

THE LONE PILGRIM

VOL. 2

JANUARY 15, 1924

NO. 4

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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.



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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.

“BAALI”—“ISHI” (Hosea ii:16)

—o—

It has pleased the Lord to declare himself in manifold characters unto his chosen people, and the most wonderful and endearing of all is that He, in the person of the Word Gal. 22—17528—W. L. Ellis & Son—made flesh, the incarnate Son of God, Emmanuel, our Lord Jesus Christ, is the Head and Husband of his people. This glorious and unspeakable union, in its heights and depths, is a great mystery. “I speak (saith the apostle) concerning Christ and the church.”—Eph. v. 32. In our contemplations of the Lord being the husband of his people, he is our Lord, possessor, owner, master, friend, husband, all very expressive of our relationship in wedlock with our God, and they all are found expressed under these two names: Baali, Ishi. Christ and the church were chosen, he, the Head (Isaiah xlii. 1), and the church his body (Eph. i. 22, 23), before the foundation of the world (Eph. i. 4), and accounted, in marriage union, his chosen ones were blessed with all spiritual blessings in heavenly places. The election of the church in our Lord Jesus Christ was unto the ultimate heights of the adoption of the children, to be holy and without blame, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. In the glad tidings of Christ’s gospel it hath pleased God to show unto his chosen ones how precious, near and dear they are unto him; that he hath, in the eternal purpose which he purposed in Christ Jesus, brought them into such union and blessedness unto himself that he declares this union unto them that they

are his in eternal wedlock. “For thy maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.”—Isaiah liv. 5. Christ, the Lamb of God, gave himself for his bride a sacrifice, and an offering of a sweet-smelling savor; gave himself for her sins to cleanse her in his precious blood, to redeem her, to present her to himself a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy and without blemish. (Eph. v. 27.) But I am somewhat ahead in my subject. The church chosen, accounted in Jehovah’s eternal decree, the bride of the incarnate Son of God, and predestinated unto eternal glory, fell by transgression in Adam, and thus the elect are found transgressors under the law and under its curse; but this could not disannul Jehovah’s eternal purpose concerning Christ and the church. (The church was given unto Christ, the incarnate Son of God, for God’s election of Christ and the church in him ever embraced the purpose, that in the fullness of time God would send forth his only begotten Son, made of a woman.) Christ would not disown and cast away his church whom he foreknew, when by transgression she fell in Adam. He gave himself a ransom for her. As the offspring of Adam the elect, even as the nonelect, are found alienated from the life of God, dead in trespasses and sins; by nature the children of wrath even as others. Can such depraved creatures be brought into union with the incarnate Son of God? Can they ever be in vital experience accounted in wedlock with Christ? Can thine Holy One, the altogether lovely Em-

manuel, take to his bosom such vile beings? Oh how utterly unfit are God’s elect by nature to be companions, the friends, the brethren, the bride of Christ. They are corruptible beings. (Rom. i. 23.) Our Lord Jesus Christ is the incorruptible God, the word made flesh. Then, in some wondrous and glorious way, the chosen bride of Christ must be brought unto him as a chaste virgin (2 Cor. xi. 2), she must be made meet to live in companionship, in everlasting love with Christ, in eternal wedlock with him. To consummate this, Christ gave himself for the church an offering and a sacrifice of a sweet-smelling savor, to satisfy all the claims of the law, to redeem his people from all iniquity, and wash them from their sins, and to clothe them in his righteousness. “For this is the name whereby he shall be called, The Lord our righteousness.”—Jer. xxiii. 6. And the church in union with him shall be called, “The Lord our righteousness.”—Jer. xxxiii. 16. The Holy Ghost also in covenant, in wondrous transforming works of grace in the souls of the elect, sanctifies them, regenerates them, gives them a new heart and a right spirit, and puts forth in them spiritual and heavenly graces, and makes them all glorious within, meet to dwell with Christ in heaven; and all this blessedness of meetness to be the companions and wife of Emmanuel shall have its consummation in the day of Christ, when he shall descend from heaven, and the bodies of the elect shall be raised from the dead immortal, incorruptible, changed, fashioned like unto the glorious body of our Lord Jesus Christ, our glorified Husband and Redeemer. Therefore, in the times decreed of God, the elect

are called by God's grace, taught of the Lord, called unto the fellowship of the Son of God our Saviour. Now I desire to trace these matters as known experimentally by the chosen of God, and under this relationship that Christ is the Head and Husband, and therefore the Redeemer of his church. The two-fold aspect in which the Holy One of Israel is the husband of his people is in their relations to him in the old and new covenant, and under these two names, Baali and Ishi, the subject is before us. When God quickeneth a sinner into divine life it is that he shall be brought to know he is a lost sinner, and be brought into fellowship with Christ; and unto this sacred fellowship the called of God are made to know their relations unto God in the ties of the old covenant to him in wedlock. This is clearly declared in Jer. xxxi. 31, 32: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with the fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord." Here God, as husband, is Baali, is Lord, Master; but in the development of Jehovah's eternal purpose in his people let us hear his voice in the new covenant: "But this is the covenant that I will make with the house of Israel. After those days saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord. For they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Oh, this is Ishi, my Husband's voice! In the former statement, "Which my covenant they brake, although I was an husband unto them," the margin-

al rendering reads, "Should I have continued an husband unto them?" As though she had forfeited all claim, all right to me as an husband, having so sinned against me to the deserving of death. Did he surrender her to her damnation, as women that break wedlock are judged? Oh no. But Christ himself gave himself; her Surety, Husband, Redeemer, was her Ransomer, and he gave himself a sacrifice for her sins. Wherefore we are become dead to the law by the body of Christ, that we should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. (Rom. vii. 4.) There is a transition into the "better covenant" relationship unto God. And this new covenant aspect of our union to Christ is very blessed, for therein it is shown that Christ hath redeemed us from all iniquity, from all dishonor, from the curse of the law. O blessed Saviour, thou art wondrously, so sweetly our Ishi. I mention it again, it is as signified under these two names, Baali, Ishi, we are made to know our relationship to our God and Saviour Jesus Christ. The fulness of the unspeakable bliss contained in the name of Ishi can only be fully known when the bride, the Lamb's wife, shall be with Christ, both crowned and seated by his side, and thus be with Christ forever in immortal glory. While here below we can only taste some moments of this blessedness by faith; sacred, blissful earnestness of our predestined "far more exceeding and eternal weight of glory." The called of God are called unto the fellowship of the Son of his love, and in the beginning of our knowledge of him it is as Baali he is known. To rule, possess, to have, to chasten, to bring us to be subject to him. (Eph. v. 24.) Some dear children of God appear to spend all the days of their sojourn in the world and only know Christ as Baali, and have only known a few rare and precious moments when they could feel their dear Saviour was Ishi. There is with many who are not

vitaly, experimentally established in Christ such frequent relapsings from the grace of Christ, from the gospel to the covenant of works; and though with their lips they confess that in Christ's gospel they began in the Spirit (Galatians iii. 3), yet conclude that to be acceptable, to be happy, to get Christ's blessings, they must be made perfect by the flesh by bodily exercise. They are so foolish, bewitched, that they confound and attempt to mix the old and new covenants. But the children of promise, of Sarah, the free woman, will always find that a covenant of works, a conditional covenant "gendereth to bondage." There were in the days of the apostles men who did not know the distinction between the law and the gospel, and as they themselves did not know the liberty of the gospel, of being under the law to Christ, they preached another gospel, and perverted the gospel of Christ (Gal. i. 6, 7), and with their mischievous, bewitching teachings entangled some of the dear saints in a yoke of bondage. So today there are teachers who lay heavy burdens upon others that they do not touch themselves. But Christ's yoke is easy, his burden is light; his commandments are not grievous, but joyous, and he puts them in their hearts, and works in them to will and to do of his good pleasure. Perhaps, dear child of God, you have been jealous, envious of what you esteemed to be the deeper, richer experiences of other children of God; you would like to have their joys and consolations, their times of sacred intimacy with Christ their Husband and King in his house of wine. You long for their blessedness, but would you choose their trials, afflictions and conflicts that are ever in association with all our consolations in Christ? "For as the sufferings of Christ abound in us; so our consolation also aboundeth by Christ."—2 Cor. i. 5. It is declared that through much tribulation we must enter the kingdom, and if you will find the spouse leaning upon her Beloved, you will learn from her that

this intimacy with Christ is the fruit of her experiences with him in the wilderness, in the weary land, where her strength gave out, where she fell down, and there was none but Christ could help her; where she was hungry and faint and none could nourish and cherish her but Jesus, whose flesh is meat indeed and whose blood is drink indeed. Here in the wilderness were conflicts, storms and beasts of prey, a howling wilderness, and she was ready to perish. Emmanuel found her, led her about, here and there, instructed her, humbled her, showed her her follies; he was her Lord, her Baali, and he taught her, and drew her to himself in everlasting, redeeming love, and while she leans upon him as she treads the wilderness under her feet her throbbing, trustful heart is saying, My Ishi. "I am my Beloved's, and his desire is toward me."—Solomon's Song vii. 10. The knowledge of Christ so as to call him Ishi is that we grow up into him in all things; it is to know Christ in the fullness of the blessings of his glorious gospel. The communion of the Holy Ghost wherein he, the Comforter, so takes of the things of Christ and shows them unto our souls, so glorifies Christ in our hearts in this communion that we are made to feel the exceeding blissful preciousness of Christ our Redeemer, our Head, our Husband. Our souls are so wrought beneath these ministrations of the Holy Ghost, the Comforter, that we are saying, Jesus is mine, and I am his. To call Christ Ishi is that we have entered into the palace (Psalms xlv. 15), that he sups with us, and we with him (Rev. iii. 20), in his banqueting-house, and his banner over us is love. (Solomon's Song ii. 4.) We have known, as Queen Esther, to come and fall before his throne as a perishing suppliant; he has holden out to us the golden scepter, and he has with his own kind hand seated us at his side upon his throne, and the marriage song, the forty-fifth Psalm, is sung. How fair, what glory and majesty, are his; he is

altogether lovely. And she, the queen, happy wife of Christ, the Lamb, all radiant, and blushing beneath the smiles of her Lord, who greatly desireth her beauty which he hath put upon her. (Ezek. xvi. 14.) For she is now, in everlasting love, in immortal beauty, by redemption, by Christ's precious blood and righteousness, by all the graces of regeneration she thus shall dwell with, and is at home in the palace of Christ, the Lord of glory, her Beloved, her Friend and Saviour and worshipped Ishi. The elect in their fallen, lost estate, as vile transgressors under the curse of the law, have need of much to be done to bring them to a spiritual heartfelt knowledge of all this; to bring us to confide in the blood, the atonement and the righteousness of Christ, which alone can cleanse and beautify us and make us as a chaste virgin unto Christ. (2 Cor. xi. 2.) In our vain notions of matters we think that our preparedness for Christ, our wedding apparel we surely, at least in part, must furnish ourselves, that we may be meet and ready for our Saviour and King; and so, going about in this conditional way to establish our own righteousness, we are made to feel a severity in the gracious dealings of Christ, our Baali, our Lord. It is in humbling lessons that we learn that we cannot flourish by our own doings, that we are as the fading, dying leaf, and our own iniquities like the wind carry us away, all our righteousness are as filthy rags. (Isaiah lxiv, 6.) Carnal professors of Christ's name, out of their mere theories of matters pertaining to Christ and the church, talk, but show by their very talk that in vital knowledge they have never known the Saviour. But if we are the called of God, then under the tuition of the Holy Spirit we are shown what is in our hearts. There are indeed dreadful bitter things for a poor sinner to learn. Even after the quickened sinner has tasted that the Lord is gracious, and has had sacred times of rejoicing in Christ Jesus, having no confidence

in the flesh, there are relapsings from this implicit faith in our Beloved. We are plagued with an evil heart of unbelief, misgivings arise, thoughts exalt themselves against the knowledge of Christ, and our ignorance of his purposes in his trying providences, in our trials, and when the pilgrimage is wearying, and tribulations are our every day portion, and perhaps we are attempting to get along unhelped, we fail to lean upon him, then we fall down, not only in sheer weakness, but in the humbling knowledge that it is a vile sinner that has sunk to the earth. Do thoughts arise that Christ does not care for me as formerly? And do we petulantly cry out, Where are thy former loving-kindnesses, are they restrained? Are we saying Ishi now? Rather in our thoughts we have gone back to Baali, my Lord. Ishi, my Husband, is too sweet, too endearing, we can hardly frame our tongues to call Christ Jesus, my Husband. In our first love (Rev. ii. 4), the love of our espousal to Christ (Jer. ii. 2), such a thing as straying away from our beloved Saviour would have been, in our thoughts, a thing incredible. But it is through painful, humbling experiences of our weaknesses, of the dreadful things found in our flesh, the lusts still there to be continually crucified, and then to find a barrenness, a backsliding in heart. It is out of bitter knowledge of this that we are made to say,

Prone to wander, Lord, I feel it;
Prone to leave the God I love.

The backslidings of Israel recorded in the Scriptures are a painful narrative to read; and when we are made to compare our own lives with what is recorded we, too, can trace how here and there we have wandered away. We do well to be mindful of the instruction in Heb. iii. 12: "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God." There may have been from the first day that we knew Christ,

or rather were known of him, all the outward form of godliness, such as our assent to the doctrine of Christ, reading the Scriptures, engaging in prayer, singing hymns, assembling with the church for worship, hearing preaching, and many other external matters, and yet all so formal, cold, lifeless, mere outward religion. Ah, I, too, well know how wretched is all this mere outward, physical, tongue religion, and how I have been made to sigh over it all, and how powerless I have been made to feel I was to get out of it, to refresh, renew, to quicken my soul into the verities of the blessed gospel of Christ.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

It is the gracious quickening, renewing ministrations of the Holy Spirit, the Comforter, that are essential, that we poor barren sinners need.

Come, Holy Spirit, heavenly dove,
With all thy quickened powers;
Come, shed abroad a Saviour's love,
And that shall kindle ours.

Ishi, my Husband, can hardly be our heart's language while we are so inconstant, and so barren in the life of the graces of the new man. Oh, how blessed is that man that is of a humble and contrite heart before the Lord. Thus meek, and beautified with salvation, sweetened by the Lord's loving-kindnesses, by the riches of his mercy, who is love sweetened, loving, trustful, believing in our sweet Lord Jesus, the Lamb of God, "with all thine heart."—Acts viii. 37. No heart whatever for any other. "So the Lord did lead him, and there was no strange god with him."—Deut. xxxii. 12. They two, no other one there. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali."—Hosea ii. 16. Read the chapter and see what preceded all this, and brought her to this day.

There her waywardness, her treacherous dealings are told, how he brought her to know her inconstancy, how he made her to feel her shame and abject poverty and wretchedness, how he healed her backslidings and drew her back unto himself; this is all divinely told. "Behold, I will allure her, and bring her unto the wilderness, and speak comfortably (to her heart) unto her. I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." Oh, it is while thus banqueting with him, and her comforted heart in blissful hope is singing, her Lord, her Husband, has made this delightful oasis; he has made the wilderness to rejoice and to blossom as the rose. What a happy time! This is "that day," saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. And he still goes on to speak to her heart of the covenant of eternal wedlock in which Christ and the church are one, saying, "I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord."

FREDERICK W. KEENE.
Raleigh, N. C.

—O—

Rosemary, N. C., Box 43,
November 12th, 1923.

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

Since I saw you at the Little River Association, and thinking of what you said to me (you remember?); you said you did not feel welcome there.

The inference was, they or some one, could not accept of our doctrine as regards predestination. I have heard you preach at Primitive Zion Church at the Seven Mile Association about five years ago, and from what I could gather, you believe just like I do about it. I fail to find the word

predestinate in the Old Testament. Why? Because it is a Greek word, and the Old Testament was written in the Hebrew language. Paul's writing and preaching in the Greek language uses the Greek word predestination. But he failed to find the Greek word predestination in a Hebrew Bible, or a Bible written originally in the Hebrew language; but he used the word predestinate. I have never heard a sermon preached yet but what the preacher would use several words he could not find in the Bible. He had to use them to convey his ideas and thoughts with. Words are the wire over which the message passes. I have been accused and censured for using the word absolute, because I could not find it in the New Testament. This stumbled me for a while. But when I took a second thought I could see it in the light as expressed above.

I will not say anything more, only to say that Jesus opened the minds of His eleven disciples to understand what was written by the prophets, saying, Thus it is written. Everything written by the true servants of God was absolutely certain to be fulfilled. And those partial or impartial will take a text from those prophecies with that faith in them, and then try to assail the certainty of their absoluteness of being true.

Dear brother, please change my address from West Durham, N. C., to Rosemary, N. C.,

Oh, dear brother, I am in trouble, and have been in it a long time. I have passed through a living death, for many years on the account of my way of belief about absolute predestination of all things that come to pass.

Yours in love and affliction.

U. J. WESTBROOK.

—O—

Reisterstown, Md.,

August 2, 1879.

Mrs. Agnes E. Miller.

My dear friend and sister in Christ:—I feel a strong desire and prayer in my heart this morning to write you in such a way as may com-

fort you and increase your joy, but a great sense of weakness and inability rests upon me, so that I can only say that the Lord can strengthen and comfort your heart, and I pray God that he may keep you and guide you and take you at last up to his own presence. Then temptation and trial will be over; there sin and sorrow can never enter. It did me good to get your letter a few days ago. I was glad you had confidence enough in me as a servant of God to write to me, and then the contents of your letter did me much good. Some of the Lord's people are led in a checkered way, and so your life has been deeply checkered and you have had many trials to encounter; but he gives the more grace. The trials have only made the way for his grace to shine forth more clearly. Do you not remember how when the great apostle was deeply afflicted with the thorn in the flesh he thrice besought God most earnestly that it might be removed? But the answer was, My grace is sufficient for thee; my strength is made perfect in weakness. And do you not remember that Paul then said, Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me? Dear friend, was there not perfect self-denial here? The most complete and entire swallowing of self in the one desire that God might be glorified? Now your trials shall work for the glory of God, through the perfecting of his strength in your weakness, through the sufficiency of his grace toward you. In view of all this can you not glory in the infirmity, and in the trial? And not only so, but your light affliction, which is but for a moment, shall work for you a far more exceeding and eternal weight of glory; while we look not at the things that are seen, but at the things not seen. Thus not only is God glorified in your afflictions, but you yourself have the promise of unmeasured blessing growing out of it. Then lift up your head and rejoice, for the day of your redemption draweth nigh, and your

salvation is nearer than when you believed. I can but feebly tell you of these things, but Jesus can apply his own word. May he do so in rich mercy. There has no trial of mind, no temptation from the enemy overtaken you but which is common to all your fathers have known, but what your Elder Brother felt. The Elder Brother has drunken of the cup to it dregs, and does not that thought sweeten the taste he has reserved for you? I want to ask you one question: Are you satisfied with living away from those you love so well? Does the Saviour's voice never speak from behind you, "Where are the nine?" Let me say to you, that you are not only depriving yourself of rest and joy, but you are depriving your gentle, loving Saviour, and you are keeping your kindred in Christ out of a part of their lawful joy. Bring ye, says God, all the tithes into the store-house and prove me now herewith if I will not open the windows of heaven and pour you out a blessing that there shall not be room to contain it. Dear sister, has not God given you a little possession in the land, a few flocks and herds in the goodly caravan? Why not then bring the tithes? Why not come and tell what the Lord hath done? There would be the joy of a good conscience in so doing. The smiles of your heavenly Father would rest upon you, and you would feel that you at last had found a home. May God help you to come and confess him before men, is my prayer.

I expect to start on my way to Maine on Monday after the second Sunday in this month, or next Monday week. I have an appointment in Wilmington on Tuesday night. I expect to come up to Newark on Monday night and stay over until Tuesday p.m. I want to call and see you at that time. I do not expect any appointment, but feel like stopping and chatting a while with some of the friends. I expect to stop at Mr. Hosinger's all night. I shall not write to any one else. Will you please let the friends know? If the friends

think it best to have an appointment all will be right, but I should enjoy conversation as well. Remember me to all who inquire. Write to me again.

As ever, your brother and friend
in gospel bonds,

F. A. CHICK.

—o—

Reisterstown, Md.,

July 20, 1880.

Mrs. Agnes E. Miller.

My dear sister in Christ:—I was glad to receive a kind letter from you, and was much interested in its perusal. You are very often in my mind, as one whom I hold dear for Christ's sake, and nothing would be more the cause of rejoicing with me than to hear that you had entered into your privileges in the kingdom of Christ. Oh what a foe is unbelief! It kept the great multitude of those who came out of Egypt from entering the land of their desire and of promise. It is the same fearful foe that hinders you and me and many of God's people from filling our place and doing our duty and enjoying our privileges today.

I saw a stranger journeying on,
With pilgrim staff in hand;
His face was set the race to run,
Within the goal to stand.

The sun was shining clear and bright,
His heart was filled with hope;
He hastened onward in the light,
Nor feared with foes to cope.

I saw again the darkness fall,
The sun was hid from view;
The pilgrim's heart with fears was filled;
He doubts the right and true.

Another form came to his side,
And said, I'll guide thee through;
In me, if thou wilt but confide,
Thou wilt find safety, too.

The pilgrim stranger heard his speech,
Nor marked that he was blind;
He followed on the goal to reach,

Nor knew tears left behind.

And still his guide with siren song
Allured him on his way,
Till sudden seen he stood upon
The brink where ruin lay.

Then starting back he cried, Alas,
My God, where have I strayed?
Oh lead me back, nor let me pass
Along this dangerous way.

The christian is the pilgrim true;
He journeys on to God;
While unbelief, though hid from view,
Still leads him from the road.

With heart oppressed by grief and
shame,
He marks his wandering way,
And 'gainst himself writes bitter
blame
That he from God should stray.

Lord, fire my heart with zeal and love,
Nor let me stray from thee;
Oh fix my steadfast eyes above,
Thy face oh let me see.

So shall I press to Zion's hill,
Nor list to unbelief,
And glorious peace my soul shall fill,
And I be free from grief.

It seems to me sometimes that unbelief is one of my greatest troubles. It comes in various shapes and disguises, so that I do not always recognize it, sometimes even professing under the garb of expediency a zeal for God and truth. I would warn you against this foe, my dear sister and friend. It is best to go straight onward in the path the Lord has marked out for us. We shall find that the loins are all changed into helpers, and we need not be afraid. The question is not whether we are fit or worthy, but do we believe and trust in Jesus? This rightly understood is the sum of all true religion. We may have the letter of the truth in our heads, but this will not avail unless we have the spirit of it in our hearts. Do we when clouds of doubts and sorrow hide us from the

light naturally, spontaneously, as it were, turn to the Lord Jesus for protection and guidance through the gloom? It this Jesus to us the Lord our righteousness? Do I feel that I have nothing, want nothing but the Lord Jesus? Then indeed am I a Christian? Oh, may the presence of the God of glory abide with you and comfort you. Do not let unbelief keep you from confessing your Master any longer, and do not wait for frames and feelings. Satan can change them in a moment, as he will. One thing, however, he cannot change, and that is the everlasting grace and love of God. In that we can trust, and trusting in this we can say, Rejoice not over me, O mine enemy; though I fall, I shall rise again. The test of love is obedience. "If ye love me keep my commandments," said the Lord to his disciples. Does the spirit that is within you prompt you to do the will of God? Then let not unbelief hinder the promptings of that spirit. As you love the Lord so do his will. My sister, I write this to you to encourage you, and because I know you can never be satisfied as you are without the fold. Oh, how blessed are they that do the commandments of the Lord, for they have right to the Tree of life, and enter in through the gates into the city. And truly in keeping his commandments there is great reward.

I was sorry to disappoint the friends at Welsh Tract, but felt that I could not help it. One of our oldest members had died. He was one of the constituent members of Black Rock Church, which was organized in 1828. A good and worthy member all his life. I had a pleasant trip to the eastern shore in many ways. On my return I preached at London Tract and took dinner at Mr. Hosinger's, and then took the train to Baltimore. I must close. May God bless and be with you in every trial. Write whenever you can feel to do so.

As ever, your brother and friend,
F. A. CHICK.

Reisterstown, Md.,

Jan. 28, 1882.

Mrs. Agnes E. Miller.

My dear friend and sister:—I read with deep interest the letter which you put into my hand, and today feel like trying to write you a brief response. I have you often in my mind, and would like to say a word of comfort and encouragement if I could; but after all that I can say it would amount to but this, Look to the Lord. Behold the Lamb of God, he can strengthen, he can comfort, he can save.

Man has no grief he does not know;
He felt each pang of mortal woe,
And swift descending from above,
He comes with treasures rich of love.

'Tis safe to trust this faithful Friend;
Let constant prayer to him ascend;
Then journey on calm and serene,
Believe his word, and on him lean.

My mind has been led of late to the 126th Psalm: "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." These are the last two verses of the Psalm, and there is also much food for reflection in what precedes these words. Israel's captivity had been turned back again. Like the rivers, the people were flowing to their own land. The first company had begun to build again the ruins of their city, but the labor was great and the people few in number and their enemies fierce and mighty. There was much to dishearten and discourage. Now, in this time of care, with great toil, amid many dangers to be encountered, the people are encouraged as in the words which I have quoted. They that sow in tears shall reap in joy. The lesson is that a time of care, of trial and of labor must always precede the attainment of anything worth having, whether in things pertaining to this life or the life to come. The boy bends over his task with tears of

weariness and discouragement, but thus he is sowing the seed of a life of usefulness in time to come. He sows weeping, but shall reap in joy. Hard toil in youth is needful to reap an honored old age. It is so in Christian experience. The hours of sorrow, of striving against sin, must precede reaping of the sheaves of joy in Christ and his finished salvation. By the needed discipline of trial the christian graces are developed in the believer. And so life itself is a sowing time filled with much weeping, but ending in a harvest time of joy forever and ever in a better world. Notice, "shall doubtless come again." Here, dear sister, is a most sure promise to you in all your afflictions. Remember, the sowing does not last always, the reaping time comes bye and bye. Be not weary in well doing, for in due time you shall reap.

I saw a fair haired gentle child
Sowing the golden corn,
And tears bedewed her features mild;
She seemed as one forlorn,
Why weepst thou, my child? I cried,
What trouble does thou bear?

I grieve to sow this precious seed,
I love its beauty fair.
But, child, I said, the seed will grow
To form of fairer grace,
And beauty more than thou canst
know
Will amply fill the place.

Then gladness chased away her tears,
Her heart believed the word;
She could not harbor restless fears,
Fond hope her being stirred.

Oh christian doubter, learn from this
To sow and wait the end:
The weeping now, but then the bliss
Shall make you full amend.

I know it is easy to say, Be comforted, but far from easy to take the word home to the heart. We cannot always see the end. Perhaps if we could we should not always go forth weeping, and so should in the end miss the promise to the weeping. The

Lord gives us faith, then sends trials to prove our faith; but if we could see the design of our trials they would cease to be trials of our faith (Romans). This comforted me once in a time of anxiety. May it be a word in season to you also, dear sister.

But I must close. May God bless and keep you each day. Write to me soon again, and always when you feel like doing so.

As ever, I remain your brother and friend,

F. A. CHICK.

Poca, W. Va.,
Jan. 1, 1923.

Elder J. S. Murphy.

Dear Brother:

I received your kind, brotherly letter a few days ago, and, feeling somewhat impressed to write you again, I am now making a feeble effort. I hope the Lord may guide my pen to the glory and honor of his name. This he will do if I am led by his holy spirit.

One of my grandsons told me of a text used by a preacher, not of our faith, in the closing of a protracted soul-saving effort. The text was this: "The harvest is past, the summer is ended, and we are not saved."—Jer. viii. 20. The word "we" in his text the preacher refused to use, and supplied the word "you," making it read, "You are not saved," instead of, "We are not saved." Jeremiah did not hesitate to class himself with backsliding Israel, who were in a state of captivity. He was with them in their captivity, fulfilling there the purpose God had for him as a true prophet of the Lord. He was hurt at the departure of Israel from the principles of true worship to that of mockery, bowing to images, idol gods. He said, "For the hurt of the daughter of my people am I hurt." Jeremiah was born for the purpose God had in him. The word of the Lord speaking to him said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations."

—Jer. i. 5. Jeremiah had no reference to Israel's eternal salvation, but to their deliverance from idolatrous worship. He was faithful in the discharge of his duty as a prophet. To my mind he typifies the true and faithful minister called and qualified of God to take the oversight of spiritual Israel, to warn, reprove, rebuke. On the day of Pentecost Peter exhorted the children of God, and when they heard the wonderful truth of the gospel proclaimed by Peter they were pricked in the heart, and said unto him and the other apostles, Men and brethren, what shall we do? Not, What shall we do to be saved? as it is usually quoted by those who handle the word of God deceitfully. The gospel of the Son of God to his beloved ones is heart-pricking; to those who are not his it cuts to the heart, and they say, These are hard sayings, who can hear them? Peter preached repentance to them in the name of Jesus Christ, saying unto them, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Those who were the subjects of gospel address gladly received his word, were baptized, and the same day there were added unto them about three thousand souls. There is quite a contrast between the gospel of the Son of God and a perverted gospel. Those who claim their preaching makes christians are not preaching the gospel, their proper title would be "proselyters." Of them Christ says, "Ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." One may be converted from one error to another and yet not know the first note or sound of the glorious gospel of the Son of God. To my mind, the sense in which a proselyte is two-fold more the child of hell than the one who proselyted him is that the victim is one of God's little ones captivated

THE LONE PILGRIM

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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.

and led into one of the man-made
institutions called by those people
the church. Seeing his sad mistake,
he is in double trouble, two-fold more
so than the one who did the prose-
lyting, for the latter is not having
this kind of trouble. The one prose-
lyted realizes he is not at home with
the people to whom he has gone for
a home, their practice and their doc-
trine do not seem to him to be God-
honoring, yet he is numbered with
them. Oh what a conglomerated
mass he is identified with, no two of
them speaking or seeing the same
thing, a perfect state of confusion.
What a hell to the poor troubled soul!
This knowledge I have had for two
long years by sad experience. I suf-
fered in this deplorable condition,
but God's command is sure to reach
every one of his children in due time,
for he has made everything beauti-
ful in his time. When his people
feel the command of God to come out
of Babylon they are sure to obey. If
none of God's people ever got into
Babylon there would be no need of
any such command. To my mind,
they come to be proselytes by those
who are in the business of proselyt-
ing, and are two-fold more the chil-
dren of hell (torment) than the ones
who proselyted them, as I have

already stated above. The one who is in the business of proselyting has no such trouble. He is one of those who says he is a child of God and knows it, therefore will not class himself with sinners. For this reason the word "you" is supplied instead of "we." No doubt Jeremiah was very anxious for the recovery of Israel, his people, from the state of captivity and from the abomination of their bowing to images called gods. God says, "My people have committed two evils; they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken cisterns, that can hold no water." Jeremiah speaks to Israel as the Lord commands him, saying, "Be not dismayed at their faces, lest I confound thee before them." Jeremiah was one of the Lord's prophets ordained and sanctified (set apart) to be a prophet to the nations. His face was set as a flint to speak the truth with boldness and faithfulness, declaring the truth of the Lord to ancient Israel. He said, Why trimmest thou thy way to seek love? The wish to be popular had gotten in among them, and I feel the same thing has in this day appeared among God's children in spiritual Israel. There are now some among us who are advising, for the sake of popularity, that our preachers leave off preaching such things as predestination, election, the universal sovereignty of God over all worlds, all beings and all events, so as to have larger congregations and more ingatherings; but I am one who thinks more of the quality than of the quantity.

Yours in gospel bonds,

J. W. McCLANAHAN.

—O—
GOD

—o—

What a wonderful God is ours! He commanded the universe, with all its magnetic forces and planetary forces, to come forth, and it came. He spake and it was done; he commanded and it stood fast. He divided the sea from the land, and said unto the sea, "Hitherto shalt thou

come, but no further; and here shall thy proud waves be stayed," and it stays within its bounds. He made the sun to rule the day, the moon and stars to rule the night, and they have never ceased to obey. Every beast of the forest is his, and the cattle upon a thousand hills. He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? He goes with his children into the den of lions, and the lions' mouths are closed; he goes with them into the fiery furnace, and not a garment is singed; he goes with them into prison, and they sing songs in the night; he visits the homes of the bereft, and their sorrows are turned into praise; he speaks to the surging billows, and they are still; he opens the eyes of the blind, and they see; he unstops the ears of the deaf, and they hear; he loosens the tongue of the dumb, and they speak; he touches the lame, and they walk; he speaks to the dead, and they rise; he visits the lonely isle of Patmos, and the new Jerusalem comes down. What a wonderful God is ours! This God is ours forever and ever, and will be our guide even unto death. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

NANNIE B. EDWARDS.

—O—
SAVED WHEN DEAD

—o—
"Even when we were dead in sins hath quickened us together with Christ, (By grace ye are saved.)" Eph. 2:5.

We understand the apostle in this epistle to a Gentile church, and with them, to all the faith in Christ Jesus, to be labouring to show that all spiritual blessings result to us from the

fixed purpose and determinate decrees of God, who worketh all things after the council of his own will; and flowing to the heirs of promise in precise accordance with the doctrine of election—According as he hath chosen us in Him before the foundation of the world. And having in the first chapter brought to view the firm, immutable and everlasting basis of our hope for life and salvation, dwells, in the immediate connection of our text, on the quickening power of God, in reference to the execution of His eternal and unfrustrable design in the salvation of his people. In the passage presented for consideration, the saints are spoken of as being quickened together with Christ, and saved by grace. We presume the following consideration are fairly involved in the subject before us.

First, The life which the saints had in Christ before they fell in Adam, That the saints had any personal individual existence other than that which was given them in Christ, we shall not contend; but that they existed as the spiritual body of which Christ is the head, is as clearly proven in the scriptures, as is the existence of Christ as Head of His body; and that the body of Christ was created in Christ, as that Eve was created in Adam; and that they were chosen in Him before the foundation of the world, and in Him were predestinated to all that they were by Jehovah destined to be, either in time or in eternity, is fully implied in the first chapter of this epistle. The omniscient eye could, and did see the substance of Christ, lying in embryo; and in His book all his members were written when as yet there was none of them.. Psalms CXXXIX. 16.

In Him was life, and the life was the light of men. Jno. 1:4. Do we inquire, What life was in Him, Who was with God, and was God? The apostle answers: "Your life is hid

with Christ in God." "When he who is our life shall appear, then shall ye also appear with Him in Glory." Cal. 3, 3:4. In perfect harmony with this sentiment, is the expression of the Psalmist, "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." Psa. Cxi. i. The Place where God has hidden the life of his People must be a secret place, and under the shadow or protection of the Almighty, and that such is the place of saints security. Deut. 33, 27. "The eternal God is thy refuge," and that such has ever been the spiritual habitation of the saints. Psalms XC, 1, 2. "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world; even from everlasting to everlasting thou art God." As we apprehend no danger of these promises being disputed by any who are sound in the faith, we will therefore pass on. The cause of death, and alienation, from God. In the preceding part of the chapter from which we have our text, the apostle connects our death with our existence in an earthly Adam, or under the law, as transgressors thereof; dead, he says, in trespasses and sins. He has elsewhere informed us that sin is a transgression of the law; but where there is no law there is no transgression. Hence this death has reference to our law state; and consequently to our relation to an earthly Adam. Now if we were to speak of the first Great Cause of all causes, we would say with the Psalmist. (11.3.) "Thou turnest men to destruction, and sayest, Return, ye children of men." Or in the language of the apostle, (Rom. 8:20) "For the creature was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope."

But when speaking as to the Procurring cause, on the part of man, we conceive that our alienation from

God, and total depravity, and death in sins, is attributable to the introduction of sin into the world.

In Romans 5:17, the apostle tells us, that by one man's offence, death reigned by one. And again in this epistle, (4:18) this apostle attributes our alienation from the life of God, to that ignominy which is, to us, in consequence of our depravity by sin. Hence he very justly denominates it a death in trespasses and sins. The nature of our alienation is properly compared to a state of captivity. "All we like sheep have gone astray." Isa. 8 iii, 6, First Peter 2:25. The law under which we were created in Adam required of us perfect and everlasting obedience; and said in a voice of thunder, The same that sinneth, it shall die. We had all died and come short of his glory, hence we fell under the condemning power of the law, became lawful captives. Were by the law cast into the prison of death, and there held in chains of darkness, without hope, and without God in the world; and, as the apostle here tells us, "That at this time we were without Christ. (As life for Christ is our life) being aliens from the commonwealth of Israel, (literally Gentiles) and condemned sinners in the spiritual view of the subject, and strangers to the covenants of Promise." The covenants of Promise made with Abraham, were figurative of the provisions of Grace locked up in the cabinet of the divine mind; for the heirs of salvation; and in our degradation we were utter strangers to that provision. And equally so to any other way of life and salvation. Notwithstanding our captivity, darkness, bondage, guilt and death. We are not to suppose that what was treasured up in Christ for us, had undergone any change; God is immutable; and Jude assures us that the saints which were sanctified by God the Father, were preserved in Christ Jesus. Jude i. And Paul has named them as the "reserv-

ed ones;" (Rom xi. 4.) And our text, as we profess to show, forbids the nation that God's love towards us could be abated by any thing which we could do. Many waters cannot quench love. Neither can the floods drown it." Songs 8:7. Nor can all the substance of the poor lost, sinful mortals buy it; it is sovereign, discriminating, eternal, immutable, and invincible. Could we admit that in our fall in Adam, we fell out of Christ, or that the vital relationship of his children to Him was dissolved, in relation to that life which was given in Him, and secured for us in Him before all worlds, we should despair of salvation by him; for the lawful captive must be lawfully delivered; and by virtue of the eternal indissoluble union; the right of redemption was vested in Christ; and on this principle He came into the world, and was made under the law, not to destroy the law, but to fulfill it, to redeem them that were under the law. In this relationship he could, and did as truly represent us, in the obedience which he rendered to the divine law, as Adam had represented us in his first transgression of divine authority; hence, says the apostle, "Therefore, as by the offence of one, Judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men unto justification of life; for, as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5, 18:19. In the foregoing, we have expressed our views of the life we had in Christ from everlasting, of our fallen state, and alienation in our earthly Adam, our captivity, bondage, etc., and also the way of life through the obedience and death of Christ, but our text says, We are "quickened together with Christ." Apart from him we must have been, had the pre-existing bond been severed, and apart from him there was no way possible

for us to be quickened. Our natural head Adam, was made a living soul, but our spiritual representative was made a quickening spirit. He quickeneth whomsoever he will. Together with him. How sweet; How heavenly the language! Together with him, we had life before the world began. Together with him we are in due time quickened and raised from the dead. Together with Christ are we sons of God, and heirs of immortal glory; and so completely together as united that when he died for us all then were we all dead; dead to the law by hte body of Christ; all our accumulated guilt was laid on him; bearing for us all the dreadful curse of the law, billows of divine wrath overwhelming his soul and baptized him deep in death, but soon the bands of death gave way, soon the auspicious morning dawned which gave ample demonstration of his complete victory over sin, death and hell. While the radiant flame of his refulgent glory brought life and immortality to light, for all the members of his mystical body in the resurrection of Christ the prophecy of Isaish (26:19) was fulfilled, "Thy dead men shall live; together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy den is as the den of herbs, and the earth shall cast out the dead." Having thus suffered in him the vengeance of the law, been crucified together with him, "Blessed be the God and Father of our Lord Jesus Christ who according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance. (Not a purchased possession) incorruptible, and undefiled, (not withstanding our fall in Adam) and that fadeth not away; reserved (not merely procured) in heaven for you who are kept by the power of God, through faith unto salvation." See I Peter 1:3-5. Hence we see in the resurrection of Jesus Christ from the dead, the all sufficiency of the atonement, complete satisfaction rendered to law and divine justice, the prison doors are opened, the jubilee trumpet is blown, livery is proclaimed to captives, the prisoners are brought up out of their prison houses; and as he bursts forth from the confines of the tomb, his ransomed church is seen

emerging from the dead. While from the old heaven are dissolving with fervent heat, the shout is heard, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in"—Psa. 24:7-9. When God went up with a shout, the Lord with the sound of a trumpet—Psa. 47:5. How full of consolation is the contemplation of the union of Christ and His Church, "One in the tomb, one when He arose, one when He triumphed over His foes, one when in heaven he took His seat, while seraphs sung all hell's defeat." That this astonishing work was done for us when we were dead in sins, is worthy of our most special attention. Before we were dead, we needed no such work as quickening, or the resurrection of our blessed Lord for us as the whole need not a physician." But God commendeth his love towards us, in that while we were yet sinners Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through him."—Romans 5: 8-9, and again this great work being done for us when we were dead in sins, shows that it could not rest on any merits, work or will of ours; therefore the apostle adds the words, by grace ye are saved, and lest any man should boast; but that we are God's workmanship, created in Christ afterwards declares that it is not of works. Jesus unto good works which God had before ordained that we should walk in them, be it ours therefore to reflect with wonder, joy and admiration and gratitude to God on the wonderful salvation of a way of life and salvation so completely adapted to our ruined condition and so calculated to abase the proud and boastful man in the very dust before God, unto his dear name be glory, majesty and power, now and forever. Amen.

J. W. WYATT.

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COPY OF LETTER OF INTEREST

Topeka, Kansas, 1234 Polk St., Dec. 4, 1923.—Dear Cousins Willis and Lillie Schenck. I was glad this evening to receive your letter, and as I read I felt more glad to feel that you are not only my cousins in the flesh, but to hope that you are in that dearer relationship of the

kindred in Christ. There are times in this stormy life of mine that the hope of my right to claim kindship in Him, and of being a joint heir with Him, is the only hope left me and I long to be enabled to flee for refuge to lay hold on the hope set before me, Jesus, the author and finisher of our faith. I have often felt a joy in the assurance that He is the finisher as well as the author, which was given Him to do, which work undoubtedly included the establishing of our faith and hope in His finished work, for none of us can obtain that faith and hope by our own efforts, and I have often felt glad when I read that He said I will bring the blind a way they know not, and He also said I will lead them in paths they have not known. He did not say He had brought them so far and made the way now for them now to walk on alone, if they only would, but He still leads on through the dark and unknown paths they must travel. I have felt unusually depressed and sad this afternoon. Your letter could not have come when I felt the need of company and comfort more than at this time, and I wonder if He is leading me thru this valley of Achor that life has been to me so much of the time. He was a man of sorrow and acquainted with grief. It is said that He bearing His cross went forth to a place called hte place of the skull. What a bare, unlovely thing is a skull, stripped of every vestage of comliness and beauty. Yet that is the kind of a place our dear Redeemer came to. And we if we would follow Him whithersoever He goeth, must also come to the same bare places, stript of every hope and joy in this life, and bear crosses that sometimes seem to heavy to carry, but the promise is that He will still lead us in all the dark and sorrowful paths we had not known until we find our selves in them. How comforting it would be to always feel that He is leading us thru this wilderness world, as He did Jacob, and we could know there is no strange God with us. That we are not setting our affections too much on things of earth, and hoping in our own works. He found Jacob in a waste-howling wilderness (where we all are) He led him about and instructed him and there was no strange God, such as Sunday schools,

Christian Endeavors, or Leagues, with Him, saying I am God, and besides Me there is no Savior. And I am glad that it is so, for vain is the help of man. Often I feel to say, I see not a step before me. As I tread the days of the year, but the past is in God's keeping. The future His mercy shall clear, and what seems dark in the distance, may brighten as I draw near. So I go on not knowing, I would not if I might, I would rather walk in the dark with God than walk alone in the light. I would rather walk with Him by faith, than to walk alone by sight. As He says I will lead them in paths they have not known, and will never leave nor forsake his little ones. But having begun a good work, will perform it until the day of Jesus Christ. He never lets go, but having once loved, He loves to the end. He is the finisher and His dyeing words were, It is finished. In my Saviors intercession, therefore will I still confide. Lord except my full confession, I have sinned but Thou has died. This is all I have to plead. This is all the plead I need. I am truly glad to know the Lord has blessed you to enjoy your selves in the company of as many of His dear saints, and I appreciate your writing to me more than I can tell. Your letter is very interesting. And I do hope you will be blessed and helped in your assisting editorial efforts. Sister McKinney of Ottawa has been visiting with me a few days and among other enjoyments we read the *LONE PILGRIM*, you gave me, and just as she left I found one that I had overlooked. After Firmin (my son) left this afternoon I felt so dejected, and cast down, as I always do when he has been here and gone again, and it took all the strength I had to muster courage enough to go on calmly and face the loneliness that took possession of me, and truly a lone Pilgrim I felt to be. And I sat down presently and tried to read the *Lone Pilgrim* I had found. (the one I had overlooked) But it seemed that my mind was a blank to everything except the desolation that came over me, but it is one of the crosses that I have to bear. I said when my son first had to go away, that I would rather He would get well (for he was sick) and live away from me that to stay with me and die. And

the Lord has ranted to me my desire. So my wish is to be thankful and not complaining. The more I read the *Lone Pilgrim*, the better I like it, so I am sending some names for subscriptions, four in all and Bro. Zinn said that he was going to subscribe for it. I received a letter from Riley Schenck of Ind. this evening too, and it contained a prayer for you and your happiness and that the Lord would bring you back to your home in Indiana safely, as he felt so lonesome while you and family are gone, and wanted to see you. May the Lord bless, guide, and direct you to a field of labor where you are most needed. When it is well with you remember me in your petitions at a throne of grace. With love.—Nary Ellison.

Atlantic, N. C.,
Oec. 19th, 1923.

My Dear Brother Wyatt:

I have never sought an Editorial position. I have been writing for Zions Landmark for forty nine years last August, and occasionally for others of our papers, but sought no position as Editor I have felt thankful to the brethren Editors of the several papers who have allowed my writings to appear in their papers. I have felt specially impressed to write on the wonderful things of our God, and have obeyed that impression as I have felt the Lord gave me understanding. I do not claim that all my writings are free from error. I lay no claim to infallibility. I am a poor sinner entirely dependent on our heavenly Father to guide me; but I do not claim that He has always guided me in all the ways I have gone. My ways seem to me to be very crooked at times and I have felt very much in need that the Lord should straighten all the way I have trod.

Now that I am entering on a somewhat new field in accepting an editorial position I shall not claim any more than I have been granted in the past. I have a special request to make of my brethren Editors, and readers:—At any time you read any-

thing from my pen which you cannot receive as truth, don't shoot at me from ambush, but write to me as brethren and I assure you that your writing shall have the best of attention. I do not say that you will convince me to see your way, but I do say that we will consider the matter together and if you show me by our Guide Book, the Holy Bible, that I am wrong I shall be only too glad to correct my error. I hope that our God will deliver me from the fatal error of wanting to lord it over God's heritage by trying to make others believe as I do, but I do hope to be so guided by Him that whatever leading I may be blessed to do will be in the pathway of righteousness.

I now want to say a word specially to my brethren Editors with whom I am to be associated in this work.

Brethren, I do not know all of you personally, nor have I seen writings from all of you, but I am glad to say that as far as I do know I am in full fellowship with you all. I know of nothing practically nor doctrinally which is not in peace in my heart.

All of you have been on the staff longer than I have, therefore, while I am one among our old preachers, and have done much of that kind of work, I am the junior Associate Editor of *THE LONE PILGRIM*. Be patient with me. I am a little one. Nurture me and let us dwell together in the love and fear of our God.

I, myself, am the only man on this earth of whom I am afraid, but I feel that I fear God in a very different way. I am afraid to do wrong, and feel that that is the path in which my old self will lead me unless our dear God intercept me, that I walk not in the frowardness of my own heart. But my fear of God is in that love which makes me feel that He will not cast me out, but will be merciful to me. Yet I would not tempt Him. He is so very good to me that I want to serve Him all the days of my life, and to dwell in His house forever.

Pray for me, my dear brethren.

With these remarks I accept the place which our senior Editor, Elder J. W. Wyatt has seen fit to offer me, and give you all the right hand of fellowship in the love and fear of our God.

L. H. H.

P. S.—If anyone should feel to request of me to write on any text of scripture at any time be sure you give me your name and address.—L. H. H.

Wilbar, N. C.
Nov. 26, 1923.

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

My dear brother in hope of immortal life:

I arrived home the 9th inst., My cough terminated in a severe case of Lagrippe, or something like it. I am some better, except that I have a severe pain in my left shoulder, which prevents my using my arm any. The rest of my family are in usual health. Hope you and yours are well.

Enclose is money order for \$1.50 in payment on subscription to the "Lone Pilgrim" for my son, J. A. Craft, Idlewild, N. C. He advises me that he has received only six copies of the "Pilgrim" since subscribing, and would like to have back numbers for the last six issues, if they are available—if not, extend his subscription six months.

Let me ask the many dear brethren, sisters and friends whom I met during my last trip in the Eastern part of the state, to accept my gratitude and love for many kindnesses showed me while among them.

Trust you are getting along well with the paper. Have been thinking of writing some for publication, but am suffering too much now.

With kindly regards for you and the "Pilgrim", I remain,

Your Brother in Gospel Bonds,

WM. R. CRAFT.

Fordyce, Ark.
Dec. 5th, 1923.

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

Dear Brother:—

I have received and read with much interest, "The Lone Pilgrim" of November 15th, issue. If I know anything of "TRUTH" as it is in Jesus Christ and the declarations of "The Will of The Father" as same is recorded in Holy Writ, I believe your paper is carrying in it the great principles of truth.

I am glad to say to you, my dear Brother: "I have actually enjoyed what I read in this paper as that "Pure Bread" from Heaven that God's humble poor subsist upon here in this time world."

It is in Him we live, move and have our being and there is absolutely nothing that can keep us going but this very "bread of life" that is in Him.

I have no desires for things that are "Man-made" or earthy when it come to things of God's kingdom for they do not feed me, but I some times have a little hope that God in His abundant mercy has given me to know and to understand that my life here in this time world and all susteniances of that life are from Him and are not the works of my hands, hence not a matter of conditions to be performed or to be produced by me, but that His goodness and graces brings them to me and causes me to know the wonderfulness of His kind providences to me here; that he hath delivered me and doth deliver and makes me to trust Him that He will yet deliver me, therefore to Him I want to render all the praise for surely it is all due Him.

Well, I will not worry you with any further writings as I might only be a deceiver in the whole matter, but I want your paper and am sending you \$1.00 as you stated in your letter to me that your prices to Ministers was \$1.00 and I am enclosing

you one of our Minutes as you will see my name as the "Poor" Moderator of our association, South Arkansas.

I have been a subscriber to "The Signs of the Times" 26 years and love the doctrines contained and set forth in that paper.

From what I can see of your paper it's directly on the same principles as the "Signs" and I bespeak for it the support of all genuine Old School Baptist in the United States, so I will close,

Yours in hope through God's everlasting and Eternal mercies that He purposed in Himself before the World began,

V. R. HARRIS.

Box 708, Fordyce, Ark.

Aurora, N. C.

Nov. 23rd, 1923.

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

Dear Elder Wyatt,

Please find enclosed check for \$1.50 for which please renew my subscription to the "Lone Pilgrim." I have taken it 12 months and feel like I just can't do without it. It is a feast to my poor hungry soul. I believe its doctrines, and I am glad I do. I would be glad to get subscribers for the "Lone Pilgrim" but I don't suppose there is any right around here would love to read it, except those who already take it or has the opportunity to read it. I hope the Lord will bless you with your paper and hope it will continue on as it is as long as the world stands. I hope I love the Lord and his people, for I think the Primitive Baptist are the sweetest people on earth. I am not a member of the church for I feel too unworthy to be among such good people. I feel like some time I have no friends on earth or in heaven. I feel like I am not fit to live and not fit to die. My hope is so little some time I think I will be sent to hell. If I am saved it will be through the grace of God and

if I be damned it will only be just. I feel I am too great a sinner for God's spirit to dwell in me I am so vile, so full of sin, I fear the Lord knows nothing about me. I feel too unworthy to write you these few lines but I feel like I want to write you just a little of my feelings. I am a poor cast down sinner. A sinful worm of the dust.

I will stop. I hope you will pray for me and my loved ones if you think I am worthy to be prayed for.

From, I hope, A Believer in Christ,
MRS. J. L. WILLIAMS.

Atlantic, N. C.
Nov. 2th, 1923.

Dear Brother Wyatt,

This evening I received a letter from Brother P. D. George, Jetersville, Va., enclosing one for the "Lone Pilgrim", and telling me that he very much enjoyed reading the "Pilgrim" and "The Signs of the Times". He said I might copy this one for the "Pilgrim" if I saw fit, and I do.

The Lord bless you.

Yours in hope,

L. H. HARDY.

Elder L. H. Hardy,
Atlantic, N. C.

Dear Brother Hardy,

To-day, the Lord enabling me to do so I shall attempt to write you. I guess of a surety you have thought your word found no place in me. I made an attempt to write to you some time ago but it seemed I could not express a thought. In every thing I am imperfect, in all that I write or say I see my weakness, so will ask you in the beginning to bear with me as a babe, and surely the least in my Father's house, and am not fit to be called a son. I have been reading the "Lone Pilgrim" and "The Signs of the Times," and I feel surely God has a people who love, and witness that He is God, and besides Him there is no God. Yes, He sits on the throne in the heaven of heav-

ens as the Great Lord God Almighty; having all power both in heaven and on earth. He speaks and it is done, He commands and it stands fast. The thoughts of His heart to a thousand generations, saying as I have thought so shall it come to pass, and as I have purposed so shall it stand. In the beginning He looked down the short chain of time, even all time, and saw every shadow, and every cloud which has gathered or shall gather over the nations of the earth, and purposed that in all things He should be glorified. Yes, in death itself, for precious in the sight of the Lord is the death of His saints. And we think that the great, wise, and powerful God ordained the fall of man to His own glory, for His glory He will not give to another. Now, Brother Hardy, I do not say that God made Adam sin: but he did it himself, manifesting his power, and his ability, which alone could bring death, and ever leaving destruction on the earth. Oh my dear brother! is there any man today, so strong, and so good, and able to keep God's law as was Adam? Verily I believe not. Yet we have some saying "Obey the Lord and walk in His ways and receive blessings in this world, and in the end eternal life." But—we hear the prophets and apostles of old saying, for as much as ye know that ye were not redeemed with corruptable things as silver and gold, "From your vain conversations" received by tradition from the fathers, but by the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you. O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps. Now does it not appear that without the foreknowledge of God comprehending the fall of man, and the vain conversations, the Lamb could not have been

ordained before the foundation of the world to redeem us from sin, and from death? And as for time salvation does it not appear that all sin is in time? Surely we shall sin no more when raised in incorruption and in power, and in a spiritual body, made like unto His own glorious body. So, my dear brother, we hear it thus, Mary shall bring forth a Son, and He shall save His people from their sins, and the blood of Christ cleanseth us from all sin. And we are redeemed from our vain conversations by His blood, as of a Lamb without blemish, and without spot. And being saved from sin, and redeemed by his blood we receive the life promised in Him from the foundation of the world. Everlasting life. Now it seems to me if we could direct our steps, and walk in His statutes insomuch as to merit or earn His blessings in time that salvation from death would follow as a greater blessing received in obedience to the commands of God. Therefore Christ would profit us nothing. But if the spirit of Christ is in us, which we surely have if we be not reprobates, for he that hath not the spirit of Christ is none of His. His spirit which we received when we were dead in trespasses and in sins worketh in us that repentance which needeth not to be repented of, For you hath He quickened who were dead in trespasses and in sin. Being change in a moment in the twinkling of an eye; born again of the incorruptable seed, receiving as a gift of God that everlasting life which makes you mourn because you are a sinner, you hate sin, and pray to be kept from sin, not that you may receive a blessing, but for His name's sake, who hath called you out of so great darkness into the marvelous light of the gospel of Christ. Yes, my dear brother Hardy, I know you can witness with me that the blessings you desire and long for, and rejoice in, is to be delivered from sin. Oh,

yes, if I know the joy of salvation it is the blessed assurance that you have been kept through faith unto salvation ready to be revealed in the last time. Here is the sweetness of His love. Here is the joy of His people who sing,

“Ev’n down to old age all my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

“The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I will never, no, never, no never, forsake.”

Yes, I believe every sin, and every snare I have escaped has been bound up in the one everlasting blessing bestowed on me from before the foundation of the world, if so be I am what I hope I am. Yes, I believe that every good thought and every obedient act of all God’s children is and has been wrought in them through Jesus Christ, from all time. From Abel’s acceptable offering of the lamb, to the last acceptable thought or act which shall be rendered unto God at the last day. Then by His grace shall we sing the songs of the blessed of God in a world that shall never end.

“Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly hosts,
Praise, Father, Son, and Holy Ghost.”

I will bring this to a close lest I should worry you. May the blessings

of Israel’s God rest upon you, and all His servants throughout the whole world that His glorious truth may be proclaimed to the ends of the earth; may you be upheld by His hand and enabled to fight the good fight of faith to the end through Jesus Christ.

Pray for me, that I may be brought more fully into the knowledge of our Lord Jesus Christ, that I may be kept by His power unto salvation ready to be revealed in the last time.

Your unworthy brother I hope,
P. D. GEORGE.

BY ORDER OF MOUNTAIN
CREEK CHURCH

Albemarle, N. C., Dec. 8, 1923—We the several churches composing the Bear Creek Association, met in a union meeting with the church at Mountain Springs and after praise and prayer by our moderator, proceeded to business as follows: The church in session and in fellowship with the brethren from sister churches of our faith and order being seated with us, and whereas the church at Danville, Va., has excluded J. R. Wilson for contempt and abusive language in and before their Conference, in a church, and whereas the church at old mill received the said J. R. Wilson contrary to the order and discipline of the Primitive Baptist, be it therefore ordered that we the several churches of the Bear Creek Association, do declare against the said J. R. Wilson, and all who follow him in his disorder, either in or out of our bounds, be it therefore ordered that we the churches of the Bear Creek Association do declare against doctrine of two salvations as held by the said J. R. Wilson, and those who followed him in his disorder, or doctrine of two salvations, feeling as we do that all our salvation is of the Lord from first to finish, and being thus agreed among ourselves, we wish to state in this connection, that we the churches of the Bear Creek Association have had the same things to contend with as has the church at Danville, Va., as our church at Mountain Creek had to withdraw fellowship from B. L. Treese for telling untruths

and other disorders, and after being gosselly and orderly excluded from us, and whereas some who was in disorder as was B. L. Treese, come together and contrary to the order of the discipline of all old baptist, and did receive the said B. L. Treese, knowing at the same time that the said B. L. Treese was lawfully excluded from us, and whereas upon the above statements we ask the Baptist everywhere who are in order, to investigate our standing and what we have done and if there is an error in anything we have done, we stand open and anxious for correction. Be it further resolved that we ask our religious papers, the Zions Land Mark and the Lone Pilgrim, to publish these resolutions. Be it further ordered, that whereas we have been charged with holding to B. F. Caudill, therefore we declare that we have no fellowship for the said B. F. Caudill, nor his course, and do hereby declare against the same, and be it further ordered that whereas we made mention of Elder Samuel McMillen, in our proceedings of 1920 Be it ordered therefore that we ask the said Elder Samuel McMillen to forgive us of all we have said or done against him in the past, and ask him to pray for us in the future. This done by order of the conference and in behalf of all our churches, the day and date first above written.

ELDER T. M. STANLEY, Moderator.
J. E. RUSSELL, Clerk.

Reedsport, Ore.,
Dec. 24, 1922.

Dear Sister Pultz:

I hope you will not think me rude for thus addressing you and telling you that I have been as familiar with your name as that of my near neighbors for many years, having enjoyed your articles in the SIGNS OF THE TIMES. I have been from home several weeks and Mrs. Walker forwarded two copies to me. I read nearly all of both before supper, feasting on it all, and I presume the reason I feel inclined to write you is because you make a clear statement in few words of a subject that has been uppermost in my mind for many months. You say, The Lord

never intended earthly man should help him in his plan of salvation. If Adam had kept the law he would have somewhat to boast of as to human merit. I could see that God was glorified by creature disobedience. I am not writing you something new or some instruction, but to tell you I have been rejoicing in the same deep musing, thoroughly grounded in the human or carnal mind, a feeling that causes us to read as though there is some power set over against God over which he is sovereign. This is idolatry. "There is no power but of God; the powers that be are ordained of God." I am God, and there is none else, there is no God beside me; declaring the end from the beginning, and from ancient times the things that have not yet been, saying, My counsel shall stand, and I will do all my pleasure. Thou art worthy to receive glory, honor and power, for thou hast created all things for thyself; and for thy pleasure they are and were created. For by him were all things created, that are in heaven, and that are in earth, visible and invisible. The wrath of man shall praise thee, and the remainder of wrath wilt thou restrain. That is, there will be no wrath that does not redound to his praise. Four years I attempted obedience to the law for justification; four years of guilt and sorrow, in which I learned the law is just and holy and good, demanding love, full, perfect, beautiful love to my God and to my neighbor; but I am carnal, sold under sin. In my day of relief I saw everything in creation, so far as my mind could vision, conspiring together to the praise and honor of His great and adorable name, and I found myself feasting on the sweetest of dainties, saying over and over, Thy will be done. My dear sister in Christ, stranger in the flesh, I was not rejoicing in the hope of heaven, I was reconciled, I was rejoicing in his unerring will who doeth all things well. He made all things for himself, yea, even the wicked for the day of evil, and I being a speck of that creation,

even though it might be in the depth of hell, would fulfill a purpose in the eternal plan to exalt his worthy name above every name that is named, either in this world or the world to come. For months those sweet words, Thy will be done, were sufficient to dispel every worry, every uneasiness from my long troubled breast, I was sweetly resting in submission to his will; I was sweetly resting in his shadow with great delight, and his fruit was sweet to my taste; rejoicing in his holy will, having tried every other refuge in vain; and I now have no use for any savior who does not work all things after the counsel of his will. He said to the teachers of his day, who asked for a sign that they might recognize, Ye believe not, because you are not of my sheep; my sheep hear me, and I know them, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Any savior of less power is not to be trusted; we rejoice only in the One who says, "I am God, I change not, therefore ye sons of Jacob are not consumed." The bitterest and oldest controversy of which mortals have any knowledge began in the garden, when that old serpent called the devil tempted the mother of all living. It has come on down under multitudes of names: will-worship, conditionalism, etc., teaching one may earn blessings by the deeds of the law, which may be possible only in continuous perfect obedience, such as God's own Son rendered. He only will be able to stand before the judgment seat with erect head and say, I have obeyed the law that demands unremitting love to God and to our neighbor. The best plan you and I and all poor rebels who have been tried in the balance and found wanting (ten thousand talents in debt and not a farthing to pay) is to bow our heads in shame and cry, Lord, be merciful to me, a sinner. Indeed, if any man ever did earn one blessing, Jesus' name would not so far outglory that man's name, and grace would lose its

beauty. The law was not given for that purpose. The truth is hard to grasp, although it is clearly stated in different places and ways in God's holy word of truth. The law entered that the offence might abound, that where sin abounded, grace did much more abound. That every mouth may be stopped, and that all the world may become guilty before God; therefore by the deeds of the law there shall no flesh be justified before God, for by the law is the knowledge of sin. Knowing the evil of my nature, that the human heart is deceitful above all things, and desperately wicked, I am glad it is all of grace; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that even in time it is not in man that walketh to direct his steps; that man's ways are not in himself. Some say this is a dangerous doctrine, that it will cause men to sin all they want to, but about all I am interested in is whether it is the truth, for if the truth makes us free, then are we free indeed. All other ways are dangerous, are sinking sand. Cursed be man that trusteth in man or that maketh flesh his arm. We hope he has written a new law in our inward parts, which causes us to hate the things we once loved and love the things we once hated. The carnal mind being enmity against God, we are prone to say there is injustice with God. Paul told the Roman brethren the Lord loved Jacob and hated Esau before they were born or had done good or evil, that the purpose of God, according to election, might stand; that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; that he raised up wicked Pharaoh for the purpose that God's name might be declared throughout the earth, and that he might make his power known in Pharaoh's overthrow. Then with our exalted conception of man we are inclined to indignantly bring the Creator of all things before the judgment-seat of

To Be Continued



