

*Ms Belle Hill*

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# THE LONE PILGRIM

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VOL. 2

MAY 15, 1924

NO. 8

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# THE LONE PILGRIM

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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.

## GRACE—SALVATION

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(By grace ye are saved. Ephe. 2:5)

Salvation is the state of being safe or secure from the danger of impending consequences of which one was exposed. Grace-salvation is the state of being safe or secure into which one is brought, not by what they do themselves as procuring and meriting such salvation; but, by what is done for them by another as favor bestowed. As a consequence of transgressing the law of his Creator, man was driven out from the garden of Eden away from the tree of life, and the interposing barrier of the flaming sword was raised against him to keep the way of the tree of life, lest he should reach forth his hand and take also of the tree of life and live forever. Being thus cut off from life, Paul represents man and his posterity as being in the state of death in trespasses and sin, exposed to the dependant consequences or wages of sin, which is death, or the final state of being everlastingly cut off from the presence of God and from the glory of his power, when he comes to take vengeance upon them who know not God and obey not the gospel of our Lord Jesus Christ. 2 Thes. 8, 9.

From the very dawn of christian civilization there has been two opposing systems of salvation dogmatically promulgated among men, viz: Salvation by the unmerited favor of God and unconditional upon the part of the sinner; and salvation provided by the favor of God and offered to the sinner upon conditions to be performed by those receiving it. It will be observed that the apostle Paul did not say, "By grace ye were saved", as referring to the time when Christ saved sinners by his death and sacrifice on the cross in distinction from other times and ways when and in which the saints at Ephesus were saved; nor did he say, "Ye

will be saved" as referring to final salvation from death; but, "By grace ye are saved"; which, form of speech, to my way of understanding, embraces and comprehends all the times and all the ways of their salvation, whether for time or eternity, as being by the grace or favor of God bestowed. Those whom we denominate the "Arminian" world who hold to a conditional system of salvation have for their slogan, "Get right with God." Those who rose up among the Old School Baptist two decades or more in the past, has for their slogan "Obey, and get the blessings of God." In both of these Conditional-camps we find the same teachings as to the work of the Holy Spirit: The Arminians teach that the Spirit of God does not make the sinner repent of his sins and believe on the Lord Jesus Christ, but only suggests to them the propriety of doing so, and holds out the reward of eternal life for doing so. They teach that the sinner is a free moral agent and that God has left the matter of their salvation optionary with their volition of will. Of course, all genuine Predestinarian Baptist can see that such a theory sets grace entirely out of the whole matter, and hinges salvation not upon the sacrifice and atonement made by Christ, but upon the decision the sinner makes as to accepting the salvation God is supposed to offer upon conditions. While claiming to believe that Christ did save by his sacrifice on the cross and did make safe the Heirs of promise by his grace in the matter of eternal salvation the Timesalvation advocates claim that after Regeneration, there is a salvation for God's children to work out that is not by grace, but conditional upon their part. While the Arminian-conditionalists are telling the unregeneratee to "Get right with God" by yielding to the promptings of the Spirit, and obeying; the so-called Old

Baptist-conditionalists are admonishing God's children to stay right with God by yielding to the promptings of the Holy Spirit, and obeying, and thereby and for that reason, receive the blessings of God in time. They teach that, the Spirit received in Regeneration does not make God's children obey him; that it only makes them able to do so, and impresses them with the duty to do so, and leaves them to act upon the promptings of the Spirit, or to refuse to act, as a matter determined by their own volition of will; That if they decide to obey the impressions of the Spirit to obey the Lord, he has blessings to reward them for their obedience, but if they refuse the Spirit, and fail to obey, they miss the blessings God desires them to enjoy. Any Predestinarian Baptist can readily see how that such theory sets the grace of God out of the entire matter and that, no matter where it is applied, whether before, or after, Regeneration-Conditionalism, denies the sovereignty of God and writes the word "Failure" upon every Attribute of Deity. Such a system is utterly void of comfort to the poor, dependent children of Grace, and destitute of the inspiration of God's Holy Spirit. I wish to notice more particularly the Arminian slogan "Get right with God"—and I would enquire, How did man get wrong with God, that he must be admonished to get right with him? He got wrong by disobeying and violating the law God gave him. Arminians recommend keeping the violated law as a means of righting the wrong of violating it. If man is found able to get right with God by keeping the law, then Conditionalism of what ever shade, is the truth. But, let us consider that matter in the light of the Scriptures. If salvation comes by and through obedience to law; nothing short of perfect obedience would insure salvation to



anyone. We are taught in the Bible that, if we offened in one point, we are guilty of the whole law. Adam and his posterity in him, had offened in the one transgression in Eden, and the law stopped every mouth, and all the world was guilty before God. Beginning with the first person born on this earth; if the human family ever thereafter had kept God's law perfectly, that would not have made amends for the one, and first offense which brought condemnation upon the race. If salvation from the dependent consequences of Adam's transgression had been conditional; with man, he must needs make amends to God and atone for the original offense which had brought universal condemnation upon the human family. Being imperfect and guilty, man could not do that; he could not satisfy the righteous demands of God's Holy and righteous law, which fact made salvation with man, impossible, even as Christ said, "With man, this is impossible." Since the salvation of the guilty sinner was only possible with God; it follows that, sinners are saved by and through what he did for the sinner, and all upon the principle of Sovereign grace or favor bestowed.

The saving favor of God was displayed in he personal-appearing of his Son who put away sin by the sacrifice of himself Heb. 9.26, and as the spotless Lamb of sacrifice, he went under the law for his people, and as their surety, rendered perfect satisfaction to the law in his obedience and death on the cross; so that, those for whom he died stood in God's sight and in the sight of the law, as guiltless as though they never had sinned. In this manner, erepective of Divine love and mercy, sinful man became the beneficiary of salvation which, together with all spiritual blessings were treasured in Christ before the world began for the Heirs of promise.

While admitting all I have said as to the salvation accomplished on he cross through the sacrifice of Christ as being true; thee "After regeneration" conditionalists insists that there is a salvation in time for God's children that is not by grace in the sense that Christ saved sinners upon the cross, but that it is condi-

tional upon obedience in keeping the commandments and that our Spiritual blessings are bestowed as thhe reward of such obedience. There is one text that I will submit, that is quite sufficient to show the error of such teaching.

"Blessed be the God and Father of our Lord Jesus Christ who hath blessed us with all Spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Eph. 1.3,4.

This text carries three points in fact, that deserves our special attention, viz: (1) That God hath blessed us with all Spiritual blessings in Christ. (2) That he did this before the foundation of the world, and (3) He hath blessed us according as he chosen us in Christ. If election or choice of God's people in Christ was unconditional, so was the blessing of all chosen in him with all Spiritual blessings; for as was the one, so was the other, according to the statement of Paul. If, as the text teaches, God chose his people in Christ Jesus to be holy and without blame upon the merit and in the obedience of Christ, and that such favor was unconditionally bestowed it follows that the all Spiritual blessings in Christ, were for those for whom they were treasured in Christ, upon the same base of God's unmerited favor, and are freely administered to the heirs of promise upon the merit of Christ's obedience and righteousness, and not upon the merits of the obedience of those receiving them. I can not think of God as having done anything in vain; I can not view him in a light that would attach weakness to his character; but, to my way of thinking, Conditional, time-salvation presents God in such light. The very fact that God hath blessed us with all spiritual blessings in Christ, expresses and sets forth his purpose and desire that his children shall receive all spiritual blessings that are in Christ. But to allow this being true, and then insist that he suspended the receiving of those blessings upon contingencies, is to admit the possibility and probability of God's desire and purpose being thwarted. If there is such a thing as a Conditional-time-salvation, it is not, of course, as its ad-

vocates admit—a salvation by grace; and therefore those who have it must go back under the law to get it—if it is to be had at all, and from this point of view I wish to reason upon the matteer in the light of Paul's language we have quoted.

I shall insist that God has blessed no one with Spiritual or any other kind of blessing who do not receive it. Let me illustrate my thought. We will say that I am very rich; and I have a friend who is very poor and needy, and out of my love and sympathy for my friend I wish to bless him with the gift \$1000.00. I go to the bank and deposit that amount of money for him. It is my purpose and desire that he shall have the money, and I express such purpose and desire in my act of depositing the money in the bank for him. My act is nothing but favor or grace—no conditions whatever is considered when I make the deposit. My friend is informed of what I have done through the banker, but he refuses to accept my offer of \$1000.00 and my money is returned to me. The point I wish to make is this; I did not bless my friend as I purposed and desired to do; I only showed my willingness to do so, but his unwillingness to receive the money defeated my purpose. I only attempted, but in vain to bestow a blessing on my friend; he did not receive the intended blessing, and therefore was not blessed. Now let me apply this illustration to Time-salvation upon a conditional hypothesis and see what the doctrine logically involves. It is admitted by our conditional friends, that God's act of treasuring blessings for his children was of grace and unconditional, but that the receiving of those blessings is conditional; that we must obey the commandments in order to get them. If the obtaining of the spiritual blessings in Christ is conditional upon keeping the commandments or obedience, there is one of three positions we are forced to take in regard to the matter of receiving spiritual blessings.

(1) That God only treasured in Christ the amount of blessings for us that were commensurate with the foreknown amount of blessings for us that were commensurate with the foreknown amount of obedience his children would render,



and therefore they receive all the blessings in Christ that is for them and that God intended they should have; or, (2) That God's children receive all the blessings in Christ Jesus by keeping all the commandments, and rendering perfect obedience to God, or, (3) God's children do not keep all the commandments and fail to render perfect obedience to God and fail to receive all the blessings in Christ that was treasured for them.

To take the first position would be to say that God was influenced by the foreknowledge of their obedience to treasure blessings in Christ for his children; which would put him upon a level with fallible man as being subject to the actions of his creatures in doing what he does, and thereby militate against his sovereignty, and every attribute of his divine character.

To take the second position would be to contradict the experience of every one of God's children, for none will claim that they keep all the commandments, or render perfect obedience to God. If Conditional time-salvation is the truth, we have to take the third and last position, and admit that God's children do not receive all the blessings which God treasured in Christ Jesus for them, because they fail to perform the conditions fully upon which they are bestowed.

And when this is admitted, the same consequences follows upon that proposition that follows upon the Arminian-proposition of conditionalism as applied to the unregenerated, viz: That God's purpose in treasuring blessings in Christ is defeated, and that he has treasured some of them at least in vain; that he has not accomplished his desire in the matter; that he is not the God the Bible represents him to be.

Such inevitable consequences forbids me accepting the theory of a conditional time-salvation; it has no comfort in it for me; nothing upon which a poor hungry and helpless soul can feast and be nourished. It may suffice to feed the proud boasting nature of a Pharisee, but there is nothing but legal husks for the poor in spirit.

My contention is, that God first purposed and then provided every spiritual blessing he wanted his children to have,

and that the fullness of those blessings are in Christ Jesus as the great vessel of mercy; that in the administration of those blessings they are not taken out of Christ and handed over to the children of God as we would take potatoes out of a dish and hand them to our children; Christ is still as he ever has been the fullness of him that filleth all in all; He is the inexhaustible fountain, and the great commissary where God's children receive all their blessings, for time and eternity. The way we get the blessings that are in Christ for us is by being in Christ. We are created in Christ Jesus, not only unto the good works which God has before ordained we should walk in; but also unto all spiritual blessings which God purposed we should have.

Being new creatures created in Christ Jesus unto all spiritual blessings, we receive of his fulness and grace for grace, and not grace for works of obedience. Every crumb that has fallen to us from the bounteous table of divine love and mercy has come of the fulness that is in Christ; every joy experienced in heavenly places; every moment of heavenly peace, has been but the pournig out of God's rich favor upon poor unworthy receivers.

Conditional time-salvationists tell us that God has placed spiritual blessings in the path of duty or obedience, and that his children must keep the path of duty and obedience in order to get them.

That if they stray from the path of duty and obedience, they miss the blessings God has placed there for them. Ah, poor me; if that were true as to the dealings of God with his poor erring children how few, oh, how few had been the blessings I received from the Lord. How few indeed had been the blessings Israel of old received in their journey of rebelling and murmuring against Moses and against God.

Methinks there had been no manna for them; no quails to appease their hunger nor water to quench their thirst; but in the midst of their continual murmuring complaining and rebelling against God, he opens his generous hand with blessings that flowed incessantly to his chosen people. God is a God of love; and for the great love he has for his little ones, he

will not deny them the blessings he is are createde in Christ Jesus, not only unpleased to give them, but pitying his children, he for Jesus' sake will not leave them nor forsake them he; will not withhold from them the blessings which Christ by his death and suffering has purchased for them.

What would we think of an earthly parent who would drive his child to bed hungry and crying for bread, because it had disobeyed some command of his? We would think him very unreasonable, not to say unloving, to do such a thing. Is not God's love greater than man's? Then how can we believe that God would treat his children in a way that would invite our scorn for an earthly parent for his treatment of his earthly child?

But they tell me my doctrine destroys all incentive to a Godly life, and is licentious; that it encourages the Christian to disobey the Lord and to shirk the duties enjoined upon them. That is the very doctrine Bildad preached to poor lod Job; he insisted that Job should amend his ways to secure the favor of God, and held out the idea of reward as the insentive to his service unto God. The adversary of Job called Satan, also believed the same doctrine, and asked the Lord, "Doth Job serve God for naught?"

But in Job's experience we have the striking example of that service that is inspired by something higher, and more noble than the desire of reward.

God's children serve him because they love him and trust him for all their blessings through Jesus Christ, and such spirit of service keeps Christ continually before them as the one who has procured every blessing for them and administers them upon the principle of Sovereign, amazing grace in such service boasting is excluded and you find the humble trusting waiting child prostrate at the feet of mrecy, crying, "Our father who are in heaven, hallowed be thy name: thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive our trespasses as



we forgive those who trespass against us; and lead us not into temptation but deliver us from evil, for thine is the kingdom and the power and the glory forever, amen."—C. M. WEAVER.

March 25, 1924

Elder H. F. Hutchins

Speay, N. C.

Dear Brother:

My mind suggest that I acknowledge your kindness in sending me the file of Lone Pilgrims which was read with interest. Please accept my thanks for your interest in my request, just here my mind seemed to be exercised with a scripture, I cannot profess scholarship, neither do I claim to be a scribe, however should my mind be guided by the spirit of truth, it will find lodgment in the heart of a sinner saved by grace, and praise the name of the holy one in the camps of Israel who is the truth. I Cor. 15-17. The first man is of the earth earthly. The second man is the Lord from heaven.

The text brings us to consider man, first and second, and we could not place a greater distance between the origin of the two than to use the language of the text. The first earthly, the second heavenly; to get at the origin of the first man, we must say that he was created and formed of the dust of the ground. Gen. 1-27, 2-7 This clearly defines the reason for his being of the earthly, and in this creation existence God pronounced the work of his creation, very good was the first Gen. 1-31, now the thought arises How good was the first man. He was good enough to be without sin, and not good enough to be for heaven triumphant, neither was he a subject of punishment, and win without a savior or a promise of one at that time, only in the eternal mind and purpose of God then the question will be if He is not a subject of neither place above mentioned what is he fit for only fit for the garden eastward in Eden or else the Lord God made a mistake when he took the man and put him into the garden of Eden. Gen. 2-15, and the garden must have been on the ground and not out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food the tree

of life also in the midst of the garden, and the tree of knowledge of good and evil. Gen. 2-9, and the man was commissioned to eat of the trees of the garden with one exception, the tree of the knowledge of good and evil was forbidden by the Lord God, with the sentence of death announced. Gen. 2-17 and nowhere yet have I found where there was a promise made to him for his obedience, but just here these seemness to be something lacking in the garden and that must be something presence of a woman and the Lord God said it is not good that the man should be alone. I will make him an help meet for him Gen. 2-1. Less note the fact that she is to be made expressly for the first man Adam and no one else, and the Lord God begins the work by causing a deep sleep to fall upon Adam, then takes one of the man's ribs and closed up the flesh instead thereof. Gen. 2-21. And the rib which the Lord God had taken from man made he a woman and brought her unto the man. Gen. 2-22. Can't we esay now that the man that is of the earth earthly is in possession of a bride that was created in him a union that is inseparable and Adam even acknowledges her as such by saying this is now bone of my bone and flesh of my flesh. Therefore shall a man leave his father and his mother and shall cleave unto his wife and they shall be one flesh Gen. 2-23-24.

And now to get what seems to be coupled with the text on the part of the first man I must use the phrase serpent or devil and if you should object to the term devil I will say serpent but allow me to place some emphasis on the fact that he the serpent could talk and presents himself to the first man's bride in eloquence of a seal conversationalist, saying yea which means yes verily hath God said ye shall not eat of every tree of the garden. Gen. 3-1. The serpent seems to be setting forth the idea that this restriction is not just that she hasn't the liberty or privilege she should have, and the woman answers we may eat of the fruit of the trees of the garden but seems to understand there is a tree in the garden that is forbidden to be eaten of and the penalty of death to eat of it. And the

serpent said unto the woman ye shall not surely die, then further encourages by saying for God doth know that in the day ye eat thereof then your eyes shall be as God's knowing good and evil. Gen. 3-5. Just here less note the fact the first man and his bride has not the knowledge of either good or evil and the Lord God has said in the day thou eatest thereof thou shall surely die. And promises nothing for obedience neither gives any assurance of a connected sentence if they do eat.

And the serpent says you shall not surely die with assurance of their eyes being opened and that they shall be as other Gods and even knowing good and evil.

Now the thought of the advice given which seems the most feasible to follow we don't know the difference between good and evil for the earth bringeth forth fruit of herself, Mk. 4-28 the man and the woman was of the earth the earthly. And when the woman saw that the tree was good for food and pleasant to the eyes and to make one wise she took the fruit thereof and did eat. Now what is the first man to do his wife his helpmate the one the Lord God give him because it was not good for him to be alone is in death. Perhaps if Adam could have had the superstions of the modernist of today remedy would have been suggested and the most popular one I can think of now would have been for him to have divorced his wife but some where in this letter I have said they were inseparable and if there is one iota of truth in what I have said then a procedure of that kind would not have been applicable in the first man's case. And something must follow. The injunction was just as binding on the first man Adam as it is on any of his lineage of decendents. To leave his parents and cleave to his wife consequently when his wife eat she gave also to her husband and he did eat and the first man of the earth earthly brought forth fruit of himself by leaving his creative further and his command and cleaving to his wife even in death but one could say that injunction wasn't applicable to Adam if not why not? His wife was bone of his bone and flesh of his flesh. And for that reason man should leave his parents and



cleave to his wife. Seems to me if the reason is correct it is just as binding on the first man as it could possibly be on his derendents nad we see that the first man and his bride are one flesh in one death trespasses and sin. And need only one Saviour the second man the Lord Jesus. And the second man has a bride and I believe I will say created in him Eph. 2-10 and this would cause us to think they were inseparable too, then if this be the truth, the same injunction is as binding on the second man to cleave to his wife as it was on the first man. Now the second man leaves his father by conception and is born into world as saviour of sinners and to go with his bride into death, to redeem his from death to accomplish for his a resurrection that she might come forth spiritual that she should possess power in the place of weakness, that she should be clothed with immortality in the place of mortal, and to satisfy every jot and tittle of the law for her, that she might be with him the second man in the very presence of God the Father in Heaven triumphant, to sing praises in a home of perfection for ever and forever. If I could I feel like I would sing as I close this letter, Jesus thou art the sinners frined as such I look to the now in the bowels of thy love O Lord remember me. Come to see us when you can.

Yours in hope,  
L. T. TUCKER.

Topeka, Kans., March 18, 1924.  
Elder W. H. Schenck:

Dear Kinsman in the two fold relationship of both flesh and spirit. After my effort to write for the Lone Pilgrim, my mind still run on in the book of Songs and I have wished that I might tell you some more of the way things appear to me. I know that I cannot by searching find out God. That has often been proven to me by my own futile efforts, and by Paul's declaration that his ways are past finding out. And so the things that come to me are both received and written in tribulations, for fear it might be fleshly deception, but the joy that comes with them, makes me hope it is not all of the flesh; but a crumb now and then from

the Master's table.

I wrote briefly on the text "A bundle of Myrrh is my well beloved unto me. We shall lie all night betwixt my breasts" believing that the breasts typify places of support where we first received our sustenance for this life, and refreshment the scriptures of the old and the new Testament, where we obtain nourishment for our spiritual life, and I wish to pursue them a little further.

The beloved also said to his bride, the church, "Thy two breasts are like two young roes that are twins." The old and new covenants, the old and new Testaments, which are the "two witnesses were" twins in the mind and purpose of God, in the ancients of eternity, the one just as old as the other, as are also doctrine and experience. Three times in the Songs of Solomon is this expression used, showing that these three times supports have been for the sustaining of the Lord's people.

Thru the three dispensations of time, the Mosaic or law, the prophetic and the gospel days, they are like young roes because to the saints they are forever new, never grow old to the people of God.

The roe is a small species of deer that inhabits rough mountainous country. So thee travels of the people of God have been in each dispensation a rough and rugged road. The children of Israel were told that "The land whither ye go to possess it is a land of hills and valleys" and the saints there thru all ages have ever found it so, a mixture of joys and sorrows we daily do pass thru. Sometimes we're in the valley, and sinking down with woe. Sometimes we are exalted, on eagles wings we fly. Thus experiencing daily that we are in a land of hills and valleys. Another poet wrote "Dark and thorny is the desert thru which pilgrims make their way," and every child of God is brought in his experience to witness to the truth of this. So the roe with its proclivities for the rough and rugged mountainous country is an apt figure of their travels which have been the same thru all generations and witnesses to this are found all thru the old and new Testaments each one as old in the mind of Christ as the other,

"that are turns". In his comparisons of the comliness of the bride her beloved said, "Thy teeth are like a flock of sheep that are even shorn which camee up from the washing whereof every one beareth twins and there is not one baren among them."

Doubtless this washing represents the washing of regeneration and they all came up from that washing of regeneration, and they all come up from that washing, even shorn every partickle of the old filthy rags of self righteousness, must be stripped from our parts for not a vestige of love for the frivolous vanities of earth must remain to mar the beauty of the spotless robe of righteousness which was wrought out for us on Calvary's gloomy mountain. And every sheep that enters the fold must be even shown and come bearing the twins doctrine into that fold which is "a garden enclosed a spring shut up a fountain sealed," hidden from the world.

But the bride said "We have a little sister and she hath no breast what shall we do for our little sister in the day that shee shall be spoken for?" This little sister figurates the church among the Gentiles to whom the scriptures had not yet been revealed. She had not yet received these places of support. She had no breast but "He saith in Osee I will call them my people which were not my people and her beloved which was not beloved." So Christ said, "other sheep have I which are not of this fold them also I must bring." Yes he must bring them for the predestinating prophecy is that "she shall be spoken for." So what shall we do for her in the day that she is spoken and brought in to the fold of the good Shepherd what shall we do or what else can we do but receive into our fellowship and grant her citizenship with the saints and of the household of God for when they are brought in he taught us at that time to call nothing common or unclean which God hath cleansed and Paul said to them "Ye are no more strangers and foreigners but fellow citizens with the saints". And now the bride says "If she be a wall we will build upon her a palace of silver or the palace of silver does it not represent our fellowship for



her with all the doctrines and ordinances of the church. "If she be a door we will enclose her with boards of cedar." The boards of cedar represent all the principles of the doctrine of Christ which separate us from the world "A little spot enclosed by grace out of the world's wide wilderness". Then the bride said "I am a wall and my breast like towers." "She is a garden walled around chosen and made peculiar ground" and our love and fellowship rests on the impregnability of that wall of boards of cedar. It is a bulwark on which we depend to keep the enemy out. And her breast the old and the new Testaments from which she receives all her support for life all her light in the glorious liberty of the gospel are like towers another comparison made by the beloved is "Thy neck is like the tower of David builded for an armory." An armory is a place for the storage of munitions of war. David personates Christ and his name is a strong tower into which the righteous runneth and is safe. So in these breasts like towers the old and the new Testament scriptures in them are stored the whole armor of God. Every point of doctrine to which the saints can always run and be safe for they will vanquish every enemy. The walls of Jericho the whole world of anti Christ will fall before them. Every precious promise for our comfort and support is stored there and in these towers these places of abundant support is stored there and in these towers these places of abundant support is nourishment and sustenance enough for both Jew and Gentile boundless stores of grace to help in time of need.

Who can faint while such a river  
Ever flows our thirst to assuage  
Grace which like the Lord the Giver  
Never fails from age to age.

Dear brother my mind runs on but I must stop. I had to wait a few hours between trains one might a few weeks ago part of the time intirely alone but my mind was running on these things and so I got my pencil and paper and sketched what I have since tried to write out when I got home. I found the February number of the Lone Pilgrim had come and in it the piece I had written before I felt like I would like to offer this as a kind

of continuation of it but I have written without access to a reference Bible and fear I may not have the right units presentation and hope you will examine carefully and not allow published anything contrary to truth and sound doctrine. It seems the older I get the more I realize how frail I am in spiritual things. The sinfulness of my nature so often rises before me making me aware that I do not fully realize the plague of my own heart. But there is always hope in the unfailing mercy of God and we are saved by that hope. In the strength of that hope I venture to send this to you to publish or not as you think best.

With love to the household of faiths I remain as ever one of the least.

MARY ELLISON.

#### POOR MAGGIE THE CRIPPLE

—O—

I had been preaching on the Sabbath morning in the little town of S——, in Gloucestershire. My purpose was to visit the Sunday school in the afternoon, and as I had to preach again in the evening I determined to use the hour that intervened between the early dinner and the appointed visit to the children for a little mission work in the town. Accordingly I started on my self-imposed tour, casting about in my mind where, in that strange place, I should begin my calls.

As I walked along and pondered, I came near to what at first appeared not unlike a rural carthouse, a low building of the roughest kind, coarsely thatched with straw. On coming up to this primitive looking elevation, I found it to be a dwelling-house, not for pigs but for human beings. I found that there were little windows of diamond-shaped glass, half hidden under the low thatch roofing but very clean, and inside them were drawn pure white curtains that, though they were thin and poor, nevertheless revealed tidiness and respectability.

Almost instinctively I lifted the latch of the little gate, and walked up the narrow path to the door; I gently knocked and waited. Receiving no answer I knocked again somewhat louder, and fancying that I heard an inviting call, I opened the door and, stopping to save my head,

I stepped into the room. It was low ceiled, and its floor was of rough, worn, and uneven flagstones, uncarpeted, but scrupulously clean. There was but little furniture, and that of the plainest character, and evidently very lod.

An old lady of somewhat over eighty winters rose from her chair on one side of the large open fireplace, and with a pleased smile on her face said, "Oh! come in, sir, I'm sure my sister will be glad to see you." Then turning to the other side of the fireplace, she spoke to what appeared to me a strange looking bundle of clothes, propped up in a high-backed old-fashioned armchair, and said, "Maggie, here is the young minister that preached this morning come to see you." A voice answered from the bundle—a strange, cracked voice that I could never have recognized as human, a voice that thrilled and startled me, and yet was quiet and gentle—"The gentleman is welcome I am glad to see him. Will he come near and sit by my side, that I may hear him speak?"

I took a chair that the sister of Maggie—for this I discovered to be the relationship between these aged women—placed for me beside the bundle, and then there appeared turned towards me the oddest face I had ever seen. I can scarcely attempt a description. The eyes were deep set beneath the heavy eyebrows, the mouth and the whole face were distorted by severe paralysis, and the head was drawn round upon one shoulder. The whole body, in fact, had been forced from the same cause into fixed postures of the most unnatural and painful character.

A thin trembling hand was held out to me from out the bundle—certainly from a part of it where I should not have looked for it. I took it in my hand, and held it; while its gentle but earnest pressure told me that there was genuine feeling of the best kind in that terribly afflicted one.

I had not seen quite so much of suffering twelve years ago as I have since then come in contact with. I felt myself quite at a loss for words with which to open such brief conversation as might follow. I felt neither inclination nor power to utter the common-places of sympathy



and condolence, which sometimes answer the purposes of introduction to more important themes. I looked in silence upon the distorted face, pale and unsightly, but glowing with that strange, pure light that never shines where Christ is not, and that gives some of heaven's beauty and loveliness wherever its sweet rays may fall.

The sufferer looked steadily at me; and I felt the tears gathering in my eyes. Presently I spoke to her. I cannot remember exactly with what sentence the silence was broken, but it had in it the name of Jesus. The smile that beautified that wrinkled face I shall never forget, as the poor woman began to tell me of the preciousness of that name to her.

More than ninety years of life had passed away. From early womanhood she had been a sufferer, one of those who must suffer on, so much and so long in silence. Bodily health was broken down: pain sometimes almost unendurable, sometimes of long continuance, that the physician's art could scarcely soothe, racked and shook her frame; stroke after stroke of paralysis twisted and distorted her whole body, until at last she became the object which met my eye.

I asked, "Did she not feel weary and impatient?"

"Oh, no! not at all. I know that my dear Lord would not have put me into the fires, nor have kept me there so long, if He had not seen the need of it. I am just waiting His time."

"But have you never felt impatient, and ready to complain, when you have seen others so free from such terrible life-burden, and yet you have had to bear it so long?"

"Ah! yes, sir! this impatient heart of mine has often cried out, 'O Lord, how long?' and I have wished and prayed that He would spare me this trouble. But then my Jesus has come—He's never far away this last seventy years—and He has whispered, 'Maggie, My grace is sufficient for thee,' and so it has been: the murmuring spirit has passed off again; then I have had enough to make me sing for joy."

"To make you sing! how could you sing in the midst of such pain and wear-

ness?"

"Well, sir, I've often wondered myself, but then again I've thought, well, if I can't praise my Jesus, I don't know who can, just to see how He cares for me. What can I do for Him? Nothing! For seventy years and over I've been a poor, helpless cripple, and before that most of my life I didn't know Him. I thought life was just a time for sport and pleasure, and I tried to have it, so, but Jesus followed me up, and took the wandering lamb into His fold. And then, before I could show Him how thankful I was, He put me into the fires, and told me to be still. I've never done anything, for I'm not long from an hundred years, and all that long while He's just been as true, and faithful, and loving to me as if I had been some great person who had done much for His glory. Me not sing! Why, Jesus never leaves me nor forsakes me, and I find the Bible is true where it says, 'In Thy presence is fulness of joy.' Why, sir, if I could have all my life over again, and Jesus said, 'Now Maggie, will you have it just as it was before, or will you have your health and activity, and be just like other women are?' I'd say, 'Jesus, I won't risk it; I'll have just what You please; You know best, and I can trust You;' and most likely He would say, 'Well, Maggie, the fires are best for you;' and I should say, 'Even so, Lord Jesus.' Why, sir, you don't know how much joy and peace I have. And now it is nearly morning. At home there will be no more pain, no more complaining, no more tears, no more death, no more sin. My tabernacle is nearly down, and I've 'a building of God, a house not made with hands, eternal in the heavens.' Will you be so good as to read the fourteenth chapter of John? I know my heart is not troubled, nor afraid."

I read, often interrupted by her thrilling voice bursting upon me with the fervent utterances of her patient loving trust. I knelt afterwards to pray. Will my readers wonder that at the back of my prayer for this furnace-ried, aged saint, there lay an unspoken petition that I too might be able to take the will of Jesus as best—always and under all circumstances? These were sombre settings, but

the gem sparkled with the light of God, who had added glory after glory to that jewel, under the wise control of the Divine Refiner. The settings are no longer dark, for the gem is with Christ, "which is far better."

Reader, we need not detain you by drawing lessons from this narrative, they are on the surface; gather them up. Only true religion can really comfort in sorrow, and true religion means personal faith in the Lord Jesus. Trusting in Him we can say, "This light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things that are seen, but at the things that are not seen." All have trouble, each one his share; but all have not the consolation that is in Christ.

Reader, have you? Are you looking to the next world, or this? Do you believe in the Son of God, or are you rejecting Him? If the latter, "how will you escape if you neglect so great salvation?"

"The joy prepared for suffering saints, Will make amends for all."

#### AN APPEAL

To our Subscribers:—Dear Brethren and Sisters: We have been blessed so far to get out the Pilgrim without being seriously embarrassed, but spring has come and the renewals are slow coming in, and I am sorry to say to you all that we have not enough funds ahead to get out the next issue. So I hope you all will put forth a little effort and see if you can't get a few new subscribers by the next issue, and see if you can interest some of the old subscribers to pay up. It is embarrassing to me to have to make this appeal, but necessity compels me to do it. Thanking you for past favors, I am,

Yours in sweet fellowship,  
J. W. WYATT.

J. W. WYATT

W. LOUIS ELLIS, JR

THE JOHNSTONIAN

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## 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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Beulah, near Micro, N. C. Preaching  
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Smith, Clerk, Atlantic, N. C.

Kinston, 3d Sunday and at night in  
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ner, pastor, B. F. Smith, clerk, Golds-  
boro, N. C.

New Chappel, Elder J. W. Gardner,  
pastor, A. J. Smith, clerk, Po, Golds-  
boro, N. C.

Reedy Prong, 10 miles East of  
Benson, N. C., 4th Sunday and Sat-  
urday before in each month, Elder L.  
A. Johnson, pastor, Benson, N. C.

Little Creek, 6 miles west of Smith  
field, N. C., Ider E. F. Pearce, pastor.  
meeting 3rd Sunday and Saturday  
before in each month, J. J. Batten,  
clerk, Smithfield, N. C.

Little Creek Church, six miles west  
of Smithfield, N. C. Preaching every  
third Sunday and Saturday before in  
each month, Elder E. F. Pearce, pas-  
tor, J. J. Batten, church clerk Smith-  
field, N. C.

The Church at Crumpler, W. Va.,  
holds their meeting every first Sun-  
day and Saturday before in each  
month, Elder J. M. Wyatt, pastor.

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.

"BE NOT YE THEREFORE PAR-  
TAKERS WITH THEM"

The religion of the heart is the only  
religion heaven approves, and whilst it  
produces external changes, it is an inter-  
nal principle—that is to say, while it is ex-  
hibited in the outwalks of life, it is pos-  
sessed as a hidden root of holiness in the  
soul. The soul must be spiritually quick-  
ened before the soul can be spiritually  
active for life is essential to action.

There are, nevertheless, many who deny  
this position, and imagine religion to be  
comprehended in an abstinence from  
gross immoralities, which education de-  
cries. Such may be contended with their  
fancied negative righteousness in the  
thoughtless hours of life, but in the sol-  
emn moment of death, nothing can satis-  
fy them but a positive sanctification. If  
religion be merely fallen nature reform-  
ed, why doth the apostle Peter speak of  
"the devine nature" in his second epistle  
first chapter and fourth verse? and why  
again does the apstole Paul insist that we  
are "created in Christ Jesus unto good  
works," (Eph. ii. 10).

Since reformation can never be proved  
to be a creation. Scripturally,  
therefore, we affirm to be truly religious  
is to be created in Christ Jesus, to receive  
the new and contrite heart, or as is de-  
clared in St. John's gospel to be born





*J. W. WYATT, Editor and Proprietor of THE LONE PILGRIM*

again; and this internal religion whilst it delivers us from the poisonous principles of infidelity, will be equally influential to guard us from those fanatical and enthusiastic dogmas, which are the disgrace of those who ignorantly indulge them.

If the Christian refuse to partake with the worldling in his dainties or vanities, he is immediately denominated enthusiast; but in as much as an enthusiast mainly signifies one who is passionately fond of anything, without being able to render a solid reason for his fondness, and it will follow that the worldling is himself the enthusiast, and the Christian the subject of dispassionate reflection.

It is thus the misapplied epithets of the carnal fall back upon themselves like Satans Missile weapons, and leave the believer unintimated. There is nothing in the vanities of the world that befits intellect, much less immortality: were we

sent into the world merely to gratify our bodily senses, or as those whose intellect ceased with their animal life, it might be otherwise; but inasmuch as consciousness is everlasting, and immortality the sovereign ordination of the creator; so it is obvious, vanities rather than to degrade intellect, and to embitter futurity, than to constitute the one blessing, or the other bliss.

When intellect finds more pleasure in human devices than in divine artificers, (or than in the works of divine Artificer), it is apparent that intellect is suborned by animality—that reason is driven from her rightful throne; for the climax unto which intellect is able to attain, or the most elevated pleasures she shall ever enjoy, will be in the absorption of all her powers in the contemplation of his incomprehensible being and operations, who gave her music and adoring capabilities.

Were religion a barrier to intellect, or the violator of common sense, how could our Saviour have disputed to the confusion, or at least astonishment of doctors in the Jewish temple?

Were religion a principle that required no peculiar selfdenial, or no separation from the world, why should the Saviour strenuously insist there upon in his ministrations, and pursue them so rigidly and undeviatingly in his personal practice?

Were religion merely a natural science or a spiritual science to be understood by nautral genius, how came the apostle to declare, it was spiritually discerned only, and throughout the first and second chapters of his epistle to the Corinthians, positively to express the absolute incapacity even of the wise and the learned? Were religion merged in an habitual adhearancy to forms, how came the Pharisees to be threatened with the greater condemnation? Were religion altogether unconnected with the transformation of the heart, whence the propriety or accuracy of the expression, "I will take away the heart of stone, and give thee a heart of flesh."

Thus we maintain that religion is the chiefest jewel in the cabinet of the mind—the greatest ornament that man can wear—the most potent incentive to the employment of intellect—the constant opponent of sins mental, venial, and actual, the foe to carnal and unbecoming desires, the fence that divides the church from the world, the fountain that sends fourth streams of prayer, and the abiding principle of spiritual life and grace which is the blessed assurance of eternal glory. "Be ye not therefore partakers with them." Intellect forbids, immortality forbids, religion forbids, divine power in us forbids, avoid the first compromise, and view it as the way to a second. Shun the most trifling concessions, lest they become the forerunners of habitual inconsistencies, safest when suspicious of our selves.

Shall we partake of poison because it is sweet to the taste? Remember the book that Ezekiel ate, though as honey to the lips it was bitterness when inwardly received; there may be a temporary pleasure in gratifying sinful feelings, but at



the end it is intolerable pain." Stolen waters are sweet, and bread eaten in secret is pleasant; but he knoweth not that the dead are there, and that her guests are in the depth of hell." The bliss of the sinner in his sins approximates closely to that of the man who is viewing some brilliant conflagration at a distance and enamoured with the beauty of the scene, at the same time ignorant it is the ignition of his own domain. What is the sequel of his pleasure, but personal loss and ruin? And what the ultimatum of the sinners bliss, but the torments of the second death—the burning wrath of God. O that we could view sin as more sinful in its nature and tendencies, then would Jesus be viewed more precious. Alas, corrupt nature would part with eternal happiness to follow the fashion of the dissipated in their revellings; but thanks unto God, for grace divine that proves a restrainer of her impious appetites, as also the director of her steps, if she go not willingly she must go unwillingly, for grace will not let nature run her own evil way. Holy Spirit, discipline thy children into a greater conformity too the redeemer who died to redeem them from all evil—establish them on the Rock no beating storm can move or shake, hide them therein, when heaven's last judgments shall be poured on earth, and when amid the dissolving vengeance, earth shall have passed away, give them to possess the new heavens, wherein shall dwell righteousness. The Lord bless us all to this end. —J. W. WYATT.

#### A TOUR IN THE SOUTH

Pittsboro, Ind., April 24, 1924.—To our many friends and readers of The Lone Pilgrim who ask me to write to them, and tell them about our trip among the churches in the south. It would be impossible to write to all of them personally, therefore I will try to write to you all in our paper, The Lone Pilgrim. In trying to outline our trip let me say first, that we left our home at Pittsboro, Ind., on the 24th day of October, 1923, and returned again on the 11th day of April, 1924, making five and one half months away from home. We were fourteen days

going from our home in Indiana to Jacksonville, Fla., a distance of about 1400 miles. It's true we stopped all along looking at many things of interest. But on our return we made the drive in seven and one half days. On this trip I tried to preach about 160 times, and visited 74 churches. Altogether we drove about ten thousand miles, and of course we saw many things we had never seen before. The wonderful stretches of barren and waste lands of Florida, and then the fertile gardens, all kinds of vegetables orange groves, strawberries, grape fruit, cocoanuts, lakes, fish, rattle snakes, and fowls of every description, all told it was very interesting indeed. Yet there was some things on the trip that was not so pleasant. However we found a great many good Baptist, nad some good live churches in Florida. We stayed with Eld. M. L. Gilbert, of Dade City, Fla., and Elder S. S. Pickett of Ormond, Fla., these are both good sound men of God, and many others that we met on our trip in Florida. That we learned to love for Christ sake, I would love to give a minute discription of this trip in Florida, but space forbids that I give it in detail. It would cover pages to give it all, and then the reader would only have my word for it. You must see it to realize what it looks like.

As to our trip in North Carolina, in going down and coming back, I must say that I never enjoyed a trip better. I went among the churches from the mountains to the coast, and met many of the Elders which I would love to mention by name, but it would make my letter too long. But every day I was in North Carolina I was glad I was there. The people are the most hospitable people I have ever met taking them as a whole. I feel like I would love to be one among them. So taking my trip as a whole I have never made a trip that I enjoyed so much and I want to thank all who I met and stayed with, that I feel under many obligations to you all for the kindness shown us while among you. I shall never forget you, and in the meantime I hope to visit you all again some time in the future, but if we never meet again on earth I hope we will meet in heaven. I beg to re-

main yours in sweet fellowship.

W. H. SCHENCK.

#### THE COMMUNION

Dear Brethren:

I can only give you a very limited sketch of what was in my mind from 2 o'clock to 4 o'clock this morning.

"Whom seek ye? Jesus of Nazareth. I am He." John 18:4,5,-7,8.

Eternal wisdom had made this provision. "She hath killed her beast; she hath mingled her wine; she hath also furnished her table." Prov. 9:2. It was not by accident nor a thing which happened to be; it was a prearranged thing, a foreordination of God. A commandment went forth, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn my hand upon the little ones." Zech. 13:7.

Here the wicked receive the full commandment of God. The sword is commanded to awake. "Arise, O Lord, disappoint him, cast him down: deliver my soul from the wicked, which is thy sword." Ps. 17:13. These are men of the world, yet the hand of God. Verse 14. They are commanded by the Lord, and must do His commandment. All these are but links in the great chain of events which God in His holy, perfect, divine, eternal purpose had made for the sure salvation of His loved ones, the bride of His beloved Son. Of all these links there is not one lap-ring, nor slip-link which may be slipped in or left out, but to the contrary, each one forms a part of the chain, and each one is firmly welded in God's eternal foreordination.

All these were by His determinate counsel and foreknowledge. Acts 2:23.

If there is one link of this chain of events which are employed for the fulfillment of these scriptures left to contingencies that one link makes God dependent on the hand, wisdom, or power which comes in just at that time and helps Him to do what He hath predestinated to do.

Our God is not dependent. He is God in all His purposes and He manages and rules in all the things which He has pur-



posed in Himself to the fulfillment of His will.

A holy law was with Him, He made it, and would give it to His people. That law is strong and unyielding. It is for a people who are weak, and blind, and lame, and poor. Yet that law is requiring. It requires perfect obedience, perfect holiness. It yields not an hair's breadth even in the most minute point. The whole of the people to whom this stern law will be given either as a whole nor in any single member of that ten thousands times ten thousands, and thousands of thousands can in any way satisfy the just and holy requirements of that holy law.

But, with all this weakness, and all these short comings God loved His people, and in the tenderness of His love, and the power of His sovereign omnipotence He provides an holy sacrifice that will make sure the perfect salvation of all His elect generation. I. Pet. 2:9. For this purpose we are told that, "When He came into the world, He saith, sacrifice, and offering thou wouldst not, but a body hast thou prepared me." Heb. 10:5. This was the Lamb of God, which taketh away the sin of the world." John 1:9.

That is the only sin we know of, and this "Lamb of God came to take it away from His chosen people. It was to this end He came, and this work He fully accomplished. All the circumstances connected with Him from his conception in the womb of Mary to His ascension in glory were only parts which God had ordained for the fulfillment of His divine purpose in the taking away of the son of the world, and the perfect salvation of all the members of the body of the "Elect Lady and her children." 2nd John 1. All this was because of the love God had for her in the truth.

All the things which our Lord did He did for her. He bare her sins. They were imputed to Him, and were therefore His sins by imputation. He gave her His righteousness, and therefore it is hers by imputation. All this must be before she could eat the bread of life, and drink the Water of Life. "And Jesus said unto them, "I am the Bread of Life: he that cometh to Me shall never hunger; and he

that believeth on Me shall never thirst." John 6:35. Therefore coming is eating, and believing is drinking. Then He informs them that, "All the Father giveth Me shall come to Me; and him that cometh to Me I will in nowise cast out." Verse 37. This is the only channel of salvation.

His body crucified is the broken bread and His blood spilt for the sins of His people is the holy wine.

This is the holy communion of the Lord and His people. Every one who are brought to this table which wisdom spread in eternity, and are given to eat this broken body that wisdom slew, and drink of this wine which wisdom mingled have eternal life and are the children of God.

We commune together here but not always in holy perfection. We are poor sinners, and ignorant, but our Savior is all holy, and He is not only wise, but He is wisdom itself. 1st Cor. 1:30. When He gave us Himself He gave us wisdom. Now all this is revealed to us by His spirit who He has given to us as our divine Guardian. Therefore He communes with us in His own body and blood.

We commune with one another in our communications, and in the literal bread and wine. These are emlematical of the great and pure communion which our Lord gives us with Himself, and with one another by His grace shed abroad in our hearts by His Holy Spirit.. Our communing together brings to our remembrance the dying of our Lord, and His living again to intercede for us.

In His love He gives us to feel the blessedness of His intercession by showing our sins forgiven, and we drawn nearer to God in our gospel experience which He gives us day by day.

In these sweet manifestations we draw nearer to Him with our whole heart, and our affections leave the earth or time things, and hunger for the eternal fulness of God in our Beloved Head.

With my heart desiring the fulness of His presence forever I am, Yours in this blessed hope,

L. H. HARDY.

Whittmell, Va., April 3, 1924.

Elder J. W. Wyatt,  
Selma, N. C.

Dear Bro.:—Not according to my good deeds or any thing that I have ever done that would merit same but in the providence of our God I am spared to this time, and I have been given a mind to write you. In the outset I want to say that old Staunton River Association still has the evidence that the Good Lord is watching over her and keeping her, and was most assuredly evidenced on last Friday, Saturday and Sunday at old Union Church where we were blessed to have one of the best Union Meetings seen for some time, the best I could understand the preaching was a oneness and that in accord to the written word of a God who has never changed. I am made to meditate on the language of Jesus when He asked whom do men say that I the Son of man am, and of the answer that they made to Him and the answer that some set forth today, we hear some today saying that He is the saviour of the whole world if they will except him thus making His coming a chance system, not only so but a system by which no sinner will ever be saved, inasmuch as man in nature is enmity against God and we are taught that He will not come that He might have life, seeing that His deeds are evil, again we hear that He came to save us from the sins which we inherited from our Fedreal Head but the sins which we commit in this life we must pay them off ourselves suffer them out or live so good that we won't commit any, thus making our pleasures and joys in this life depending on what we might do, and if that be true what will become of us all, but thanks be to God that never has been the truth. David prayed and the saints are praying to God today to restore unto us again the joys of thy salvation. I must think that David being a man after God's own heart had just about as much ability to keep himself as we have today, and we find he failed, and as we have to do, he had to call on one who hath delivered and doth deliver and in whom we trust He will yet deliver. Now Bro. Wyatt the preaching at the above mentioned Union seemed to have been in answer to the



last call which Jesus made in regard to what man said concerning Him and every one came declaring that thou art the Christ the son of the living God, and that kind of a meeting is I believe a rich foretaste of the things prepared for them that Love God. Elder L. H. Hardy was with us every day and is preaching in our churches this and next week. He remarks at the close of the meeting that He was glad to hear everything that He had heard this was a comfort to a poor unprofitable sinner like me. I had spoken in his presence and to think that one so able to be in fellowship with one so little. I will close; do with this as you see fit.—W. R. Dodd.

#### CONTINUATION OF THE BAPTIST IN AMERICA

—O—

The following is written on the tombstone of Dr. Clark: To the Memory of Dr. John Clark.

One of the original purchasers and proprietors of this Island and one of the founders of the first Baptist Church in Newport, R. I., its first pastor and munificent benefactor: He was a native of Bedfordshire, England, and a practitioner of physic in London. He with his associates came to this Island from Massachusetts in March 1638, and on 24th of the same month obtained a deed thereof from the Indians. He shortly after gathered the church aforesaid and became its pastor in 1638. He died April 20th, 1676 in the 66th year of his age, and here interred. (Cox page 529: Ray 116.)

Religious taberations was surely seen in those days. Indeed those who were themselves cruelly persecuted were often the most entalerant of any who differed from them. (Barnes Popular U. S. History page 48) The Baptist in Virginia deserve notice. In this colony as in England, they were the special overersion, and excited discriminating hostilitys. In Virginia the Baptist had special statuted leveled against them. In 1662 a law was posted compelling all children to be baptized. Dr. Hawks, the historian of the Episcopal church in Virginia experienced for a time, harsher treatment than did the Baptist. They were beaten and im-

prisoned: and curelly taxed its engenuity to devise new modes of punishment and annoyance: (History of all Religions, page 44 and 6).

The persecutions of the early Baptist in our country were quite severe, and their early history here reads much like that of the people of God in the apostolic days. It was as one writer declares, "They had to resist Old England as well as New England." (Amitage Page 673) In New England outside of Rhodeisland, the Baptist, like other dissenters were compelled to pay taxes for the support of the congregational clergy.

(Hassell page 576) Providence raised up in defence of the persecuted Baptist, the celebrated Patrick Henry, the friend of both civil and religious liberty, and the orator of the Revolution, and he became their undaunted, unwavering and lifelong friend and advocate. In 1798 the legislature of Virginia repealed all laws favoring the Episcopalians, and thus all religious sects were placed upon the same equality. (Hassell page 576) In Virginia as is well known, Episcopacy had long been established. In these days of persecution the Baptist were the most numerous class of dissenters and they most of all groaned under the strong arm of power. Their ministers were generally poor men, warmhearted, and affectionate, and spent much time in gratuitous services in promoting the spiritual welfare of their fellowmen. It is not certain that there was ever an existing law in Virginia which authorized the emprisonment of any person for preaching the gospel but it is certain that imprisonment often followed preaching. Many enstances might be given, such as that on June 4th, 1768. John Walker, Lewis Craig, James Childs and others were dragged before the magistrates in Spotsylvania county, and bound over for trial. Three days after they were indicted as Disturbers of the peace. The prosecuting attorney made this formidable charge: May it please your worship, these men are great disturbers of the peace; they cannot meet a man in the road, but they must ram a text of scripture down his throat." The court offered to release them if they would pledge themselves to preach no

more in that county: but they refused to do this, and were sent to jail and closely imprisoned for forty-three days before being given liberty.

The celebrated Patrick Henry successfully defended three Baptist preachers who were indicted for preaching the gospel of the Son of God contrary to law, Belcher, page 160-2 also Semple 29-30.

Thomas Jefferson said of the Presbyterians, "Their ambitions and tyranny wuold tolerate no rival if they had power. The Presbyterian clergy are the loudest the most intolerant of all sect the most tyrannical and ambitious: ready at the word of the lawgiver if such a word could now be obtained to put the torch to the pile, and to rekindle in this virgin hemisphere the flames in which their oracle, Calvin consumed the poor Servetus because he could not subscribe the proposition of Calvin in the magistrates have a right to exterminate all heretics to the Calvinistic creed. From letter to William Short as given in Campbell Purcell Debate page 285.

There was a long letter written to the Philadelphia Baptist association, in Mass. among other things this letter declares that the Baptist of Sshfield, Mass., had their property sold by the Puritan Presbyterians to pay for the building of the Presbyterian meeting house and salary of the Presbyterian minister.

But the Baptist were not only persecuted in Mass., with fines and imprisonments; they also suffered the same in Virginia and other states. As many as "thirty Baptist ministers" were imprisoned in Virginia for preaching the gospel to precious souls; and besides the imprisonment they suffered nearly all kinds of abuse and insults from their enemies. Among these we mention the names of James Ireland and John Weatherford. Elder John Weatherford was very successful in his ministry. His success roused the resentment of his Episcopal enemies, and he was soon thrown into prison, where he remained five months. But this courage forsook him not.

The love of Christ constrained him. He preached at the door of the prison a long as allowed the privilege; when refused that, he preached through the grates of



the window. But such determined opposition did he meet that an effort was made by his enemies to put a stop to that also. For this purpose they built an outer wall above the grate. But Weatherford devised means to overcome the obstacle. A handkerchief by the congregation was to be raised on a pole above the wall as a signal that the people were ready to hear. His voice being very strong, he could throw it beyond these impediments and convey the words of life, and salvation to the listening crowd. Many enjoyed his preaching, and other Baptist ministers baptized the converts by night. Also Elder sheriff arrested him upon a warrant to commit him to Windham jail. His offense was as follows: The said Shuball Dimock has been convicted of preaching in a school house in Mansfield, and under an oak tree in Ashford.

He was put in prison where "he layed confined nine months still proclaiming the truth as he had opportunity, for he declared that it was impossible to prevent his preachings unless they cut out his tongue. Of such imprisonments and persecutions, many instances might be given."—Ray pages 273-8.

*(To be continued)*

W. H. SCHENCK.

#### WHO IS A SERVANT OF CHRIST?

—O—

Dade City, Fla., March 27, 1924.

Dear Elder J. W. Wyatt

When Paul had returned to Galatia to confirm the churches he had founded, and served their retrogression in profession of the doctrine of Christ, into a state of bondages, conditionality-works of the law by bewitching teachers, he says, "I marveled," Why, marvel, Paul? Such departure is common in this day. Then Paul thought it was a prodity that the faith should so soon be apparently removed from him that had called them by his grace unto an other gospel, which is not an other. For such would be an impossibility, as there can be but one gospel yet it may be in many ways perverted. It seems that the apostle was ready to doubt whether some of them had an experience of grace, being so fickle, when he said, "Though we, or angel from heav-

en, preach any other gospel unto you than that we have preached unto you, let him be accursed." This shows that he regarded any departures from the principles of salvation now and forever is not of the Lord, for by grace are you saved through faith, and not of yourselves: it is the gift of God." The gospel proclaimed in power discriminates truth from error, and so a very needful work of the faithful servant is to rightly divide the word of truth, not mingle, but discriminate between law and gospel service. Who is there that does not know, "if ye be led of the spirit, ye are not under the law". "For as many as are of the works of the law, are under the curse: for it is written, cursed is every one that cometh not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith." Notwithstanding there are teachers today, who are want to carry spiritual Israel, Old school Baptist, back to Moses, that they may live, procure as salvation under law of obedience. Evidently such teachers show an unholy motive, seeking to please man rather than God. Paul testified when the command came he was killed to such a motive and having received grace, for the obedience of faith," and believe with all saints, who are not bewitched, and expressed by Peter. "Through the grace of the Lord Jesus Christ we shall be saved, even as they all speaking the same thing, Salvation is of the Lord."

Doubtless, there will alwyas be some difference in opinion as to the meaning of certain scriptures, but when it comes to the work of Salvation wrought in the heart by the Spirit of the Lord, if the experience of the heart is allowed to talk and knowing that the scriptures do not clash but are able to make wise unto salvation, each heaven born child should speak and believe the same upon the principles of salvation, which are wrought in the heart. Possibly a servant of God may some times be tempted by satan, or be moved by his own spirit, speak harshly and not even speak the truth in love. He may be so led by the spirits of the flesh against some member, or a-

gainst the whole church, over a trifle which the love Spirit magnafies its a great matter, which so preys upon him until he seeks refuge in a greatful feast to meditative spleem, such would be serving self and not the Lord. Again, he may act under a spirit of jealousy and ill will, and say, "If I yet please men, I should not be a servant of Christ." The grace of discrimination is needful to be always able to speak the truth in love without malace and envy toward none. The Lord said by Elzechiel, "They shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean." Because of bondage that is so often manifest in both servant and lay-member is why God wuold so admonish, lest other should act with and will heart of unbelief.

I am sometimes made to rejoice that the dear Lord knows the heart minutely, and its motives, and will deal righteous judgment accordingly either in commendation or condemnation. It is so easy for one person to misunderstand another, hence we are not fitly qualified to be each others judges. One might be so zealous in condemning creature power, as to deny the power of God, as wroking in a creature in a way of obedience. An independent natural power in man to do good and serve God is one thing, but a divinely given power in him to sreve his Lord is quite another. I dare say many deserve of the servants heart, under the influence of the Holy Spirit, carnality may crush, fearful they were born of more fleshly desires. Paul verily said, "The spirits of the prophets are subject to the prophets."

M. L. GILBERT

Atlantic, N. C., Oct. 10, 1923.

To My Dear Brethren and Sisters in the Lord:

Today I have had some sweet meditations on the power and eternal purpose of our God.

I have thought of Him as existing when there was none other than Himself. I have thought of His eternal counsel, His determinate counsel, and foreknowledge. Of His foreknowledge being the result of



His determinate counsel.

It was then He made an everlasting covenant with our spiritual David, as he said, "Although my house be not so with God; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow." 2nd Sam. 23:5.

In that everlasting covenant all things were set down. Nothing has been added to it for, "He made it not to grow." Nothing could be taken from it for it was "An everlasting covenant."

It embraced the Savior, and those He should save, therefore that from which He should save them.

Salvation is from sin therefore sin was embraced in that everlasting covenant. Salvation is from the curse of the violated divine law, and the captivity in which it held the elect of God were all embraced in that everlasting covenant.

He "Created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy." Isa. 54:16. The waster is as much a part of His creation as is the smith, and He has as much use for the one as He has for the other. The things which plagued Egypt were His, and He commanded them to do just what they did. The destroying angel was His servant. When He said, pass over the houses with the blood on the door posts, the angel must obey that voice. When He said enter into this house with no blood, the angel must do that. It was salvation by blood, and not by any righteous act of those saved, and it was death for the want of blood, and not for the want of good works not done by the slain. He might be an infant one minute old, or it might be a man of years. It was the first born, the strength of Egypt. The angel had to spare or destroy just as God had arranged in His predestinated purpose. It was not by the choice of the angel nor by the good works of the destroyed. It was by God's eternal purpose both in the salvation and in the destruction. He raised up Israel to save him because of His love, "For I am the Lord. I change not; therefore ye sons of Jacob are not consumed."

Mal. 3:6. He raised up Pharaoh to destroy him, "For the scripture saith unto Pharaoh, 'Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.'" Rom. 9:17. "Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth." Verse 18..

He also said of Jacob and Esau, (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) it was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Rom. 9:11, 12, 13.

This completely knocks all the works of the saved out of salvation, and places salvation altogether on the grace of God.

Any person who feels that he can, in any sense, come before God by or in his works does not seem to know that mercy is for the sinner, and the sinner alone. Mercy was never designed for any act of righteousness in any stage of existence nor in any part of salvation. The new covenant which is the gospel covenant, "I will be merciful to their unrighteousness; and their sins, and their iniquities will I remember no more. Jer. 31: Heb. 9:22. Mercy is for the sinner, and not in any sense for the sinner, and not in any sense for the righteous.

"The Lord hath made all things for Himself: yea, even the wicked for the day of evil. Prov. 16:4. Just as the Lord has a use for His creatures He calls them into service. Then He limits and bounds so they do not pass His commandment. Job. 38:11. "By His spirit He hath garnished the heavens; His hand hath formed the crooked serpent." Prov. 16:13. If He had not had a use for the starry heavens His spirit would not have garnished them: if He had not had a use for the crooked serpent He would not have formed him. He is the old serpent, the devil, and satan. The Lord used him in the garden of Eden, and man died that the commandment of God to multiply and replenish the earth should be obeyed, for man, the corn of wheat of the human race, had to fall into the ground and die before he could obey that commandment.

See John 12:24. But satan could not accomplish his purpose to separate the man and the woman for the Lord had set his bounds.

He used him again in the destruction of the old world but set his bounds, and saved Noah, and his household. He used him again in the destruction of Sodom and Gomorrah but limited his bounds, and saved Lot and his daughters. He used him with Joseph's brethren so they thought to kill Joseph, but God limited him to the fulfilling of His word to Abraham: "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; works of the crooked serpent as he used and also that nation, whom they shall serve, will I judge: and afterwards shall they come out with great substance." Gen. 15:13,14. Thus God overcome the Joseph's brethren with enmity against Joseph, and made their satanic wrath to praise Him. He used him again in the destruction of Egypt but limited his power and saved Israel.

He used the same crooked serpent in the Jews, and his son, Judas Iscariot, to carry out His determinate counsel and foreknowledge in the crucifixion of His beloved Son for the full and complete salvation of His people, and in this one act to fully carry out His word spoken in the garden of Eden: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel." Gen. 3:14,15.

Here is the full promise of the deliverance from the satanic power of the crooked serpent which God had made, and his sure death by the hand of Jesus, the seed of the woman.

The Lord made use of him in the persecutions which arose against His apostles and disciples round about Jerusalem, and sent them forth on the wings of persecution to preach the gospel from city to city, and from country to country among Jews and Greeks, the civilized and



the barbarious nations, and limited him as He would, and saved His faithful servants from death.

When the time of the purpose of God came that this great wilderness, America, should be used as a place, a country for the future development of the Church He set that serpent up in the bishops of Rome and Antioch, and they made war with each other and on the saints as the beast which rose up out of the sea, (See Rev. 13:1) that, under the power and influence of the crooked serpent, though the name of Christ, put very many to death for their faith, and fully proved that they were of that old serpent, the devil, and satan. He had his limit. He had his power taken from him, God working by this same old serpent, in another beast (Mohamed) who John saw coming up out of earth. He comes in the form of secret organizations of the earth, and all of them are fully at war with the great Babylonish whore to kill her and to exterminate her from all the powers of the earth. Why is this? These have one mind, and shall give their power and strength unto the beast." Rev. 17:13. Why have they one mind? "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put it in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the word of God shall be fulfilled." Rev. 17:16,17.

In all these things and many others did the Lord have a use for this crooked serpent, and He holds power over him to do all He has willed for him to do. Then he will gather all his host, Gog and magog together to make war on the Lamb and His bride, and the great God will breathe fire on them and devour them in the flames of hell forever.

Thus there are many things which our God has purposed to do by this crooked serpent that He formed for the purpose of His own glory, and He so limits him that he cannot pass His commandments. He uses him to fulfill His will with the wicked and all wickedness. There is not one righteous principle in him. He is "The Crooked Serpent."

My letter is long. There are many

things I want to say but I must close.

The Lord bless His elect and save them from the power of the crooked serpent as He did all His saints of old in the name of His Son Jesus Christ.

In hope and the love of the truth.

L. H. HARDY.

Swan Quarter, N. C.,

March the 14th, 1924.

My Dear Brother Wyatt

I feel that the Lord is impressing or indicting this matter I must address you, but I find that feeble is the effort of my hand and cold my warmest thot, Yet I know I would glorify and Exalt His matchless name for such loving kindness to usward, but when I call to mind such wonderful words of divine wisdom that you are by the Spirit's power to pour fourth from the bountiful store house of God's grace, and of the many things crumbs or hands full that you left on purpose for me, or cast upon the waters for me, and now I have been enabled to gather them up, I now feel to say my Lord and my God, and surely that God reigneth, and I desire to praise Him for His mercy and loving kindness and long forbearance to me. Oh how glorious must be the real fruitions of the joys of heaven, that awaits us, when we by an eye of faith can see, and behold that country, that house eternal in the heavens, that is prepared for them that love God, and surely my brother we love him, and grieve because we can't love and serve him better, but we are carnal and sold under sin, and because of the sin that dwells in our mortal bodies we are kept from the service of our God. He demands our holy and perfect service, and only in the Spirit of God are we thus found acceptable unto God. Yet I know what my heart seeketh after is holy communion with God. Yet I find the older I get the more sin is mixed with all I do, so I find that I can't live as I desire to live, yet when I am blessed with his Spirit to sit under the droppings of His Sanctuary and to be brought into His banqueting house and that His banner over me is love, then I can freely suck the milk and honey from the rock, which rock is Christ Jesus, then all is well with me, here I can some times

feel like Jesus died for me, and has redeemed me from all iniquity and has purified me with the washing of regeneration, and has given me an inheritance incorruptable undefiled and that fadeth not away reserved in heaven for you and me and all who love Him, even for all who he shed His blood for, not a hoof will be left behind, these are all kept and housed in by the wills and shalls of our God, there is nothing to separate us from the love of our God, but the beauties of such things who can tell. We never can tell it with these poor lispig stammering tongues, when we are led into the deep waters of life we would tell it if we could, and would bring out things both new and old to the understanding of all around us. Oh that I could ever be found at the house of the Lord, and diligently seek Him and inquire into his temple that I might find Him precious always unto my soul. My dear brother I would be glad that you could be in our midst more for your coming did us good. It seemed that we were all asleep and you awoke us up, to our duty and caused us to bestir ourselves to action, and duty, for surely I feel that you are one of the appointed of the Lord, and that to bear glad tidings to the poor. I feel that God has given you the proper nourishment for the children, surely God has blessed you to feed and clothe the poor hungry children of our God. This brings us into the inn, and we feel like all the cost is paid for us. We were strengthened in the thought that our calling and election was sure. May the Lord give you a mind to write to me often and pray for me when at a throne of grace.

I am your sister in hope and sweet fellowship.

MRS. EFFIE HARRIS CARAWAN.

Mount Airy, N. C., Feb. 8, 1924.

Dear Brother Wyatt:

I have felt for a few days like I wanted to write you a few lines to let you know that we have got the Lone Pilgrim every month since we subscribed for it and we find it a good and truthful paper and we sure do enjoy reading it and it seems to me like God blesses you in writing yuor paper. Brother Wyatt when I



read it seems like it cheers me up and I some times get to thinking about my dreams. I had for the past three years and if its God's will and he will give me power I will talk about my dreams and kindly express my feeling I would go to hear the old Baptist preacher and brother I thought that they preached the truth in their preaching they would tell me all a long how I was just seems like they was preaching to me. I would think how can such good people preach to me an unworthy sinner I would find myself crying and saying in my heart, Lord I wish I could be as one of those good people and Brother Wyatt my first dream I dreamed that the end of time was here and I said Lord the end of the time is come and I was surrounded with fire the flames was as high as I was and I was looking forward saying Lord have mercy on me a sinner after saying that over awhile and the space was opened for me and I went through it and every thing was so bright and beautiful to me and I was happy to get out of that awful fire. I tried to pray for God to show me the right church and I had a dream I was at the old hollow church and Brother Bill Adkinson preached the prettiest sermon I have ever heard and I was nelt down right in front of him crying and saying Lord have mercy on me and I looked down and I was barefooted and I started out and I saw twelve men as in a row as I passed every one looked at me and when I got to the middle one I touched his feet and he said this is Jesus and my disciples and they were white as snow. I wanted to tell that so bad I couldn't wait for my husband to come in the kitchen where I went out on the porch and told my dream to him and he said it is a good dream and I thought God sent it—that dream to me from heaven. But I find myself doubting all along and I can't tell or write just like it was to me We hope you will remember us in your prayers and we hope God will give us all more of his love and great mercy.

I am your little sister in hope.

MRS. ETHEL LOWE,

Mt. Airy, N. C.

APPOINTMENTS FOR ELDER W.  
R. CRAFT

Hickory Grove May 1st.

Clayton 15th.

Bulah 17 and 18th.

Pitmans Grove 19th.

Memorial 20th.

Lower Black Creek 21st.

Upper Black Creek 22.

Scotts 23rd.

Contentna 24th.

Wilson at night 25th.

Elm City 26th at night.

Upper Town Creek 27th.

Pleasant Hill 28th.

Falls 29th.

Old Hornett 31st and June 1st.

Elder Craft is past 80 years old. We hope the brethren will look after him as best they can.—J. W. W.

*Land Mark will please copy.*

June the 3rd at night at Durham.

June the 4th Rougemont.

June the 5th at Helena.

June the 6th at Flat River.

June the 7th Tar River

June the 8th at Surles

June the 9th at Roxboro

June the 10th at Wheelers

June the 11th at Prospect Hill

June the 12th at Abor

June the 13th at Pleasant Grove

June the 14th at New Hope

June the 15th at Reidsville at night

June the 16th at Danville at night

June the 17th at Spring Field

June the 18th at White Thorn

June the 18th Gallilee

June the 26th at Mountain Springs

June the 21st at Malmason

June the 22nd at Straw Bery

June the 23rd at Canan

Thence to the upper Country Line Association.

THE UPPER COUNTRY LINE  
ASSOCIATION

The Upper Country Line Association will meet with the Church at Country Line. This Church is directly on the highway leading from Yanceyville to Danville and will convene on the fourth Saturday, Sunday and Monday in July For further information write Elder J. W. Gilliams, at Altamahow, N. C.

ELDER J. W. GILLIAM,  
Altamahaw, N. C. Clerk.

The Bear Creek Association will convene with the Church at Meadow Creek on Friday before the fourth Sunday in June, 1924. This Church is 16 miles west of Albemarle. Those coming from Winston-Salem and the west will be met at Albemarle, N. C., Thursday at 9 A. M. Those coming by way of the Southern will be met at Albemarle, Thursday at 11 Eleven o'clock, A. M., and at 6 P. M. For further information write Bro. E. L. Harwood, or George Hope, Albemarle, N. C., Route No. 4. Those coming from Raleigh on the Norfolk & Southern will be met at Stanfield, N. C., on Thursday. All lovers of truth are invited to attend this meeting.

Done by order of the church in conference.

ELDER T. M. STANLEY, Moderator.  
D. M. HATHCOCK, Church Clerk.

**Exide**  
BATTERIES

If your battery could speak, how often would it ask you for a drink of water? That's an important point in battery care. If you've been a little careless in this, bring your battery here for examination.

**Selma Storage Batt. Co.**  
Selma, N. C.







