a dower of \$50.00 per year. I am responsible for her bills of \$90.00 per month. I get from a niece and three nephews \$32.00 per month the remaining \$58.00 I have to get any where I can. Her general health is good. If God put it in my heart to make this appeal for her He will put it into the heart of some to help her. Any amount thankfully received, I am, I hope, her sister in Christ.

MRS. BELLE NEAL.
Danville, Va., Route 5.

NOTICE!

Your subscription expires the date written under your name on label. If it's February, it will appear thus, Feb. 34. Or June, 23, and so on. If there is a mistake in your date please notify us.—Editor.

THE LONE PILGRIM

A monthly publication, devoted to the cause of Christ and the interest of the Old School or Predestinarian Baptist.

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holds their meeting every first Sun-
day and Saturday before in each
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The Church at Davy, W. Va., holds
their meeting every fourth Sunday
and Saturday before, Elder J. M.
Wyatt, pastor. All lovers of truth
are invited to attend.

SIN IS THE TRANSGRESSION OF LAW

—o—

God gave our human head a law and
Adam transgressed that law, and brought
death on all the race. Hence, "In Adam
all die," Elder Hassel in the Landmark
some time ago, makes use of the follow-
ing expressions, All of which I am in
full accord," God fore knows, hates, for-
bids and punishes sin. Although as the
Scriptures and the Holy Spirit in our
hearts teach us, He suffers, indures,
leaves, gives up or gives over his crea-
tures to sin, He convicts His people of
it, and chastises them for it. That they
may be partakers of His holiness, for the
first sin of the first man, He condemned
the whole human race to death and for
the sins of His people borne by His Holy
Son, He forsook Him, and spared Him
not from the most shameful and painful
death, and instead of compelling them
to Sin, He, by His blood and spirit, saves
them from their sins, "all this we most
heartily indorse. Man does not need any
making to sin, he sins voluntarily, and
willfully. Sin is his eliment, you do not
make water run down hill that is its
trend. So is the trend of man it is always
downward, but for the water to go above
its level, it must be forced to do it, so
man in nature must be drawn by God's
love to a higher plain than that of na-

ture, and this God freely does for all whom He has loved with an everlasting love. Therefore Jesus says, "No man can come unto me except my father which sent me draw him. "God suffers, permits or allows sin to remain in the world for some purpose known alone to Himself. But His attitude towards good is causative, while His attitude towards sin is overruling, had the Lord been pleased to have held Peter and kept him back from sin, or from denying his Lord, He could have done it. If God had have seen fit, He could have held the wind back from blowing, and there would have been no storm on the sea, and the ship would not have been torn up. But one thing we do know, and that is He did not keep it from blowing, but turned it loose and it blew, then when He said peace be still, there was a great calm, in so much the disciples said what a word is this that the winds and the sea obey Him. "So as I see it the wind at both times was controlled by the Lord of Hosts. He doubtless bid it blow, and we know He bid it to cease to blow, so the storm was not by chance, neither was the calm. May we all be blessed to see the working together of things, both in providence and in Grace, all in perfect harmony with either the secret or revealed will of our God, for He does His will in the army of heaven and among men and we must be still and know that He is God. Oh that I may be resigned to his holy will in all things, is my prayer for Christ sake, Amen.—J. W. W.

Atlantic, N. C., January 25th, 1924.
Mr. Walter Bartlet,
Atlanta, Ga.

Dear Brother:

Your letters to Elder P. W. Sawin have been sent to me. I do not feel equal to the task which you ask him to perform. He is much better qualified for it than I am, and yet when I consider the infirmities of old age which I feel coming on me so swiftly, and knowing that he is already in the throws of that sea, I will undertake to comply with his request, hoping that our God will give you an answer of peace.

In Genesis 6:6 we have, "And it repented the Lord that He had made man

on the earth, and it grieved Him at His heart."

The Hebrew meaning of the word, repented in an unfavorable way is avenge ones self. The word, "Avenge" means to exact punishment or satisfaction for wrongs or injuries done to one's self, and to execute vengeance. Therefore we are to understand that the repentance of God was simply to punish man in his disobedience, and with his disobedience by having him to suffer in that in which he was trying to exalt himself above that for which God had made him. What man received was the just punishment of Him who had not given to him any unreasonable commandment. God had given to him a reasonable law with a fixed penalty, and the man knew both. Therefore God determined to execute His vengeance on the man who He had made. That is what I understand God's repentance to mean at this place.

In their travels from Egypt to Canaan Israel sinned very much. When Moses was with the Lord in the mount they made for themselves a god, a golden calf. God's anger was kindled against them, and He told Moses of their evil. Moses went down to see as God told Him. He then turned and pled with God for Israel, but he did not plead in the name of Moses nor in the name of Israel, but in the name of God who was offended. It was His people, and it was His name that would be blasphemed by His enemies if there was a failure in carrying up this people to the land of promise. Therefore Moses pleaded in the name of and for the sake of God whose servant he was, and we are told, "And the Lord repented of the evil which He thought to do unto His people." Ex. 32:14. Therefore instead of executing justice on His people He showed them mercy. Thus God's justice was perfectly satisfied and mercy given. Mercy is altogether by Jesus Christ. By Him is the holy law of God satisfied. Therefore we see Jesus in this very act. The law would have justly executed death on all that host but mercy by Jesus Christ saves them, and the law has no more claim on them. A preacher, claiming to be a Primitive Baptist once wrote to me and said, "God is not going to repent for me, I have got that

to do for myself." In my reply to him I said, "If Jesus Christ does not or has not repented for me than I am lost." He is exalted at God's right hand for to give repentance to Israel and the forgiveness of sins. Wherever He gives repentance He gives the forgiveness of sins also. Here is our salvation. And this was the salvation which Israel received at that time. As the holy God the Father His is not as man that He should repent, but as the mediator of His people He repents, and in that repentance He pleads the cause of His people, and His pleadings are always perfectly acceptable to the Father.

Again in Judges 2:18, we have, "For it repented the Lord because of their groanings by reason of them that oppressed them and vexed them."

This shows the very tender mercies of God towards His people, and while He is so merciful to them He executes His vengeance on those who persecutes them. This He will do even though He bear long with His enemies. Could give a few pointed remarks on this point but it would not be altogether germane to the subject under consideration.

In 1st Sam. 15:35 we have, "And the Lord repented that he had made Saul king over Israel." This repentance was in the shape of a rebuke to Israel because they had refused God in His management of their tribes, and had demanded of Samuel a king to go in and out before them. To rebuke them in their own sins the Lord gave them a man after their own hearts. A man of fine stature, from his shoulders and upward higher than any of the people, and beautiful to look upon. In every way he was just to suit the people, but he proved to be a curse to them, and the Lord took him away, and gave them a man after His own heart. This repentance therefore was to the rebuke of Israel, and to the merciful kindness of God in giving them David to be their king.

In 2nd Sam. 24:15 we have the case of the judgment against David for his pride in his great kingdom, when he had the people numbered. When the Lord had rebuked that pride and humbled the king, He bid the angel to cease his destruction against that people. This re-

penitance was a ceasing of the execution of His judgment and the giving of the hand of mercy. We have the same in 1st Chron. 21:15.

In Psalms 106:45 we have a case where God remembered His covenant with Israel notwithstanding their sins, and His mercies going out to them in the forgiveness of all their sins. His tender care over them was according to His tender mercies, and not according to their prayers, nor their obedience. On those things mercies could not be shown for mercy is altogether for the sinner. These were God's people and He loved them and He gave them His tender mercies, and showed His love to them.

In Amos 7:3, and 7:6, we have two cases where the Lord had rebuked Israel by sending destructions on their substance, and he withheld His hand and showed mercy to them. This was in their natural substance. Thus we are given to see that "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights."

In Jonah 3:10, we have, "And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not."

This is a case where God gave to a people not of the promised seed, or Abraham's seed, repentance by the preaching of His servant Jonah.

Undoubtedly God knew just to the extent that Ninevah should be overthrown before He sent Jonah there to do that preaching. Jonah did not know. He thought that God had said that that city should be destroyed. But because he did not know the extent of his prophesy is no reason that every word of it should not be fulfilled as it surely was. The king, the head of Ninevah, and all his servants with the beasts thereof were in sackcloth, repenting in the dust. The whole city was brought down in fasting and in repentance. This is not one bit of evidence that there was one child of God in all that city. Their sins were national and their repentance was so too. What they possessed God had given it to them but they knew Him not. They knew not the hand that had blessed them, and when the judgments should come God sent

His true but rebellious servant there with a message. That message was a terror to those Ninevites from the king on their throne to the beggar on the dunghill. It brought them down in the dust. Their king, kingdom and their city was at stake. They were so humbled that every one came under that fear. Their humility was the thing which was produced by the message of God's servant, or God's message by His servant. Ninevah was humbled in the dust. That kind of people God will bless and not curse. Therefore it is said he repented. The true meaning is that He withheld His judgments which they thought, or expected. Like Jonah they felt that their city was to be torn up root and branch. Had we been there we would have thought so too. But God had a greater and a wiser purpose in it than Jonah could see or than the Ninevites could see. That was a great city. Jonah went three days journey in it before he began to cry. I do not know of any city on the earth now which a man might not walk through in three days. Then there were more than 120,000 inhabitants there who did not know their right hands from their left hands. See what an humbling there was before the Lord, and at His word. The city was fully overthrown to all intents and purposes regardless of the thoughts of Jonah or the Ninevites. The word of God was fully fulfilled. Now there was nothing more to be done, so God withheld His hand and administered to them no more punishment. He showed to them His mercies to them in their nation. This is His repentance.

On the first Sunday in August 1922 I heard a young preacher say in a sermon, "All the ministers of God do not learn to preach as Jonah did." I felt that that is the reason so many of them, and he among the rest, have never learned that salvation is of the Lord. The whale's belly could not have given this lesson. We do not, any of us, go through the fish's belly. Jonah was in the belly of hell. He said, "Out of the belly of hell have I cried unto thee." It was there that he learned that salvation is of the Lord. There is where every one of the ministers of God learn that lesson. There Jonah learned that the word of God is a word of power, and that it must be obeyed. There met

together a repenting Jonah and a repenting Ninevah. One could preach to the other, and the other could come down in the dust for God ordained it so.

Here Jonah became a striking figure of the death, burial and resurrection of Jesus Christ. This proves that all this, every point connected with the whole narrative, was appointed of God. Appointed, therefore predestinated before hand. Not one thing nor word of all of it could fail though the very heavens should fall. The giving the blessing in a different way from what Jonah and the Ninevites supposed was strictly of the Lord, and by Him fully appointed before Ninevah had an existence. The doing of this thing was only the development of that which God had appointed that His holy name should be glorified in all the earth.

My letter is long. I have made three copies. One for brother Bartlet, and for brother Sawin, and one for myself.

The Lord bless us all and give us understanding in all His way according to His holy will.

In hope and love I am your brother.
L. H. HARDY.

CONTINUATION OF THE BAPTISTS IN AMERICA

Some historians claim that Roger Williams founded the first Baptist church in America, but this has been proved to be an error.

Williams was educated and took orders in the Church of England, (Chambers 975), but dissented and became a Congregationalist (Hassell 526: and Chambers), was driven by persecution to America in 1631, (Schaff-Herzog, 3-2531) was assistant minister for the Congregationalist Church at Salem, was banished for denying the right of magistrates to punish offenses of a purely religious nature, fled in the depth of a severe winter to the Narragansett Indians, founded the town of Providence in 1636, which he made a shelter for persons distressed for sake of conscience. He established the colony of Rhode Island upon the principles of entire religious liberty. (Hassell, 256). He became dissatisfied with so-called baptism which he had already re-

ceived, and it very plainly appears that he was much in darkness as to what constitutes valid and orderly baptism; for in March, 1639, he was immersed by Efiel Holliman and ten others, and they constituted a church of which Williams was pastor; but four months afterwards, he left this church, and never returned nor afterwards connected himself with any religious organization, but remained a "Seeker," the rest of his life. As his doubts respecting his baptism must have commenced soon after his immersion by Holliman, it is not likely that he baptized more than the eleven. The church which he founded came to nothing, or was dissolved soon after he left it. See Hassell, 536; Ray, 60-1, 108; Bachus, 50.

"It should be remarked that the doctrine of religious liberty was not first set forth by Williams, but had been preached for a long time by Baptists. It is found in their confession of faith, put forth in Amsterdam in 1611, when Williams was a lad, and he must have been familiar with the teachings of the Baptists on this point"—Schaff-Herzog, 3-2532.

Dr. John Clark (1609-1676), one of the most eminent men of his time, and a leading spirit among the founders of Rhode Island (Cathcart 1-227), came to this country as a Baptist minister from London, first settled in Massachusetts, driven by persecution to Rhode Island in March, 1638; and in the same year, with eleven others, constituted the first Baptist Church in America, at Newport, Rhode Island. Hassell, 526; Cathcart, 1-228; Ray, 63.

"Dr. John Clarke, who received his baptism and ordination in London, in a church whose succession extends in a regular line back to the apostolic age, was a man of uncommon eloquence and learning, and possessed a burning zeal for the cause of his master, which caused him to preach the cross of Christ in Massachusetts in spite of the laws of the country"—Ray, page 63. "Dr. Clark left a confession of his faith from which it appears that he was strongly Calvinistic in doctrine. His views of Christian doctrine have been pronounced so clear and scriptural that they might stand and as the confession of faith of Baptists today."—

Cathcart 1-229. Clark was succeeded as pastor by Obadiah Holmes (1606-82, Cathcart, 1-539), in 1651.

By W. H. SCHENCK.

HISTORY

—o—

I must adopt the language of the eminent apostle when he stood before King Agrippa and said, "I think myself happy, King Agrippa, because I shall answer for myself this day before thee, touching the things whereof I am accused of the Jews." It has not always been the happy privilege of my people to answer accusations made against them. It has been publicly stated in this town that we are not the Primitive Baptists, and that our origin is of recent date. I deny the truthfulness of these statements and propose under the blessing of God's Holy Spirit to show this people that such loose statements come from men ignorant of the history of the church of God, or are made with malicious intent. I have nothing to say about any religious body today, except the Baptists.

You know of the origin of the different denominations of this country; hence I shall enquire into the origin of that people every where spoken against, and by the public press, at times, slandered and abused.

The church of God has been known by various names in the different ages, often being called by the name of the man who most ably set forth and defended their faith. Names amount to but little, but principles never change. If I should call Brother D. M. Morris by the name of R. L. Ray, it would not change the person of Brother Morris, neither would it change his appearance. If we should change the name of our village from Selma to Smithfield, this would not necessarily change our form of government. So with the church. We will find the following appellations given to the church at various times, viz., Novatianists, Waldenses, Mennonites, Lollards, Paulicians, Donatists, etc., etc., yet their principles and government have never changed.

The Apostle John died in about A. D. 100. Polycarp was "One of the apostolic fathers, for more than eighty years pastor

of the church at Smyrna, to which he was recommended by the apostle John, "Brown's Encp. page 950. Polycarp died in A. D. 166, sixty-six years after the death of John. He must have been of the same faith with John, else John would not have recommended him to the church at Smyrna as her pastor. Tertullian, contemporary with Polycarp, died A. D. 220, fifty-four years after the death of Polycarp.

Now I want the attention of everyone to the following historical statement. Listen! "Tertullian's writings proved that he, as a Baptist, stood between contending parties," Orchard, p. 32, 33. Now, notice "Tertullian," said the learned historian, "was a Baptist." He and Polycarp were of the same faith; John recommended Polycarp to the church at Smyrna, therefore the apostle John was a Baptist.

Hear the same historian again: "During the first three centuries of Christian churches all over, the East subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were Baptist churches," Orchard, p. 36. Remember, my friends, that during the first three centuries, the churches were Baptist churches, according to the statement of the learned Orchard.

It is not our object today to prove that we have been scriptural in doctrine and practice at all times, but to show that we have existed as a church since the days of the apostles. The first division in the church occurred in A. D. 251. The leaders of the contending parties at this time were Cornelius and Novatian. Cornelius was a very slack disciplinarian. In fact I suspect he was very much opposed to "putting up bars" against anything. No doubt he thought one thing could be as much the church as another, regardless of practice. I am sure that all the Corneliuses are not dead yet. Novatian strongly opposed the practices of Cornelius—and no doubt Cornelius thought him very cruel and unkind to differ with a man of such "piety and learning"—and the result was the division in A. D. 251.

Concerning Novatian we have the following: "They say Novatian was the

first antipope, yet there was, at that time, no pope in the modern sense of the word 'pope.' They called Novatian the author of the heresy of Puritanism, yet they know that Tertullian had quitted the church, nearly fifty years before, for the same reason, "Robinson, p. 126; Jones, p. 181. I call the special attention of this people to the evidence of these two historians. They say that Tertullian quit the church for the same reason that Novatian did. Hence, Novatian was agreed with Tertullian, whom we have seen was, as a Baptist, identical with Polycarp and the apostle John. This establishes the fact that Novatian was a Baptist in direct succession from the apostle John.

When historians speak of Novatian withdrawn from the church, they simply refer to the action of the minority under his leadership, coming out from among them and being separate, according to the divine command. These persecuted people, under the leadership of this noble, God-fearing man, were called Novatians. Concerning them Robinson says, "Novatianists were Trinitarian Baptists." See History, p. 19, 20. "They were distinguished by a variety of names, and a succession of them continued till the reformation." Brown's Encp. p. 878. J. Newton Brown was not a Baptist, neither did he publish his Encyclopedia of Religious Knowledge for our special benefit; hence he could not be called a sympathizer, neither can it be truthfully said that he was prejudiced in our favor. And he says the Novatians—who were identical with John the apostle—had succession till the Reformation. That these people were peculiar in their views is evident from the following: "They declared their community to be the only true church, and required such as came over to them from other sects, to be baptized anew," Brown's Encp. p. 877. What did they do? Why, sir, they baptized all that came to them from other sects, although they had been baptized (so called) before. Now, my friends, I want you to observe this peculiarity of these ancient people, and answer me this one question: Where do you see their photograph? The answer comes from as many tongues as there are people here in Johnston, saying, The Old Baptists who are slanderously called

"Hardshells," and them alone. Thank God for the similarity!

These Novatianists contended that the church was an executive body only, and as such could only enforce the laws given her by the only head of the church, Jesus Christ. This, my friends, has been a peculiar mark of the Baptists in every age of the gospel dispensation. We deny that the church has any scriptural authority to legislate. Cornelius, or the Catholic party, affirmed the right of legislation, hence the many auxiliaries of the Protestant world today. These things are borrowed from the Roman Catholics, but nowhere sanctioned by divine revelation. God abhors it all.

"In the fourth Lateran Council canons were made to banish them as heretics; and their cannons were supported by an edict in A. D. 413, declaring that all persons rebaptized and the rebaptizers both should be punished with death," Orchard, p. 60. O, how thankful we should be today for the God-given privilege of worshiping according to the dictates of our own consciences, and in harmony with the Holy Scriptures. This privilege would not be ours if the world had its desire. The spirit of persecution is not dead, but only under the control of God-given law. For the defense I make in your presence this day, my feet would be made fast in the stocks, and shackles would bind these hands, were it not for the flag which waves—emblem of freedom of thought and liberty of speech.

But I must proceed. On account of baptizing anew all who came to them from other sects, the Novatianists were called "Ana-Baptists." Hear what is said of them: "The rigid Ana-Baptists enjoin it as an obligation upon their disciples and members * * to wash the feet of their guests as a token of brotherly love and affection, and in obedience to the example of Christ, which they suppose in this case to have the force of a positive command," Mosheim, p. 137. This great historian was a member of the Lutheran church, and was an avowed enemy to the doctrine of the Baptists, yet his honor as a man of learning compelled him to speak the truth, even of those with whom he differed. Would that all men were as honorable! Mosheim says the Ana-Bap-

tists of the first centuries believed the example of feet washing, given by Jesus Christ, had the force of a positive command. You that were here in our meeting yesterday evening and saw the members of this church engaging in this heaven-given service, by humbly washing each other's feet, are witnesses as to the similarity of our people with the ancient Ana-Baptists.

"The true origin of this sect * * called Ana-Baptists, * * is hidden in the depths of antiquity, and it is, of consequence, extremely difficult to be ascertained," Mosheim, vol., 2. p. 127. Notwithstanding such statements from men of learning, it has been publicly stated in this town that our origin was of recent date, so I am informed. I want you all to remember we are not quoting from Baptist historians. I wish now to introduce the evidence of two more witnesses who were members of the Dutch reformed church, of Holland, and were appointed by the king to write a history of their church, in 1819.

These men could not be biased towards the Baptists. "We have now seen that the Baptists, who were formerly called Ana-Baptist, * * were the original Waldenses; * * on this account the Baptists may be considered as the only Christian community which has stood since the days of the apostles, and, as a Christian society, preserved pure the doctrines of the gospel through all ages," Dr. Ypeij and Rev. Dermont, fol. 1. p. 148.

I have not finished my arguments, however I claim my proposition is sustained. Hear the testimony of three unbiased witnesses, neither of them Baptists; but all men of great learning. J. Newton Brown says "A succession of the Novatianists continued till the reformation." Dr. Ypeij and Rev. Dermont says, "They are the only Christian community which has stood since the days of the apostles." The unimpeachable evidence of these witnesses, establishes our claim.

But I proceed. The Donatists held that baptism conferred out of the church, that is out of their sect, was null, and accordingly rebaptized those who joined their party from other churches. They also reordained their ministers," Brown's Encp. p. 472. "They remained a separate body

till the close of this—the sixth—century,” Brown’s Encp. p. 472. We have traced the church through the first five centuries under various names, and here we find them in the sixth century practicing the same things.

Speaking of the Paulicians, Brown says they were “a numerous body * * in the sixth and following centuries, so called on account of their attachment to the doctrines of the apostle Paul, when all was corrupt around them.” “In the seventh century one Constantine revised this drooping body, which had suffered much from the violence of its adversaries.” See Encp. p. 916. “The Paulicians were the genuine successors of the Christians of the first two centuries,” Wm. Jones. See Hassell’s History, p. 418. This statement from Jones coincides with the above statement of Brown, that these people were attached to the doctrine of Paul. For we have seen that the Christians of the first centuries were identical with the apostle John, and it is very evident that Paul and John were of the same faith; hence these Paulicians of the seventh century were in love with the same doctrine that John and the Christians of the first century advocated.

“In about 817, Claudius (or Claud) began to preach, and against much persecution nobly persevered till all Piedmont was filled with his doctrine,” Brown’s Encp. p. 382. “Piedmont was the jailer of this class of Christians called Waldenses,” Brown’s Encp. p. 1148. From these two historical statements I deduce the following argument: In 817, Claudius preached in Piedmont till it was filled with his doctrine. Piedmont was the home of the Waldenses, who were identical with the apostles, and were Baptists. Therefore Claudius was a Waldensian Baptist. “During the ninth century * * exquisite tortures were inflicted upon the Paulicians, * * in 845, one hundred thousand being put to death,” Hassell, p. 424.

Bishop Usher complains of the Waldenses heresy corrupting all France, Italy and England, in A. D. 1080. “During the tenth century the Paulicians * * spread themselves through every province of Europe,” Hassell, p. 427. In the eleventh century many persons called Cathari (the pure) appeared in Italy, Germany

and France, who entertained sentiments similar to those of the Paulicians,” Hassell, p. 433.

We have seen that the Paulicians embrace the faith of Paul and John, which was contended for during the first two centuries by Polycarp, Novatian and others, hence, here we find the same faith defended in the eleventh century. “In the latter part of the twelfth century the popes and councils pronounced repeated excommunications, against the Waldenses, and affirmed the right of the ‘Church’ to banish them, confiscate their property, and put them to death,” Hassell, p. 441. “The Scriptural, simple and upright Waldenses in northern Italy, were providentially protected during the 13th, 14th and 15th centuries, until 1487,” Hassell, p. 450.

“In about A. D. 1315, Walter Lollard * * a man of great renown among the Waldenses, came to England,” Jarrell, p. 319. “Special laws were made in 1400 for punishment of the Lollards by death, during the reign of Henry IV.” Benedict, p. 309. Now, as Walter Lollard was a “man of great renown among the Waldenses,” these statements from Jarrell and Benedict prove the existence of the Waldensian Baptists in A. D. 1300 and 1400. “In A. D. 1536, the National clergy met * * and declared against the sentiments of the Baptists.” “In 1538 a commission was given to burn their books.” “In 1547 a commission was issued to search for Baptists; under this commission Joan of Kent was burned May 2, A. D. 1549,” Benedict, p. 303.

“There is no record of the Baptists ever having become nonexistent in England,” Jarrell, p. 318. In 1643 seven churches in London published a confession of faith. This confession was re-adopted in 1689, and is today the confession of faith upon which we, as Primitive Baptists stand.

Now, my friends, I have traced the old church from the apostles down to the present date. I have shown you her footprints in every century. Many have been her struggles as she has unfurled the old banner of sovereign grace, under which she has marched through the ages past, leaving her trial by the blood she has shed. But God was her protector and

preserver, and still she stands as an everlasting monument of his power, and shall stand through all future ages as a hiding-place for the tempest-tossed and tried pilgrims of earth, a sweet home for the weary and heavy laden. Come, oh come, ye poor and hungry, and eat and drink at our Master’s table.

The quotations we have given from Baptist historians perfectly coincide with those we have given from others who were never Baptists, hence we claim our position is sustained beyond all doubt.

Bear with me a little longer, and then I am done. The question: “Who are the Primitive Baptists?” is yet undecided in this investigation. I propose now to answer the question. Until A. D. 1832, this question was not agitated. It has been stated from a pulpit in this town that the people known as Missionaries are the Primitives; and stated by a man who could have nothing in view but the injury of my people, as he is not a Baptist of any kind. I purpose to settle the question by Missionary Baptist authors themselves. “The first Baptist church in America was constituted at Newport, R. I., in 1638, by Elder John Clark, M. D.” D. B. Ray, M. B. “The first Missionary Society among Baptists was formed at Kettering, England, Oct. 2, 1792,” R. D. Cook, D. D. Now notice, my friends, Cook, who was a missionary, says the first Missionary Society among Baptists was formed in 1792. This was 154 years after the organization of the church in America, and about 1700 years after the death of the apostle John. I ask, were the apostles Baptists? If so, then according to this learned missionary, Cook, they had no mission societies, for he says in 1792 was the first among Baptists.

The word “Primitive” means first. Hence to be Primitive Baptists we must be like the first. The first Baptists had no mission societies. We as a denomination have none today. Therefore, we are Primitive. In 1860 David Benedict wrote as follows: “Fifty years ago not an agent for collecting funds * * was to be seen in the whole Baptist field.” 50 from 1860 would leave 1810. Hence, according to Mr. Benedict, a missionary of renown, in 1810 the Baptists had no collecting a-

gents. We have none today. Therefore we are Primitive.

Mission societies "have had a place among Baptists at least since 1802," W. P. Throgmorton. Here Mr. Throgmorton admits, while in discussion with Elder Lemuel Potter, that mission societies have "had a place among Baptists in America since 1802." This was 164 years after the first church was organized by Elder Clark. I wonder how the church got along here in this new and wilderness country for these 164 years! She had no auxiliaries, no societies as help, no side shows, in fact nothing but the plain, simple, apostolic service of Christ, and yet she lived and thrived.

I have now shown by Missionary Baptist authors, and could produce many more if time would permit, that prior to A. D. 1792, the church had no societies, and in fact were, as Novatian argued, an executive body only. We remain the same today, and are therefore the Primitive Baptists, our enemies being judges. I have shown you by unbiased and learned historians that we are the only Christian society which has stood in every age since the apostles. Jesus said that the gates of hell should not prevail against the church he established while here on earth; and as the old prophet, with prophetic vision, viewed the same glorious kingdom, he said should never be destroyed, but should stand forever. Therefore the Primitive Baptists are the church of Jesus Christ. Jesus said this kingdom is like seed which grow, we know not how. Our death has been prophesied of from time immemorial, but yet we live and the world knows not how. Borrowed from us are the principles of this grand government which gives us rights our fathers had not.

Religious freedom, thou art a gift from God, our wise Creator, Benefactor and Preserver! Thou infinitely gracious God, thou hast heard the cries of thine own dear people, and through thine own rich, abounding and overwhelming providence hast given them a land where they can worship unmolested in thine own appointed way!

O, my brethren, let us adore and reverence his precious name; let us continue faithful unto the end, ever thanking the

dear Lord for the high and sweet privilege of being Old Baptists. Let us stand united against every form of heresy and keep the unity of the Spirit in the bond of peace. Let us tell our neighbors and our own dear children of the glorious majesty of the kingdom of God, and invite all his little lambs to come with us under the banner of Immanuel.

I see some here today who are longing for a place at the banqueting table of Jesus, and yet they stay away. Dear children, come home; come in, ye blessed of the Lord, why standest thou without? You say you are not fit. I am glad you have found it out, but in the name of Jesus you may come. You say you are poor. Jesus said the kingdom belongs to the poor, therefore the blessed invitation comes to you, saying, Come; your tears flow from a heart of flesh and not from a hard and stony heart. God has given you this heart of flesh and now you should honor his precious name by walking in his footprints.

"Time is winging us away

To our eternal home;

Life is but a winter's day,

A journey to the tomb."

O, my friends, let us spend our short lives in the sweet service of Jesus. He is so good and kind to us all. A few more days here nad then, O, then, we shall all be gathered home,—

*"Where we shall see Him face to face,
And tell the story, Saved by grace."*

God bless you all. Amen.

REMARKS: We give the above extracts from Elder Arnold's article in the Primitive Monitor, with some slight changes, supplied by us, as the same things apply here in my town. We hope the history embraced in this article will be of some interest to our readers.—J. W. W.

Orman, Florida, Feb. 12, 1924.

Elder J. W. Wyatt:

I am sending you this piece for publication in the Lone Pilgrim. This piece was written for publication by Firman Schenck just a few days before he fell dead and was never published. His widow has given it to me to have put in the *Lone Pilgrim*. I have met her here in Florida. I never saw her before. The writer of this

piece was a brother to Mary Allison of Topeka, Kansas, who has written for the *Pilgrim*. Please save this manuscript as I have agreed to return it to the widow.

Per. W. H. SCHENCK.

"And as it is appointed unto men once to die but after this the Judgment."

This language of Paul to the Hebrews has been on my mind so much of late I have decided to write some impressions I have in regard to it. For a long time I could not consider this text only in a literal sense, that it meant to lay our bodies down to rise no more and Judgment to be the verdict that was to fix our eternal destinies in the great beyond. But now it occurs to my mind that the death the apostle has reference to is not a literal death but a death to sin, for he says in another place "I was without the law once; but when the commandment came sin revived and I died—for sin taking occasion by the commandment and by it slew me." We cannot think for a moment that he died a corporal death. Again he says, "How can they that are dead to sin live any longer therein." He was killed to the love of sin and now the things he once loved he now hated. To the Colossians he said, "Set your affections on things above and not on things earthly for ye are dead and your life is hid with Christ in God. When a poor sinner is killed to the love of sin and sees the awful doom to which he is exposed if the wrath of God should be visited upon him he is then ready to fall upon his knees and say "O wretched man that I am—who shall deliver me from the body of this death. God be merciful to me a sinner." Then Oh the joy when the great intercessor comes and in a sweet voice is heard to say, "My grace is sufficient for thee." Hope now springs up and he feels a desire to honor and glorify the name of his Lord and can say like Paul, "Lord, what will thou have me to do?" And the command is "Go home to thy friends and tell them what great things the Lord hath done for thee and had compassion on thee." Now the "Judgment." "After this the judgment." When the Lord speaks peace to a troubled soul and enables him by his divine grace to take up his cross and follow him through evil as well as

through good report he has a duty to perform. I believe every member of the church owes a duty to his God. Woe to them that are at ease in Zion. "Go work in my vineyard." "My yoke is easy and my burden is light." Our duty as our gifts may vary. We cannot all be preachers or teachers. "He set some in the church first Apostles, secondarily prophets, thirdly teachers, after that miracles, then the gift of healing, helps, government, diversity of tongues, etc. "The eye cannot say to the hand I have no need of thee, Nay much more those members of the body, which seem to be more feeble are necessary. I believe the all seeing eye of an all wise providence is ever upon us beholding our conduct—ever ready to reward us according to our works as we go along. If we perform our duties faithfully we are blest in so doing—if we are slothful in duty we suffer for it. The Saviour said "He that putteth his hand to the plow and looketh back is not worthy of the kingdom of God. He that knoweth his duty and doeth it not shall be beaten with many stripes—here is the judgment. Paul's duty was to preach the Gospel and he said "Woe be unto me if I preach not the Gospel." Consider the parable of the talents: "Unto one he gave five talents, unto another two and unto one, one; to every man according to his several ability, and when the day of reckoning came the one that had received the five talents came and brought other five talents saying, 'Lord, thou gavest unto me five talents; behold I gained beside them five talents more.' His Lord said unto him, 'Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord.' He also that had received two talents came and brought other two talents and received the same blessed approval, 'Enter thou into the joy of thy Lord.' Then he that had received the one talent came and said, 'Lord, I knew thee that thou art an hard man reaping where thou has not sowed, and I was afraid and went and hid thy talent in the earth, lo thou hast that is thine.' Then the wrath of the Lord was kindled against the unprofitable servant and he said, "Take therefore the talent from him and give it

to him that hath the ten talents for unto every one that hath shall be given and he shall have more abundance." This comes very close to my Christian experience and I am often made to wonder what my duty is in the house of God. My talent, if I have any, seems so small I almost lay it by and I sometimes fear the decree has gone forth, "Take the talent from him" and I be cut off as a useless cucumber of the ground. Yet I cling to my little hope and would not exchange it for the world.

*Sometimes my hope's so little
I think I'll throw it by,
Sometimes it seems so wicent
If I were called to die.*

So I want to press on a few more days or years at most with the hope that when the end comes I may hear it said, "It is enough, come up higher. Thou hast been faithful over a few things, enter now into the joy of thy Lord.

FIRMAN SCHENCK.

Tanganoxie, Kansas, April 12, 1917.

A PRAYER OF ONE DECEASED

—o—

Written at the Midnight Hour a Few Days Before Death.

Oh Thou in whose presence our souls take delight. Thou who art from everlasting to everlasting, the same yesterday and today and forever. It is before Thee and as we do humbly hope and trust in thy sweet presence we desire to humble ourselves and render unto Thee praise and thanksgiving for Thy loving kindness and tender mercy to us throughout un-even journey of our unprofitable lives. For we feel that we are but poor unworthy worms of dust as prone to sin as the sparks are to fly upwards. And we must acknowledge, Dear Blessed Lord, that if Thou hadst entered into strict justice with us according to our deserts, instead of being here enjoying the fruits of Thy love as we are would long since have been cut off as useless cumbers of the ground and cast into the pit of woe and misery from whence no traveler has ever returned. But thanks be to Thy blessed and holy name, Thou hast not delighted in our destruction but in the midst of deserved wrath Thou hast remembered us in mercy. And though our sins be as

scarlet and crimson and garments stained with iniquity Thou art able to wash them and make them whiter than snow. And now O Heavenly Father, as poor helpless children in tatters and in rags, hungry and with no worth or merit to commend us to Thee we come, as unto a kind loving Father rich in mercy and full of tender compassion and entreating Thee in the name of our blessed Saviour to have mercy upon us and forgive us of every thing thou hast seen amiss in us. The mistakes of our lives have been many, but thanks be to thy holy and even blessed name where sin abounds, grace does much more abound. And now dear Lord, in as much as it is not in man that walketh to direct his steps aright, do thou take us into thy sacred care and keeping. Keep us as it were under the hollow of thy hand as the apple of thine eye. Let us not go astray. Let us not turn to the right or to the left, make us willing to follow thee at all times through evil as well as through good report. Bridle our unbridled tongues, subdue our unsubdued thoughts, and let the words of our mouth and the meditations of our hearts be acceptable unto thee. Oh Lord, our strength and our redeemer, we pray Thee dear blessed Lord to remember our dear children and children's children, in mercy though scattered from the roaring banks of the Shoshone River to the sunny climes of the far distant south. Thou knowest the many snares and pitfalls that beset them in the journey of life. Oh that the Lord would be pleased to guide and shield them from all harm, and lead them in the paths of righteousness. Hedge them about with the finger of Thy love. Let Thy richest blessings rest upon them both temporal and spiritual, and if any of them are mourning on account of sin, O that Thou would reveal Thyself to them, as the chiefest among ten thousand and all together lovely, and enable them to take up their cross and follow Thee. Give them beauty for ashes, the oil of joy for mourning and garments of praise for the spirit of heaviness.

Finally, dear Lord, when time shall be no more with us, O that we awake in thy likeness in that goodly land where moth and rust doth not corrupt and where thieves do not break through and steal.

Where the wicked cease from troubling and the weary be at rest. There to join that blood washed through which John saw coming up through great tribulation, having their robes washed and made white in the blood of the Lamb. There with crowns of glory upon our heads and palms of victory in our hands to walk the golden streets of New Jerusalem. There to sing the sweet songs of redeeming love to Him, who loved and died for us. There to see him face to face and tell the story, saved by grace. There to spend an endless eternity where sickness and sorrow, pain and death are felt and feared no more. There all tears are wiped away, and the sad farewell is never spoken. There to ascribe all honor, praise, might and dominion to Father, Son and ever blessed spirit in that world that shall never end.

These have been my comforting thoughts while others sleep.

FIRMAN SCHENCK.

Tonganoxie, Kansas, April, 1917.

Submitted by the widow of the late Firman Schenck to Eld. W. H. Schenck, for publication in the "*Lone Pilgrim*."

APPOINTMENTS FOR ELDER
W. H. SCHENCK

—o—

Little Washington, 16th.
Smithwicks Creek, 17th.
Williamston, 18th.
Bare Grass, 19th.
Robersonville, 20th.
Flat Swamps, 21st.
Falls at Rocky Mt., 22nd.
Pleasant Hill, 23rd.
Upper Town Creek, 24th.
Burlington, 28th, at night.
Greensboro, 29th and 30th, at the Union Meeting.

The Lord willing I will be with this dear brother on some of these appointments.—J. W. Wyatt.

POST OFFICE CHANGED

Elder J. W. Wyatt:

Please state in the *Lone Pilgrim* that my address is changed from Sharpsburg, N. C., to Castalia, N. C. Please send my paper to Castalia, N. C.

I am yours in hope,

ELD. J. T. WILLIAMS.

Atlantic, N. C., Jan. 29, 1924.

The Lord willing I will preach as follows:

Third Sunday in March, Kinston.
Monday night, (17th) Durham.
Tuesday Hellena.
Wednesday Flat River.
At night Roxboro.
Thursday Wheelers.
Friday Ebenezer.
Saturday and Fourth Sunday Prospect Hill.
Monday Arbor.
Tuesday Pleasant Grove.
Wednesday New Hope.
At night Reidsville.
Thursday night Danville.
Thence to Staunton River Union.
Monday after 5th Sunday Weatherford.
Tuesday Springfield.
Wednesday White Thorn.
Thursday Galilee.
Friday Mountain Spring.
Saturday and 1st Sunday in April Malmaison.
Monday Strawberry.
Tuesday Canaan.
Wednesday Mt. Ararat.
Wednesday at night Danville.
Saturday night and 2nd Sunday Reidsville.

Sunday night and Monday Monticella.
Tuesday Gilliams.
Wednesday McCray.
Thursday Harmony.
Thursday at night Mebane.
Third Sunday Kinston.

I shall be glad to take all the subscriptions I can for this paper while I am on these appointments.

Truly and in love I am your brother.

L. H. HARDY.

GROWING OLD

A little more tire at the close of day
A little less anxious to have our way,
A little less anxious to scowl and blame,
A little more care for a brother's name,
And so we are nearing the journey end,
Where time and eternity meet and blend.

A little less care for bonds of gold,
A little more for the days of old,
A broad view and a saner mind,
And a little more love for all mankind,

And so we are passing down the way,
That leads to the gates of a better day.

A little more love for the friends of youth,
A little zeal for established truth,
A little more charity in our views,
A little less thirst for daily news,
And so we are folding our tents away,
And passing in silence at the close of day.

A little more leisure to sit and dream,
A little more real the things unseen,
A little nearer to those ahead,
With visions of those long loved and dead
And we are going where all must go,
To the place the living may never know.

A little more laughter, a few more tears,
And we shall have told our increasing years,
The look is closed and the prayers are said,

And we are a part of the countless dead,
Thrice happy, then, if some soul can say,
I live because he has passed my way.

—Selected from an old news paper dated Thursday, Nov. 18, 1913, by W. H. Schenck.

"MY GOD AND MY SALVATION"

by

Elder Charles M. Weaver.

Through the kindness of Elder Wyatt, I am given this opportunity to introduce my book—under the above title—to the readers of the "*Lone Pilgrim*." The book contains a treatise by the author on the Personal-Identity of the Church of God and a number of selected Editorials from the "*Predestinarian Baptist*" from the pens of the Author, and Elder W. I. Carnell (now deceased). It has 228 pages of reading matter, and is printed on good paper in large clear type.

The original price of this book was \$1.25 for the board binding, and \$1.00 for the paper binding. In order to dispose of the number I have on hand, I have reduced the price to 75c for board binding, and 50c for paper binding, postage prepaid to any address in the U. S. The Author would like for you to have this book, and I believe you will like to have it.

Send all orders and remittances to C. M. Weaver, box 382, Illmo, Missouri, and state whether board or paper binding.

