

THE LONE PILGRIM

VOL. 2

FEBRUARY 15, 1924

NO. 5

Entered as second class matter February 13, 1923, at the postoffice at Selma, N. C., under Act of March the 3, 1879.

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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Price \$1.50 Per Year in Advance

PRINTED BY ELLIS, WYATT & ELLIS

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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.

Dear Sister Pultz

Continued from last issue

human reason and say, If he works all things after the counsel of his own will, what fault can he find with man? We will let Paul answer: Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? I believe we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. Truly as the darkness of night contrasts and makes us appreciate the return of bright day, so does the blackness of sin show forth the innocent glory of holiness in God's Son, the glory of his countenance. The stench of self-righteousness when laid bare by the law drives us to the covenant of grace, where he clothes us with the garment of salvation and covers us with his robe of righteousness in his banqueting-house, where his banner over us is love.

Now I must close, hoping by the grace of God you will continue to write for the comfort of the readers of the SIGNS and for all who rejoice in a full Saviour and salvation, having no confidence in the flesh. I very much enjoyed Elder Leffert's clear trumpet sound in the editorial, "Apostasy." Such expressions seem to leave no doubt of those who make them of Gideon's three hundred. I presume that through these eighteen hundred years there has been a feeling that the time of falling away had come, and we feel it is with us now, but we do not know how large a

remnant the Lord has reserved to himself who have not bowed the knee to the image of Baal. Elder A. Horner, a dear peace-loving minister of the sanctuary, once said to me, It seems as though the Lord has ever preserved his church apparently on the brink of destruction, and I said of this as Paul says, We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. God had Gideon's host put to tests and reduced the army to three hundred, lest Israel vaunt herself and say, Mine own hand hath saved me. The three hundred, the remnant according to the will of God, if not all the rest, knew they were saved by the power of God. So in this time of sifting out there is a falling away of those who are inclined to trust in man, or that maketh flesh his arm, and there is so much confusion of tongues that we are often puzzled which way to turn to find one to whom we can pour out our whole hearts without giving offence. At such times we are left no refuge but the mercy-seat, where Jesus answers prayer, and we find him a strong staff to lean upon. When we are weak in the flesh, having no other to look to, we retreat into our strong tower, our city of refuge, where no enemy of our peace can torment. With the Captain of our salvation we need not fear what man can do to us, in the lion's den or in a burning fiery furnace. Death itself loses its sting when he who bore our sins in his own body is near. To whom can we go? for he alone has the words of eternal life, and that alone is what we want, to see him exalted and long to see him as he is and be like him. Having the earnest of that glorious life, we are longing

and trying in our inner man to begin here to be like him, but alas, what a futile task to conform this heavy clay in its earthly state to his glorious likeness. He is the resurrection.

When our journey here is ended,
And we lay beneath the sod,
Who on earth can then awake us,
Who can save us then but God?

But we know we shall be like him,
And shall see him as he is,
For his word cannot be broken,
And he shed his blood for his.

I intended to write the editors, but if you feel inclined you may forward this to carry to them what I would rewrite.

Your brother, I hope,
G. O. WALKER.

—o—

Harding, W. Va.,
Jan. 7, 1923.

Mrs. Florence Pultz.

Dear sister in hope of eternal life which God that cannot lie promised before the world began. I was so pleased to get your good letter. It surely had in it the ring of truth, and made me feel that you had tasted that the Lord is gracious, and that you have been with Jesus. There is nothing earthly can compare with the blessedness of having a hope in our hearts that he has redeemed us from sin and the grave; sometimes like the disciples my heart has burned within when he has seemed to journey with me and open up the Scriptures to my mind, but so often he seems to be gone, and I see only my own imperfect self and loathe myself because of sin in the flesh, and fear and tremble because I know that all we do or think is open and naked

to the eyes of him with whom we have to do. Not long ago when thinking of these things I was comforted when I remembered that he said he would remove the sins of his people as far from them as the east is from the west, and would remember them no more forever. I said, Oh, can it be possible that all these works of our flesh that annoy us so have been washed away in the Saviour's blood, and like the lions in Bunyan's travels can only frighten and annoy, but cannot destroy us or separate us from his love? You ask if I live in reach of a church. I have been an unworthy member of the Valley Church in Randolph County for thirty-five years, but live twelve miles from it, have to go eight miles on the train, then get conveyance out. The Valley Church was organized in the year 1806, and used to have a large membership, but now there are only eight of us and widely scattered. We only have meeting during the summer months. The Elder Murphy, mentioned in Elder Lefferts' description of his travels, is our pastor. He was also Aunt Sallie's pastor. She was a member of the Leading Creek Church in Randolph County. There are five churches in this part of the state of which the Tygart's Valley Association is composed. Yes, my name has sometimes been in the SIGNS, but when I write it seems so like myself, so imperfect I fear to send it, yet do so at last feeling that the editors will not publish it if it has in it anything contrary to sound doctrine. I have been a reader of the SIGNS since I was a young girl. I am almost fifty-eight years of age now, and I consider it a wonderful sound periodical, and its editors have always tried to keep it clear of anything that would disturb the peace of God's children. It is a great comfort to me, especially during the winter months, when I cannot get out to hear those of our own faith and order. Like you I have no fellowship for those unfruitful works of darkness practiced by those professing to know Christ, but in works

deny him. I was pleased with Elder Lefferts' description of his trip through this state. I would have considered it a blessing from God to have met him and heard him preach and talk. He with Elder J. W. McClanahan and his brother, G. B. McClanahan, from Poca, W. Va., came to Elder Murphy's unexpectedly to them. They had no way of letting us know. I should have gone had I known. When Elder Murphy came on Sunday he told us about their coming, and what a wonderful sermon Elder Lefferts preached that evening at his house. Like you I seemed to get some of the joy of that message, and felt that though I had not met him, a man of God had passed this way, and comforted and encouraged some of the Lord's people. He thought he might be enabled to visit our association the coming August at the Leading Creek Church. I fear my letter has been more descriptive than spiritual. Oh, I am such a poor needy creature, and of myself can do no good thing, and have to go to the kind heavenly Father for everything, and I cannot express what a blessing it is to me to know there is a God that is merciful and forgiving, one on whom we can call when all other help has failed us. It is with shame I must confess that sometimes I do not go until other helpers have failed. We realize that when life's journey is done. He is the only one can help us then. May he comfort and bless his people everywhere according to their needs, for Jesus sake.

Yours in love and fellowship,
(MRS.) E. E. WORKMAN.

—O—

IN SUPERIOR COURT

North Carolina,

Rockingham County.

W. G. Dix & T. W. Rice, Trustees Dan
River Primitive Baptist Church

vs

W. T. Ward & Others

AFFIDAVIT.

E. R. Harris, first being duly sworn, deposes and says that he is a citizen and resident of Reidsville, N. C., and a mem-

ber of the Reidsville Primitive Baptist Church; that he has been a member of the Primitive Baptist Church 58 years, a Deacon in said Church 39 years, and has been Moderator of the Upper Country Line Primitive Baptist Association 10 years; That by reason of his long association with the Primitive Baptist, and his activities among them as indicated above, he has learned, and knows the rules and customs of Church Government among Primitive Baptist, both as to matters pertaining to individual churches, and also to the relation of one Church towards another and the manner in which matters affecting two or more churches are settled.

This Affidavit says further that while many of the rules and customs of church Government among the Primitive Baptist are unwritten, they are practically the same as those adopted when the Church was established in this country; that the Primitive Baptist Churches in the Several States, having their origin in, and being the outgrowth of, the first or original Church of this denomination established in this country, they have practically the same system of Government and rules for the same; that these rules, customs and usages are based upon Scriptural teachings, as believed and practiced among Primitive Baptist, and relied upon as their supreme guide; That among the fundamentals of Church Government practiced and adhered to by Primitive Baptist are the following:

That when a member of a Church has been excluded he cannot unite with any other Church of the same faith and order without first seeking and obtaining forgiveness of the Church which excluded him and being restored to their fellowship, and then applying for a letter of dismissal from that Church certifying that he is in full fellowship with them and commending him to any Church of his choice of the same faith and order; that any Church attempting to receive an excluded member into their fellowship where the above rule has not been observed places itself in the same position and attitude towards the Church that excluded him as he occupied upon being excluded, and therefore the Church which has excluded the member and withdrawn

fellowship from him has no alternative but that of withdrawing fellowship from the Church which thus received and fellowships the excluded one.

That where one has been excluded who is a minister, he forfeits his credentials as such and therefore is no longer qualified to preach among the Primitive Baptist, or to conduct religious services of any kind for them until he has been restored to their fellowship as above outlined; and that upon the restoration to the church which excluded him, it is discretionary with said Church as to whether his credentials be restored to him.

That each Church of the Primitive Baptist is a Sovereign and independent body in matters pertaining to her own affairs which do not concern or effect the other Church; that a Church has the privilege, and the custom is quite common, to call in representatives from one or more sister churches to advise with them on any matters which concern only that Church; that the general rule for settling all matters coming before a Church is by a vote of the majority of the members of that Church, but that this rule as to settling matters by a vote of the majority applies only to such cases coming before the Church for settlement while the Church is a unit, that is, while the Church is in peace, and the bounds of Church fellowship have not been breeched; that a member can be excluded from a Church by the affirmative vote of the majority of its members, but that no one can be received into its fellowship as a member of the Church if there is *one* dissenting vote—the unanimous consent of the Church is necessary on this point.

That the bylaws of a Church, commonly called Rules of Decorum, are observed and followed by the Church in the orderly procedure and conduct of its affairs peculiar to itself; that no other Church or association of churches has any right or authority to interfere, meddle with, or in any way to advise, counsel, or to influence any other Church in the administration of its own affairs, unless invited by said Church for this purpose; that when the members of a Church are in peace, the bylaws or Rules of Decorum are in force, and the actions of the ma-

ajority are binding upon all, so long as those actions are not contradictory to, or inviolation of, the fundamental Rules, Customs and Usages practised, believed in, and adhered to by Primitive Baptist, as outlined above; but that where said rules have been violated by one or more members of said Church, then the by-laws providing for the settlement of matters by a vote of the majority are no longer in force, and the settlement of this difficulty or division must be arrived at by determining and ascertaining who are the transgressors and who are remaining true to said rules, customs, and usages; and in order thus to determine who is right and who is wrong, either side or faction of this division has the privilege of calling members from sister churches to advise with them concerning this question, in fact this custom is universally followed in the settlement of matters where one or more members of a Church become out of order and cause a division among the members resulting in a breach of church fellowship.

The Church Government among Primitive Baptist are founded upon principles which are believed to be in accord with Scriptural teachings; that Primitive Baptist cannot sacrifice principles held sacred and holy, for favors and remain identified with this denomination; that all Primitive Baptist churches have espoused one common cause, which cause is most sacred and holy alike unto all, and that they are bound together in brotherly love, fellowship, and union to such an extent that they cannot ignore any action of a sister Church, or any portion or fraction thereof, where such action has been declared by a counsel of one or more to be out of gospel order, by continuing in fellowship with said disorderly faction.

This affiant further says that in setting forth the facts above, he has done so believing he has not misstated any portion thereof, and further says that he has no motive in thus setting forth these facts other than to state the truth, with prejudice towards none."

The above is a copy of what is stated and sworn to by Deacon E. R. Harris, Reidsville, N. C., in the case mentioned at the head of this letter.

Copied by his consent by L. H. Hardy, for the benefit of our Churches in General.

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

My Highly Esteemed Brother in the Faith:

I will say that I have felt very sorry for my mistake in not going back to our Friend Vergil Adkins on Wednesday night of the Salisburg Association so as to have been with you more than I was. While I had a good nights lodging at Bro. Layfield's comfortable home, so hoping you will pardon me for my sad mistake.

As you requested me to write an article for your paper, the *Lone Pilgrim*, since my return home I have thought of writing several times but not having any particular subject resting upon my mind to write on have kept silent. I have read your paper with interest. So far I feel you are editing a clean, honorable paper in the interest of the cause, no stench arising from its columns that would send forth a stinking savior, no dead flies causing the ointment of the apothecary to be offensive, no earthly vegetation such as onions, leeks and garlic, with cucumbers and melons: Numbers XI:4. The earthly grown plants, especially onions, leeks and garlic have a very offensive odor to those who eat no such vegetation, so God's children are particular about what they eat in the spiritual since of the word. They want clean food, the pure, unadulterated Gospel of the Son of God doctrinely set forth, well seasoned with an experience of God's rich reign of grace, God exalted and the creature abased. It is then that spiritual grace is made to rejoice and say of a truth our rock is not like their rock, our enemies themselves being judges. We notice it being a mixed multitude fell a lusting for these plants of Egypt. Such is and has been the case at all times when strange fire is offered as did Nadab and Alihu, the sons of Aaron, took either of them his censer put fire therein and put incense thereon and offered strange fires before the Lord which he commanded them not: Lev. 10 and 1. I say such was the case in those days among the Literal Isarelites who

were a type of spiritual Israel, so it was then as it is now. When strange fire is offered before the Lord in the natural sight of men they fall a lusting after such things as are grown in Egypt (Nature's Garden). The mixed multitude that was among them. (The children of Israel) fell a lusting. Now to me the inference is that those who had the name of Israelites among the Israel of God who had not the spirit, and power to maintain their integrity as did Job against his three friends, fell a lusting after such as above mentioned, and fell in the wilderness losing their identity as true Israelites. Now the antitype must bare the resemblance of the type which we will speak of as has come under our desecration. Many who claim the Baptist name who once stood with those who were and are yet orthodox in doctrine faith and practice, have fallen a lusting after the product of Egypt, dividing salvation into two parts, one for time only merited by the other eternal salvation, so the melons and cucumbers are on the market and are handled freely by those who delight the flesh, the other for eternity, a free gift. They call one time salvation and in peddling such plants, knowing the carnal mind will grab such production to gratify its carnal appetite, so the next in line with the above is to limit the predestination of God, claiming that within themselves, of being competent to judge the good from the bad, and that all good things were predestinated of God. But all bad things come about without God's knowledge, so they affirm that they are correct in their judgment, and that the Apostle Paul was wrong when he said all things work together for good, neither do they believe what Joseph told his brothers that they meant what they had done to him for evil, but God meant it for good, that much people be saved alive. So as there was a falling of the realities in the wilderness under Moses their leader, there has been many departures in these latter days by those who have fallen a lusting after the onions, leeks, garlic, melons and cucumbers of Egypt, and have lost their identity as being true to the name Primitive Baptist.

Now my Brother, do with this as you

think best. Come down and preach for us when the weather settles and the roads get so I can convey you among the churches of our association.

Yours in Gospel Bond,

J. W. McCLANAHAN.

—o—

Remarks: We are glad indeed to have this article from Elder McClanahan. We used to be with him when we were boys in the mountains of West Virginia and have had the pleasure of being in his home and meeting with his dear family and hearing him preach the Blessed Sweet Gospel of our God when he was a younger man than he is now. May the Lord bless him to live many years and write and preach to the comfort of the dear people as in days past and gone. Write again, Dear Brother, for the *Pilgrim* when you have a mind to do so.

J. W. W.

THE PRIMITIVE BAPTIST IN AMERICA

History now has brought us to the United States so we will commence with the landing of the Pilgrims or Puritans, who so often hailed with joy. The Puritans in England, and in the United States it will be recollected, are mostly Presbyterians. The Pilgrims were Congregationalists.

Before they landed, at the first meeting of board of assistants, the first dangerous act was performed by the rulers of this insipient government, which led to the numerable evils, hardships and privations of all who had the misfortune to dissent from the ruling powers in after times.—Cox History, page 389.

The Baptist were driven by persecution from England to America, (James I of England, 1567-1625) published a proclamation commanding all Protestants to conform strictly, and without exception, to all of the rules and ceremonies of the Church of England.

It is witnessed by a judicious historian, that in this and some following reigns 22000 persons were banished from England by persecutions, to America,—“Brown's Eng. Page 926.” Also see Hassell's 521. Many of this number were Baptist. Did the first Baptist that came to America come as being sent by Mis-

sionary Boards? NO, they came here from persecution (as Waldo and many others had been sent) for they were suffering the combined persecutions of the Catholics and Reformers in England, but did they escape when they got here? The Catholic who came, having been persecuted by the Reformers in England, ceased to persecute the Baptist here, but the Pilgrims of Mass., with all their missionary zeal and the Established Church in America, persecuted them as long as the law would allow, and even imprisoned and whipped many after the Declaration of Independence:—Cox, page 426. By the “Established Church in America,” I suppose reference is made mainly to the Congregationalists in Mass. and the Episcopalians in Va.

“That religious liberty which is so freely enjoyed by all religious denominations in the United States at this day, may be said to be the outgrowth from that root of religious liberty found embedded in the soil of Baptist principles in all ages.”—Hassell, page 845.

“Freedom of conscience, unlimited freedom of mind, was from the first trophy of the Baptist.”—Bancroft, by Ray, page 12. “In the code of laws established by the Baptists in Rhode Island,” says Judge Story, “we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free, and that men should not be punished for God in the way they were persecuted He requires.—Hassell, page 297. Also see Ray, page 12.

Our government was formed and fashioned after model of a Primitive Baptist Church. About ten years before the Revolution, Thomas Jefferson frequently attended a Baptist Church near Monticello, Va., of which Andrew Tribble was pastor. Jefferson, who often witnessed the church in transacting the church business, and was much impressed with their Democratic way of doing and concluded that their plan of government would be the best possible one for the American Colonies. Mrs. James Maddison is credited with saying, “Mr. Jefferson did gather views from a Primitive Baptist Church, (See Hassell Page 296, and Ray 13).

General George Washington was rear-

ed an Episcopalian, but was Baptized in the Patomac River by Eld. John Gano, a Baptist Minister, and then chaplain in his army, in the presence of about forty persons—Witness of spirits, "James W. Zachery, by L. H. Hardy in Zions Land Mark, copied from the signs of the times, of April 15th, 1919, and given in Zions Advocate, of May 1922.

(Continued)

ELD. W. H. SCHENCK.

TIDINGS

"But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of His palace between the seas in the glorious holy mountain; yet shall he come to His end and none shall help him." Daniel 11:44 and 45. These two verses have been fulfilled within the last ten years and the following verse is now being fulfilled at this time. "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that time; and at that time thy people shall be delivered, every one that shall be found written in the book." Daniel 12:1.

God inspires men to write history before it occurs but man uninspired can only write of that which has passed. About twenty eight hundred years ago the Lord inspired the prophet Daniel to write the foregoing Scripture which I have just recently been enabled to understand. The tidings out of the east which troubled the king of the north, or the Kaiser or Emperor of Germany was the news that the Czar of Russia had ordered the mobilization of the Russian army to help Servia defend herself against the attack of the Austrian army after the slaying of Prince Ferdinand of Austria by a man of Servia. And tidings out of the north that troubled him was the news of the declaration of war by England. Therefore he went forth with whatever might be in the way and he destroyed many things that it seemed that he went forth with great fury to destroy. A tabernacle according to the dic-

tionary is a transient or temporary place of dwelling. The tabernacle erected by Moses was erected for a temporary dwelling place for the Lord's manifestation of Himself to His people in their journey through the wilderness. The above scripture does not say that he built his place between the seas in the glorious holy mountain. Jerusalem is a city that is peculiarly between the seas—being surrounded by seven noted seas of history. When the Kaiser planned and built his Berlin to Bagdad railroad he expected to need a temporary place somewhere on that railroad and he selected the place that the prophet had described about twenty eight hundred years before. The prophet did not say he would reside there but only that he would plant the tabernacle of his palace there and that is what I understand that the Kaiser did; and he has come to his end as the prophet said that he would and will not be the Kaiser or Emperor of Germany and he will not be restored again for God has said that none shall help him.

And at that time shall Michael stand up. At that time? Just when he was planting that tabernacle, and hearing those troublesome tidings and coming to his end—At that time shall Michael stand up for the delivery of His people. Just when they shall need it in a most particular and peculiar manner in this time of trouble which is such as never was before and which trouble will continue, I believe, until all the Lord's enemies and the churches' enemies are put down by the overthrow of Mystery Babylon and all her harlot daughters and the Beast and False prophet are cast into the lake of fire and brimstone.

And then shall the righteous shine forth as the sun for they will be clothed with the sun of righteousness.

Brother Wyatt, I submit the foregoing to your judgment. Do as you like with it.

D. S. NEWBORN,

R. F. D. 1, Farmville, N. C.

TIDINGS FROM ELD. W. R. DODD

—o—

Dear Bro. Wyatt:

For some cause I have a desire to write to your readers of the *Pilgrim*. I

realize that I can't get my mind in proper condition to write that which would be of interest to believers but if God gives us the form and matter and use my mind as a pen of a ready writer, then I shall write as men of old. We want to consider the word, not the word of learned men but that Word that was made of God and was God and dwelled among men, and does continue to be the keeping and support of the people of God. Jesus says, "The words that I speak unto you, they are spirit and they are life." These are the very and same words that was in the beginning. This word is some of the purpose and predestination of God, and none can change Him. None can influence Him, none can say "Why doeth Thou." Therefore, by faith which is the gift of God, we are enabled to see a divine arraangement by which poor sinners are saved from sin, and unless this attoning grace is applied to us—by the life and suffering and death of our Saviour, then there is no way that we can bring ourselves in favor with Him. We few say with the writer, that He has made a covenant with me, ordered in all things and sure, now this is not so with me, that is concerning the flesh, for the flesh profiteth nothing now we understand that this covenant was ordered for and in behalf of every poor sinner that shall ever mourn their poor helpless and lost condition and at the same time are made to love the electing grace of our God. Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive and bear a son, and shall call His name Immanuel;—Isaiah 7:14.

Whatsoever is written aforetime is written for our learning. God's purpose in this prophet who was hundreds of years before the coming of Christ, was that he should be a comfort to the Lord's people in every age. After him, by faith, the prophet wrote that the virgin shall conceive and bring forth a son. Today, by the same faith, the children of God believe that He was brought forth. By the same faith poor, unworthy men who feel themselves to be less than the least among God's Saints are standing in the strength of God and declaring that this promise made by Isaiah has been fulfilled and we have seen his star in the east

and some time are made able to worship Him, when we look to self and behold how weak and changeable we are—it causes us to say “Amazing grace, how sweet it sounds that loved a wretch like me.” And established us in such a way that we say sometimes that we know that Christ Jesus alone is our Salvation. We are dead in trespassion and would ever remain so if it were not for that word which is spirit and life and which is applied or spoken to us. And being spirit and life it brings a new life to us. This is an independent word and speaks to whomsoever it will, and the world with all its inventions and learning has never been able to understand this word of spirit, neither can they know it, because it is foolishness to them and we notice Christ talking to the deciples only when He used the text; “The words that I speak unto you are spirit and they are life.” Again we notice in every age of time that the Lord, at times, withhold that word from His people to show them that all flesh without His spirit is as grass and the goodliness thereof is as the flower of the field. God taught Isaiah and I believe teaches His people today that they cannot subsist on the poor pretence and righteousness of man. No sooner than the son of righteousness rises with power they behold they can’t come forth of self, and cry out with Peter, “Lord save me, I perish.” And our hope is that when we see our weakness and seem to be sinking into death God never fails to hear our cry and Christ is always ready to save to the utmost all that call upon Him and He reaches out His hand and takes us up from beneath the rugged waves. And don’t we feel glad every time the Lord delivers us and shows us that his arm brought salvation.

Brethren, every time I am delivered the Lord does it, and I am made so many times to cry with David; “Lord, restore unto me again the joys of thy salvation.” If David could have acted in a way to bring these blessings he would not have called on the Lord for them! I know Jesus is my salvation in time. I have not yet tried eternal salvation but our hope is that He that has begun a good work in us will perform it until the day of Jesus Christ, and will be our salvation

in Eternity when we will know none but Him and can praise Him perfectly seeing that He was our promise in time and then will be the light of the whole city.

Bro. Wyatt, publish if you see fit, if not will be OK.

W. R. DODD.

To the dear writers and readers of the Lone Pilgrim.

I have since its first copy been a reader of the *Lone Pilgrim*, and, I hope, an interested reader, enjoying its many phases from the sweet experiences of the little babes telling of their sorrows and trials under conviction for sin as they were brought down from the trust in the flesh to know that God has all power and is all their trust, to the sweet doctrine of salvation by grace and the election and predestinating love of a dear Heavenly Father and complete Saviour for sinners which has made each issue a little oasis in the desert of life. For one so barren and unfruitful as I and one so easily led astray by the sinfulness and corruption of the flesh and the cunning wiles of the devil, these little spots are sweet places, places of rest and joy and of confirmation to the little hope I have. Yes, so little that I can scarcely claim it as a hope and at the same time so big that the wealth of the world would not induce me to part with it. I hope that I have had many of these little places of rest as I have travelled along since I hope that our blessed Saviour gave me a hope in a thicket of small pines in the early seventies of the last century. And none of them have been sweeter than one I have just passed through when dear brother Wyatt came to see us last Saturday and preached for us from the 27th Psalm so sweetly as a dear father talking to his children and after preaching two dear sisters, little lambs as they plainly showed they felt to be, came and asked for a home with us, and were gladly taken in and given a home with joy and were baptized Sunday morning by our pastor. It was a sweet time to me and I think there are signs of more such sweetness and comfort in the near future. When all is peace and manifest love in the church so that we can truly feel “How good and pleasant it is for brethren and sisters to

dwelt together in unity and the brethren and sisters manifest such feeling by seeking each others company instead of mingling with the world, and the Lord sends His servants to us to bear messages of love and telling us all about the way and plan of salvation, and admonishing, encouraging and instructing us in the things appertaining to His kingdom and the Lord blesses us with a hearing ear and a heart to understand, it is indeed a place of rest, an oasis in the desert. This manifest love in the church is encouraging to the little ones who are blest to love the Lord and His people and increases their desire to go and tell what the Lord has done for them and seek a home with them. Let us strive to live so as to have a good conscience toward God. Let us live such lives as to manifest our love for each other and that others seeing our good works may glorify our God by saying, “Oh they do love one another as no other people do.” Such love must be of the Lord.

If you have a desire you may publish these scattering remarks in the *Lone Pilgrim*. If not all will be well with me. I do not feel that they are worthy a place among the able writings therein. Though I am nearing my seventy third birthday, I am yet only a babe in the Lord’s kingdom.

Your loving brother,

GEO. M. HARDY,

Aurora, N. C.

Dec. 18, 1923.

P. S. Since writing the above I have read the Dec. 15th issue of the *Lone Pilgrim* and I have never read a paper that I could enjoy more. The articles of Eld. T. R. Sawyers is the richest and best advice to preachers I have ever read.

A NEW YEAR

Eld. J. W. Wyatt, Dear Bro.:—As I am nearing the close of another year of this short and unprofitable life of mine, and look back over my many mistakes and failures, and over the many troubles, heartaches, burdens, and sorrows, that has been intermingled with the little seasons of enjoyment in the past, I am made to feel that the good Lord has been very merciful to my unrighteousness, and as

we think of entering upon the threshold of another year, not knowing what awaits us in the dark future of God's all-wise providence, I sometimes almost shudder at the thought. But now I am reminded of the fact that I have been reading the *Lone Pilgrim* for several months, at your expense, and I am sending you money order for \$1.00 to pay on my subscription. I have scanned its pages very closely, and will say, that I think it worthy of the patronage and support of Primitive Baptists everywhere, without which no Primitive Baptist paper can exist, which is not run as an advertising medium.

Bro. Wyatt, it has been on my mind for some time to write a few lines for the paper, and I can't tell why it is so, but as sure as I write it there is a place prepared for it, whether in the hearts of God's children, or in the waste basket. God knows, for God prepares the hearts of His children for the reception of the word, and has created all things for His own purposes and glory, and therefore all things is under the wise and firm decree of His all pervading government, so that nothing can go beyond its bounds, and by Him does all things consist, so the consistency of the great mystery of Godliness is in God, and is hid from our weak and obscure vision. The light of Divine perfection is of such dazzling brightness that the eye of carnal reason would be instantly bedimmed with the glory thereof, therefore men choose darkness rather than light because their deeds are evil. All the doctriens of men and devils are moulded out in the dark chambers of carnal wisdom and are therefore based on something that man can do, and is as contrary to the doctrine of grace as darkness is to light.

Dear reader, can we believe just for a moment that Jesus died to redeem His people, and that He finished the work that the Father gave Him to do, and that the Life of His people is hid with Him in God, and that it pleased the Father that in Him (Jesus) all fulness should dwell; if so surely we can believe that as the mystery is hid in Him and our life is hid in Him, that His Divine purpose, in His wise and powerful government of the universe is also hid in Himself, and

the righteous disposal of all things by which his children are environed here in the world, so that if we need to be buffeted for our faults, we get it. If we need to be sifted as wheat by satan we get that, if we need to mourn there is something to bring it about, if we need to be afflicted the hand of affliction awaits us, and if we need to pray there is something to bring about a necessity, and when we need deliverance, Jesus is always there to deliver, and we are brought out more than conquerors through Him that loved us and gave Himself for us so that we may sing.

Through many dangers, toils and snares I have already come. 'Tis grace has brought me safe thus far and grace will lead me home. Grace (favor) was given us (all the Elect) in Jesus before the world was. By this favor we have acceptance at a throne of God's Grace. God is love, and by the power of that love we are drawn. God is light by which the eyes of our understanding is enlightened. Jesus is made unto us wisdom by which we are made to know God, whom to know is Eternal Life. Jesus is made unto us righteousness, by which we have acceptance and remission of sins unto his poor afflicted children, and they being born of God inherit Eternal Life, and all that pertains thereto, yea they inherit all the riches of Heaven through Jesus our Elder Brother, and glorious thought that it is an internal or spiritual inheritance and the soul that inherits it men and devils, principalities or powers cannot destroy. They may destroy the body but cannot reach that vital spot where Jesus dwells. It is kept by the power of God, incorruptible and undefiled. Dear child of God, why are we so fearful, and have so many doubts, seeing these glorious things are true. Is it not because of the weakness of our flesh, because we cannot attain to the height of perfection as revealed to us in the spirit, and because the adversary of righteousness dwells in our flesh, and is continually seeking whom he may devour. Preaching to us or in us the doctrine of Justification by the deeds of the law, and that if you were a child of God you would be thus perfect, hence the warfare between the flesh and the spirit, but glorious thought the weapons

of our warfare are not carnal, but mighty through God to the pulling down of the strongholds of satan. Jesus is the captain of our salvation, yea, he is gone forth conquering, therefore we are more than conquerors through Him. I am so poor, so helpless and crippled in both feet that I cannot walk in the way (Jesus) except the way walks in me. Yea, I am so destitute and needy that I need everything that grace means to a poor helpless sinner. The Lord has been very merciful to me, for which I hope I feel thankful. Bro. Wyatt, since I saw you I have had several good meetings. I was over at Stewart's Creek, near Mt. Airy, N. C. the third Sunday in October and baptized my oldest son and wife, and had several good meetings on my trip, and returned home and on the fourth Sunday in October I baptized three at Fairplains, my home church. This was a season of rejoicing with us that will be remembered many days.

I will close this scribble. May we all have grace to lead, guide, uphold, and direct in all we say and do, and faith to believe that as our days require, so shall our strength be.

Your servant in Gospel Bonds I hope,
M. P. SPENCER.

APPOINTMENTS FOR ELDER W. H. SCHENCK

Goldsboro, March the 4th at night.
Kinston, the 5th at night.
Swan Quarter, in Hyde County, the 8th and 9th at Rose Bay, 10th.
Bulah in Hyde, 11th.
Goose Creek Island, 12th and 13th.
Sandy Grove, 14th and 15th.
Little Washington, 16th.
Smithwicks Creek, 17th.
Williamston, 18th.
Bare Grass, 19th.
Robersonville, 20th.
Flat Swamps, 21st.
Falls at Rockey Mt., 22nd.
Pleasant Hill, 23rd.
Upper Town Creek, 24th.
Burlington, 28th, at night.
Greensboro, 29th and 30th, at the Union Meeting.

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

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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Selma, N. C.

ELDER H. F. HUTCHENS,
Spray, N. C.

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Price \$1.50 Per Year in Advance

Entered as second class matter Febru-
ary 13, 1923, at the postoffice at Selma,
N. C., under the Act of March 3, 1879.

CHURCH DIRECTORY

Beulah, near Micro, N. C. Preaching
every third Sunday and Saturday before.
Elder J. T. Coyle, Pastor.

Bethany, at Pine Level, N. C. Preach-
ing every 4th Sunday and Saturday be-
fore. Elder J. T. Coyle, Pastor.

Little Vine, six miles northwest of
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and Saturday before. Elder Xure Lee,
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Sandy Grove, below Washington, N. C.
Meetings 3d Sunday and Saturday before.
Elder J. W. Wyatt, Pastor.

Hunting Quarters, 2d Sunday and
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Hardy, Pastor, Atlantic, N. C. John D.
Smith, Clerk, Atlantic, N. C.

Kinston, 3d Sunday and at night in
each month. L. H. Hardy, Pastor. Dr.
R. H. Temple, Clerk, Kinston, N. C.

Cross Roads, near Princeton, N. C.,
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ton, N. C.

Goldsboro, N. C., in Goldsboro, N.
C. First Sunday and Saturday be-
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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., Elder 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.

NOTICE—A CORRECTION

On the first page, in the first column
and sixth line of the January number
should not be read, it was a head line of
a galley, from the type setter and was
inadvertantly dropped in by the publish-
ers, and was not written by Elder Keen,
and is no part of his article. We are in-
deed sorry of the mistake.—Editor.

Atlantic, N. C., Jan. 24th, 1924.

Dear Brother Wyatt:

I received a good letter from Elder W.
G. Green, Comanche, Texas, which I feel
is good matter for the *Pilgrim* and will
copy it for your inspection.

With love and best wishes I am,

Your brother in hope.

L. H. HARDY.

Comanche, Texas, Jan. 6th, 1924.

Elder L. H. Hardy,

Dear Brother:

I have just read your article in *Zions
Landmark* for October 1st, 1923, under
the head of *REMINISCENCES*. And it was
so much comfort to me, so strengthening
to the evedence that I had that mine is
somewhat similar, that it has begotten
within me a desire to write of some of my
own experience with the hope that it may
be of some comfort to you.

I was born in Whitefield County, Geor-
gia, August 14th, 1852. My father, W.
W. Green was a Primitive Baptist Preach-

er, and always taught me to be truthful, honest and moral. I grew up like others have, full of sin; and by the time I was grown was a full pledged sinner. I was not a law breaker, but just full of mirth and amusement. When I was in my twentieth year, and five years before I saw myself to be a poor lost sinner, and before I was married, while lying on my bed, I dreamed I was passing by Antioch Meeting House, and saw some one on the other side of the house. So I walked around there, and there stood a large congregation all looking up at the one on the house, who I thought was the most beautiful person that I had ever seen.

There was a halo around His head, He was clothed in a long robe as white as snow, a vest around His body which was fastened with three cords like fish lines. One had been loosed and was nearly worn out but sound and strong. Another had been loosed and had frazzled and untwisted until it would barely hold together. The other one was tied hard and fast. The man was talking all the time but I never could recall anything He said. My mind seemed to be absorbed in His beauty. He soon ascended in a Southwest direction, and I awoke. I wondered for hours what could this mean. I finally went to sleep and dreamed the interpretation of the vision I had had. It was told me that the man on the house was the Savior. The halo was His glory, the white robe was His righteousness which He had wrought out for His children. The vest around His body was the gospel. The three cords with which it was fastened were three preachers. It was told me that one that was so nearly worn out was my father who had been in the ministry for a long time was nearly worn out but sound. The one that was so frazzled was my brother who had just begun to preach for the Missionaries. He was a preacher but had imbibed and was preaching that rotten doctrine which would fall of its own weight. It was told me that the other cord which had never been loosed but was tied hard was myself, and that when father was gone that I would have to preach. From that time I felt that some day I would have to preach, and it seemed to me to

be a pleasure to do so yet I didn't feel the responsibility. This occurred in February 1872, six years before I received a hope, which took place on the 12th day of May 1878. I was married on the 2nd day of May 1872. This all took place in Polk County, Arkansas. In October 1878 we moved to this county, and in 1881 we went back to Arkansas on a visit. I thought that I would have my father to baptize me while there but never felt impressed to join the church while there.

The idea that some are preaching that every child of God feels impressed to join the Church as soon as they are delivered from their burden of sin is wrong, that is that is not my experience in the matter. However I may be deceived and not have any experience at all. I believe the Lord carried me to the Church and made me offer myself to the Church the day I joined. It was on this wise:— On Saturday before the fourth Sunday in September, 1882 I was in the woods with my waggon and team getting a load of wood. I had not thought of the Church that day. When I had my waggon about half loaded some one said to me, "This is meeting day at Shiloh, and you must go." The impression was so strong that I hurried to the house, got ready, and rode in a gallop to get there. It did not once occur to me that I was going to join the Church. I knew I was in a hurry to get there but could not tell why. When I got there Elder J. B. Taylor was preaching. When they went into conference by request Elder W. S. Harris, a visiting minister, acted as Moderator, and when he extended the privilege of the Church for members, it all occurred to me for the first time that I must offer myself for membership, and yet I seemed to be glued to my seat. They were singing, "Amazing Grace," and it seemed to me that that was my last opportunity, and yet I was not able to rise and go. But some how, I never have been able to tell how I got there, but the first I knew I had brother Harris by the hand trying to tell my experience. I was received, and the next day wife and I (she joined at the water) were baptized by Elder M. H. Hutchinson. With all of my imperfections and doubts and fears

that I am deceived I never have regretted being baptized. So you see that I believe that the Lord makes His children do some things; makes them sit together in heavenly places in Christ Jesus.

A Conditionalist ask me if I did not believe that I could have kept from going to the Church that day. I told him that I could have just as easily created a world as I could have kept from going to the Church just when I did, and that I was just as powerless to go before as I was to stay away that day.

Now my troubles about preaching began. I began to feel the weight and the responsibility resting on me. Something would say, The time is near but not yet awhile. Finally I became so burdened that I ask the Lord to take my impression to preach if it took what understanding of the Scriptures I had to do it. The Lord answered that prayer, and I was for six months left in darkness without one ray of light on the Scriptures. I could not feast on the Scriptures nor preaching. It was a sounding brass to me. I got, oh how miserable! and ask the Lord to give me one ray of hope. I was so wretched, cast down, God forsaken, I said, "Lord I will take my impressions to preach, and be anything you want me to be only restore unto me the joys of thy salvation.

I was plowing in my field May 1887. The Lord said to me, "If you love me keep my commandments. Go preach." With this light springing up in my poor heart I was filled with joy unspeakable. I must find some one to talk to, so I quit my work went to where a brother was hoing cotton and began to talk, he said forty minutes. When I was through he said, "Brother Green, this is nothing new to me. The Church has known for a long time that you would have to preach." I said, I can't preach, and returned to my work. From then on the brethren would insist on me to take a part in the services, and a few times I tried to open for them.

Father died October 7th, 1887, and I most assuredly believe I felt the power of his ministry fall on me. The very hour he died though we were several hundred miles apart, he in Arkansas and I in Texas, I felt the force of God's pow-

er upon me so great that I cried aloud. My wife waked up and ask, "What is the matter?" I told her father was dead and I had to preach. She said, "You have been dreaming." I said, I may have been, but father is dead, and you will hear of it soon.. Sure enough in a few days we received a letter telling us that father was dead and that he died the night I felt he did, and at the same hour. Therefore from that time my burden grew heavier, and as I thought my ability to preach grew weaker. I fought the impression with all the power I possessed. Our regular meeting for that month came on Christmas day. It was very cold on Saturday and we had no meeting. Sunday morning it was clear but still cold. I thought we would have no meeting but several of the brethren got together and came to my house, and insisted that we go to the Meeting House. I thought I knew their plan was to get me out there, and there being no preacher they would get me to speak. But I was determined not to go, and abruptly told them so, saying we would have no preacher. Our pastor lived several miles away and would not come it was so cold. But they insisted that we go. My wife said, "I would go. If they can stand the cold you can." So I put on my over coat and went with them. I thought I would let them see just how near they could come carrying their point and then fail. I thought I was master of the situation, and was determined that I would not make an effort to preach that day. But I have learned that "God moves in a misterious way, His wonders to perform." We got to the Meeting House, a good sized congregation had gathered: the brethren at once insisted that I take the stand and preach. I told them that I could not preach, and positively I was not going to disgrace the Church by trying to do that which I knew I could not do, and to please not ask me again to try. So brother Burke, a licensed preacher took the stand. I thought I had about won the victory over them, but I had not defeated God's purpose. While brother Budke was talking my mind was exercised on the Scripture, "What is man that thou are mindful of him," and soon this question came, what am I that God ever

was mindful of me? While meditating on that this Scripture came to me, "For by the grace of God I am what I am," and with all of my determination that I would not speak, at that moment I was made willing to speak, and I was glad when brother Burke quit. The Lord had given me a message, and made me willing to tell it. When brother Burke quit I rose up without invitation or request and talked for forty five minutes. The first I knew the brethren were coming giving me their hands, saying, "We felt like the Lord would give us a preacher to day, and sure enough He has.

If I can feel as easy and as much resigned to God's will when I come to die as I did that day after I had preached all will be well, and I sometimes believe it will. I believe that was the first message God ever gave me to tell in a public way and He made me both willing and able to deliver it to the comfort of his little children. I believe that all other ups and downs I had had concerning preaching was only a schooling to me. I had to be educated in God's school, and learn fully that my ability to do anything good was all of the Lord, and I finally graduated, and got my deploma, and yet I am so weak and imperfect I have had ti learn those lessons over and over again and again.

I was ordained to the full work of the ministry on Saturday before the fourth Sunday in June, 1890, and began at once to sreve churches, and every thing went along smoothly as could be expected untill war was waged on the subject of Predestination, and Conditional Time Salvation. After I had given those subjects much prayerful study, and thought, I did not believe there was difference enough to divide God's children, if we would be conservative in our expressions. But others thought different. So the limited Predestinarians or Conditionalist put up bars to fellowship against the doctrine of Predestination of all things, which doctrine I believed then, and am more and more confirmed in it. It is to me the doctrine of salvation alone by the grace of God, and I see it plainer as the years go by.

I believe in Scripturally exhorting God's children to obedience, but I do not

believe that God hires His people to obey Him. Neither do I believe that God can be hired by His people to bless them.

Now I am going to quit right here.

Dear Brother Hardy, hope you will throw the mantle of charity over me in presuming to write to you as I have. If you can read this and get any comfort out of it I may some day continue the subject, if not just cast it aside and I will not think hard, however I would appreciate a letter from you. I can't express as I would like to but must be submissive to our Father.

Your brother in hope.

W. G. GREEN.

1243 Polk St., Topeka, Kansas.

December 28th, 1923.

Elder J. W. Wyatt,

Dear Brother in Hope:

A hope worth more to the poor and afflicted people of God than all the fleeting treasures of this world; I received the copy of the "*Lone Pilgrim*" which Elder Schenck sent me by you, with the little note requesting me to write something for its pages, which I would love to do, with the guiding help of the Lord, for "Mid scenes of confusion and creature complaints,
There is nothing so sweet as communion with saints."

We cannot have this sacred communion with the people of this world, and in a cross, which recently fell heavily upon me causing me much sorrow, I had many thoughts of which I could not speak to those around me, but have tried to write to one or two, and if the Lord wills, will try again. I do wish to "Be still and know that he is God" and to try to be reconciled to his will, not only to the great crosses of whatever nature, but also to the fretting cares and petty annoyances one must daily meet, all of which combined, are *light* in comparison to the *weight* of glory which God has prepared for those who love him, and *but for a moment* in comparison to the whole *eternity* thru which the joys that await us shall last. The thought of being, not only a partaker of the afflictions of the gospel, but also a participant in its joys, causes me to

"Pause, my soul, adore and wonder,

Ask oh, why such love to me.
Grace hath put me in the number
Of the Savior's family."

Nothing but the free, unmerited grace of God could ever have bestowed such undeserved mercy and favor on one who is so often

"Quite weary, near to faint,

And my sad state deplore,
I would myself with God acquaint,
But 'tis not within my power.

I know my dangerous state,
Still carnol, sold to sin,

Corrupt, impure, degenerate,
Have all my doings been."

But God in richness of mercy, loved us even before he led us to see the corruptness of nature, and I long to trust and believe on him for the work's sake. Truly, it is "wonderful works" for which we are so often admonished by the Psalmist to praise the Lord. And how do we praise him? Not by word of mouth alone, for some of the dearest saints we ever meet, the most orderly walking, God-fearing ones, have little to say in an audible voice. An orderly walk does not consist alone in our behavior in the house of God, when seated in church capacity, but in our every day conduct, at home or abroad, not only our consciences but the actions of our own families unconsciously testifying for or against us that we do, or do not keep under, our bodies, and bring the evil propensities of our sinful natures in subjection.

It is said that Noah was a preacher of righteousness, yet there is no record of his ever having preached a sermon, publicly. But his obedience, his walk before God, his fear, trust and belief in Him, were all in demonstration of the Spirit within him, and showed forth his praise. So also, does our every day walk demonstrate what manner of spirit is ruling us, and, sad to say, when tried, is not always found to be of God, but of the flesh.

We worship him in spirit and in truth, only when "by the workings of his mighty power, whereby he is able to subdue, even *all things unto himself.*" He subdued the rebellious spirit into submissive acceptance of all he sends. We worship him truly only when brought into un-murmuring subjection to his will and

yield ourselves his servants to obey him. I have longed to *know*, (I was not satisfied with hope, I wanted assurance,) that I did worship him in spirit and in truth. But we are, and very wisely, too, not given that assurance. If we knew to a certainty, without the daily, tormenting doubts, that we were loving and praising him as we ought, it would be too much for our weak flesh to bear, humbly, We would become vainly puffed up in our treacherous, fleshly mind and be vaunting ourselves over the poor saints who have only hope, as Arminians vaunt themselves over us, scorning such an unsatisfactory thing as hope. One day I came upon these words, "And what doth God require of thee but to do justly, to love mercy and to walk humbly with thy God." They sank in my heart. They showed plainly, that acceptable praise and worship does not consist in words or great deeds performed to be seen of others, or to help us view ourselves as very devout, tho indeed, our lives as we diligently strive to make our calling and election sure, should be an epistle of love and humbleness to be known and read of all. We should love mercy, that is, love to be merciful and just, and to walk humbly before *God*, not before the world, for we are by nature even as they, no better nor no worse, so there is no call for us to be cringeing in humility before them or confessing our sinfulness to them—these things belong to the Lord and the people and are hid from the world. And to give them to the world, even to those most near and dear to us, if only by the ties of nature alone, is giving that which the Lord has sanctified to himself, to those to whom it does not belong and who do not understand such language. I think I know whereof I speak, when I say that to all indications, they feel only contempt for such outpourings of a broken heart and contrite spirit, which in the sight of God is of great price; and he plainly tells us to give not that which is holy and so precious to him to the dogs. For these outpourings of spirit, and the groanings which cannot be uttered, are not of nature, but are "holiness to the Lord."

Walking humbly before him, makes us desire not to appear unto men to be fast-

ing, or hungering for righteousness, tho in our very hearts we may be crying out for the "Bread of heaven." Christ's own words are, "Come unto *me.*" Not to the worldlian, "All ye that labor and are heavy laden, and I will give you rest."

Weighed down, heavy laden with sin and guilt, go to him, He is able to remove your load, and "ye shall find rest unto your souls." He understands. "His ears are ever open to the cry of the destitute." Yea, "When their tongue faileth them for thirst, "when utterance fails and they can make no further petition before him, but sick and sore can only say that if my soul were sent to hell, it is only what I justly merit; O then "the God of Israel will not forsake them." "When thy father and thy mother forsake thee," when every earthly friend has failed, every earthly hope has fled and every joy is gone, then "I, the Lord, will take thee up", as he took poor, mourning old David up. He inclined unto him and heard his cry and *brought him up* out of the miry clay. Yes, brought him, for He was right there in the pit with him, with him always, and He *brought him up* and put a new song in his mouth, helped his failing tongue, and gave him utterance in praise to his name, instead of the spirit of heaviness which had so weighed him down in the miry clay of his corrupt nature. How often do the fellow citizens with such as David, burdened with indwelling sin, cry with him, "Save me, oh God. I sink in deep mire where there is no standing." The Lord heard his cry, he brought him up, and established his going, strengthening his steps in the strait way that leads to Life causing him to walk worthy of the vocation wherewith he was called, humbly before God. And that is what is required of and desired by those who would follow the Lamb whithersoever he goeth, even to "the place of a skull." None mourned the sinfulness and shortcomings of old nature more than did David. And the outpourings of his grief and lamentation for his sin, which he said was ever before him. (O David, what fellowship we have with thee,) are left on record for his dear brethren, that *we*, not the world at large, but that *we* thru patience and comfort of the Scriptures might have hope.

For after all his sinnig, in his mourning and contrition, he was a man after God's own heart. His very mourning was praise. He said, "My sore run in the night." O, how we would, in spirit reach out and grasp his hand in fellowship. When all the joy and brightness is gone out of life, and darkness which we do indeed, feel, enshrouds us like a pall, all the beasts of the forest do creep forth, all the evils of our sinful nature confront us, saying, "Where now is thy God?" Then indeed, in such a night time with our souls does our sore run; "Our hurt is grievous and our wound incurable." O David, did you find no balm in Gilead? Is there no physician there? O, yes, "A bundle of Myrrh is my well Beloved unto me. He shall lie all night betwixt my breasts." Myrrh is a healing remedy, and the common name for it is "Sweet Cicely." So it is a sweet, healing remedy our Beloved is unto us. Dear saints of God, let us ever remember his wonderful works to the children of men, and "forget not all his benefits, who forgiveth all our iniquities, who *healeth all our diseases*, who redeemeth our life from destruction," and crowns it all with loving kindness and tender mercies. Dear kindred in Christ, no matter what a fretting, running sore your sins have become, He is the bundle of Myrrh, your strong consolation in the unbroken bundle of precious promises, with all the gifts of grace, mercy and peace, all the precious attributes of the dear Savior, so freely poured out on your sin sick souls.

"The worst of all diseases,
Is *light* compared with sin,
On every part it seizes,
But *rages most within*."

But dear children of the Heavenly King, the more you are oppressed "by Satan and indwelling sin," and the darker the night it brings, darkness that can indeed be felt, the closer he draws near to your broken hearts. He is all night betwixt your breasts. The breasts are places of support, where we first obtained nourishment to support this life, and they represent the old and the new Testament, where we obtain all our support for Spiritual life. And during the long night of darkness between the days of prophecy and the days of the fulfilling of

prophecy, and the days of the old covenant under the Mosais law, to the time of fulfilling and the end of the law, thru all that dark time the Bride was there and her well Beloved with her, "God is in the midst of her she shall not be moved. God shall help her and that right early." "Joy cometh in the morning." And the "bundle of Myrrh" brings that sweet joy in all the promises of the gospel. It is said of the Bride, or Church that "the voice of her complaint, is but the voice of every saint." And so to each individual member the breasts also represent experience and doctrine, in whicheach one first found mercy and grace to help in time of need, and received the life sustaining hope that is sure and steadfast. For the christian's hope shall never fail. Thru the darkest seasons we ever encounter, he is ever in the midst of all our experience and the doctrine we love, betwixt you and all the other places you had looked for nourishment and support, where you looked and there was none to help, until you fled for refuge to lay hold on the hope set before you, which hope is one of the sweetest remedies in the precious bundle. All the component parts of this bundle are found in the old and the new Testament, and are soothingly applied in experience and doctrine. Nothing in this bundle shall ever fail, for all the promises in him are Yea and Amen. He is the Blessed and only Potentate (power) that can do helpless sinners good. Whom have we in heaven or on earth beside him, on whom our hopes can with any assurance depend? None. He is before all things. He is now come betwixt us and all the fading, earthly hopes on which we had builded. Naked and helpless we come to him, stripped of the filthy garments in which we had thought to stand before him, begging to be clothed upon with the spotless robe of righteousness which He wrought out on Calvary's gloomy mountain for all those who love his appearing and crying, "O God, be merciful to me, for I have no where else to flee." "A bundle of Myrrh is my well Beloved unto me."

Humbly submitted to the Editors and at their discretion to the "Lone Pilgrims."

MARY ELLISON,

THE DEVIL AND THE DOLLAR

—o—

In this world of frill and fashions,
Where the churches are so fine,
And the trade mark of religion
Is the classic dollar sign;
There's a rule that never faileth,
And you'll always find it true,
When the dollar rules the pulpit
There the Devil rules the pew.

There maybe a lot of singing,
And an awful lot of prayer,
And the sermon may be answered
With an "Amen" here and there;
But as sure as Joe's a Dutchman,
Or old Shylock was a Jew,
When the dollar rules the pulpit
Then the Devil rules the pew.

When the money gets to talking,
And the Master's voice is still,
When the preacher swaps a sermon
For a twenty-dollar bill;
That's the time old master Satan
Gets the churches in a stew,
Where the dollar rules the pulpit,
And the Devil rules the pew.

When religion goes a begging
And the Bible is forgot,
And the preacher preaches nothing
Only scientific rot;
There the faithful old believers
They are getting mighty few,
Where the dollar rules the pulpit
And the Devil rules the pew.

But the faithful, true Old Baptists,
Believe the Lord when He said,
"I'll be with all my preachers,
And they surely will be fed."
Thus they go without a salary,
Traveling forth from place to place,
Telling them the same sweet story,
Sinners saved by sovereign grace.

When their days on earth are ended,
At His table they'll sit down;
Then no more to leave their families,
But with Jesus wear a crown.
Now we'll sing, O Lord, revive us,
All our help must come from Thee
And will pray the worldly-minded
May their sin and folly see.

Then they'll trust no more in dollars
 For to help save Adam's race,
 But can sing the true hosanna,
 Sinners saved by sovereign grace.
 Lord, revive us, Lord, revive us,
 All our help must come from thee;
 Then the Devil and the dollar
 Will from us forever flee.

Submitted in love,

John D. Curtis.

Mansfield, Ga.

ELDER W. H. SCHENCK'S LETTER

Very Dear Cousin in the Flesh and Sister
 I hope in Christ:

It is with much pleasure and Christian love I hope that I am attempting to answer your most kind and welcome letter we received yesterday. I am unable to tell you how we did feast and rejoice on the sweet message of love and truth you sent to us all. We were at Bowling Green, Fla., when we received it, at a dear old Sister's home. She and her widowed daughter lived together and she had some boarders and we read the letter to them all. I also examined your manuscript for publication in the "*Lone Pilgrim*" and pronounced it very good without a change. Elder Wyatt also said it was good, another Elder, Mark Ellis of Bowling Green, was present and we all agreed on the same, it was good. And it will appear in the March number, if nothing unseen happens. We hope to receive many other such messages from you for the dear paper. It will be a feast to a many poor hungry soul. I mailed Bro. Eld. Levi Schenck a paper last month. I hope that he will subscribe for it and become a writer for it, it will only cost him one dollar per year, for that is the price to widows and preachers. I have mailed to you under separate cover November, December and January numbers. I don't know why you did not get the paper, for I know that they were mailed as I was helping to get the paper out last month. Eld. Wyatt is still with me, our appointments are out the last day of January and then Eld. Wyatt will leave us and go back to N. C. I am undecided as to just what I will do through the month of February.

I have been requested to visit some churches in Georgia on my way back. And I have been requested to visit some churches on the east coast in N. C. in the month of March, which I am aiming to do if the Lord wills. But I want to be submissive to his will if indeed I know what it is. I am not enjoying my trip in Florida much among the churches. I don't have the liberty to preach, as there seems to be a coldness among the churches here. But they are afraid and are having some trouble in the churches here. There has been some preachers in this state that came from the north that are not in good standing at home and are here just on the beat and sponging their way, and it makes the members suspicious when one comes that is alright.

But conditions are different in N. C., the Baptist are mostly in peace, and love the church and the preachers. And I love them for the Lord's sake. And I want to visit them again. Eld. Wyatt and myself are talking of visiting your little association next year, if the Lord blesses us in that way. I have told him all about you dear people out there.

But this old flesh is so prone to leave the right way and follow the "old fleshy man." I seem to be one alone and what I am 'tis hard to know. I see so many that are different to me and I am made to wonder if I am born again of that incorruptable seed that live forever, if not then I am lost; For I realize as the apostle Paul did that there is no good thing in me, that is in this flesh, and that God's Holy Law and Will is just, and if I am lost, God is just. It is my sins they condemn me, not God, but if saved it is God's Holy will and through the righteousness of His dear son, Jesus Christ, and I trust my Saviour. That He perfected by His death on the tree of the cross for me. Oh I can say as the "Poet" did when he saw himself as the thief on the cross saw himself, when I am in despair, and that is most of the time:
 "As on the cross the Saviour hung
 And wept and bled and died,
 He poured salvation on a wretch
 That languished at His side."

I hear God saying on one occasion that "I am God, and besides me there is none other, and I am the Saviour and

there is none other. I saw the end from beginning, ancient things not yet done." He comprehended everything open and present with Him, saw me ruined in the fall, justly condemned by an act of disobedience of the creature, and freely justified by grace. And the remedy for the disease is older than the disease (or disobedience) and we were chosen in Him before the foundation of the world, having predestined it according to His dear son. If this is true, then I don't find any thing left for me to do in order to help finish salvation that is complete in Him.

If He saw us before the foundation of the world and we were present with Him in spirit and purpose, His foreknowledge saw all things. Then He saw me as I am now and knew what I would do and I can't do anything except what He saw and knew. But yet He is not the author of my sins, myself and satan is the author of my sins that the action of man has condemned him to death. This is the nature of man, and it is just as natural for man to sin as it is for water to run down hill.

But if you want the water up in a tank ten feet above its level you have got to force or draw it up there. As I understand the teaching of God's Holy Word, as that God forces or draws the sinner to a higher level than nature, and the sinner has not any part to perform in it. I hear the Apostle Paul saying, "Not as the offence, so also is the free gift."

The offence comes by an act of the sinner, but the free gift comes by a gift of free Grace. God is Love. God does not make me sin. I am led or caused by satan to sin. But every good and perfect gift comes from God. He predestinated my salvation and redemption, happiness, my deliverance, by His permission I follow satan into sin because it is my nature, and God allows it for my good.

God rules in all things in the Army of Heaven and among the inhabitants of the earth. He rules in all things good or bad, either directly or indirectly. He is the author of all good and perfect gifts and permits all evil. And He rules in all good things and over rules in all evil things. So God did predestinate all things pertaining to life and salvation,

and the great plan of salvation perfections, deliverance, justification of all whom He did fore know. But he does not predestinate that man will sin when he's already a lost sinner by actions of himself. So I want to give God all the glory and honor and praise for my salvation and charge my sins to myself and satan by the Lord's permission, satan could not do anything unless the Lord permitted him to do. Satan could not enter the swine only by permission of the dear Lord. So what I do is because of what I am or because of the unseen principal that causes me to do as I do. There is only one way for me to go, and God knows the way.

Because of His fore knowledge I know that I am a poor sinner by nature, and destitute of eternal life, and if my soul is sent to hell, His rightful law approves it well.

I see so many and hear them say that we poor mortals have something to do in order to receive blessings. But when I see the wonderful works of the Lord's hands in creating the great seas, earth and its fullness thereof, and hear Him say that none can stay his hand, and he controls in all things and his pleasures, He will do, and it is all fixed in eternity, and then viewing my own case and hear what the great apostle says about it, that he had a mind to do good, but how to perform it, he knew not, then I can say "O Lord, save me or I perish!" and the good Godly works that men say to perform by the creature is only vanity and vexation, will soon perish. But I hear Jesus say "My work will stand." I am persuaded that his word will, salvation, children, church, kingdom, and all that pertain there to will be the only thing that will stand in the final consummation of this time world. "I am the way, the truth and the life and no man can come to me except the Father which sent me shall draw him, and I will in no wise cast him out. No other foundation can no man lay other than that, that is layed and that is Jesus Christ and Him crucified."

The salvation of poor lost and ruined sinners,
"God works in a misterious way
His wonders to perform,

He plants His footsteps on the seas
And rides upon the storms."

He works and none can hinder, and His ways are past finding out by man. There is a way that seemeth right to man but the way thereof is death. O may I be kept in the way of the Lord by His mighty power and grace that is given me, if indeed I am one of His, and walk in a way daily that will be an honor to the cause of Christ and comfort to the dear Saints.

I will close, Pray for poor me, I need the prayers daily of God's people. May the God of all Grace ever comfort you, keep you and strengthen you.

Your unworhty cousin and Bro., I hope in Christian love.

ELD. W. H. SCHENCK.

Wilson, N. C., Feby. 2, 1924.

Elder J. W. Wyatt,

Selma, N. C.

Dear Brother Wyatt:

I have been feeling like for the last few days, after receiving the last copy of the *Lone Pilgrim* that I wanted to write you a few lines and express to you my feelings if I could find the words to do so, however I know if my feelings are in accord with the teaching and writing of your blessed paper I will have to be guided by the spirit from above, for if I know anything of Gospel truth it is being proclaimed in your paper.

However brother Wyatt I fear and tremble at the thought of my attempting to write about the blessed truths of our Lord, for I am so well acquainted with my weakness, short comings, and inability to stay in line, "except some man should guide me" that I put it off from time to time, but I am glad to my very soul that God has given this blessed gift to many of his people that some of the poor of the flock that can't get to meeting can read of him in the periodicals printed among our people.

I have paid very close attention to your paper and have read it with much interest, "However I am not setting myself up as a judge" but I do know what suits me, and is in accord with my feelings, therefore I find in its pages honoring the All Mighty God as a supreme ruler, the one having all power in heav-

en and on earth, doing all of his pleasure among the inhabitants of the earth, and in the army of heaven, which is setting upon his throne dictating according to the good pleasure of his will.

Brother Wyatt I find the longer I live the more I feel that I want to be exercised in the doctrine of our God, giving him all the honor and glory, and when I find brethren of the same mind it makes me feel that we are some kindred in these blessed truths.

God having so loved the world, that he gave his only begotten son, that whosoever believeth in him, should not perish, but have everlasting life, how can we believe in him, only as we understand it, is by revelation, therefore if it is by revelation, we find that he makes a choice of who he reveals himself to, and why he has done this is because of the good pleasure of his will, for whom he did foreknow he did also predestinate to be conformed to the image of his son, if we take for granted he foreknew all as our carnal mind would have us to believe, then every person in the world will be conformed to the image of his son, and be saved in heaven, but my dear brother he has made a choice which is one of his decrees, and the man of the world feels that it is just as unreasonable for his decree to make a difference in the human race and save some and not all as, it is for some feel that he does not lead us in the paths of unrighteousness, my dear brother that seems to be the place I stay, and that is in that path, and I feel some times that he is doing the leading or else I would be left in dispare, to perish in my sins, and finally be lost, and some times I am very fearful, that might be the case any way, but I have an humble hope, that I can't give up, some how or other I find that I want to cling to that hope, as one of the writers says "Simply to thy cross I cling" nothing in my hands I bring" I feel that the writer means to convey, nothnig could we bring that would be accepted in the beloved.

Therefore my dear brother without predestination we all would be lost in that great day which is the resurrection, the final windup of all things, but thanks be unto God who giveth us the victory

through our Lord and Saviour Jesus Christ.

Brother Wyatt you continue to print your paper and fight the good fight of faith, for the time is coming when men will not indure sound doctrine, and my dear brother I believe that people or men that he has reference to is the people that are in the church of God, for we do not and never have expected a man of the world endure sound doctrine, but I find it some times those people that he has reference to claim it run the congregation away, but God's people not run away they will rejoice in its blessed truth when it is preached, hence Paul admonished Timothy to preach the word, be instant in season, out of season, rebuke, reprove, and exhort with all long suffering and doctrine, so when Christ is preached the word of God is expounded, and the poor of God is comforted.

But we will hear, that your sufferings is because of your disobedience, O'H could we live so perfect that we could do away with our sufferings, if so where are we, then we are bastards and not sons, for whom he loves, he chastens and scurges, and makes them feel there nothingness, leanness, sins, which prompts them to flee to him for justification, and you know I believe this is predestination according to his fore knowledge, that we should know him in this way, if he never come into our lives, even after bringing us to the truth, we would wonder away into beareness, lukewarm, and back to the wallow we would go, and surely we would forget we ever had any experience at all, but we have to be taught all the way long, and that is what he does, in the great school of disobedience.

Well my dear brother I have written much more than I expected when I started, but I hope I have said nothing of amiss, if so I hope you may cast the man-

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tel of charity over it, and charge it to the head and not the heart, for I feel if I know my heart I want to speak and talk that is truth.

If I remember right it is about time for me to pay again for the paper, so I am sending you my check for the amount also enough for an extra subscription for which you will find the name and ad-

dress enclosed.

May the good Lord bless and properly direct you, is my prayer for Christ sake.

Yours in a blessed hope.

E. L. COBB.

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

The Lord willing I will preach as follows:

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

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

Truly and in love I am your brother.

L. H. HARDY.

CAIN

The question has often been asked, "What mark did the Lord set on Cain." No where do we find any of the writers of the Bible have reference to the mark set upon Cain. In Ezr. 9:4 it mentions

about the mark in their forehead, so do many others, but no reerence to the mark Cain received. Some claim this mark was black, that it is where the negro came from. By reference to Gen. 6:1-2 "And it came to pass, when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God saw the daughters of men that they were fair (did you ever see a fair negress) and they took them wives of all which they choose." The second verse says "The daughters of men (the descendants of Cain) were." I do not believe any of Cain's desecndants crossed over the flood from the world before the flood to the world after the flood as they were a cursed people. I believe there was no such mark put upon Cain, but the same mark that is set on all wilful murderers, a guilty condemnation is ever present with any criminal, tormenting them. See Gen. 4:23-24. Lamech felt the same condemnation. Let them go where they may they are an outcast, a fugative, they feel that everybody is watching them. Let them be where they may that guilty conscience is there, they can not get away from it, they feel that everybody can see the mark of guilt though they try to hide it. It is there in his memory, he is a vagabond. The law of God condemns him, the law of the country does the same and where to flee he does not know for his guilt follows him wherever he goes he feels there is no protection under the laws of the country and he knows he is condemned by the law of God. Therefore Cain could say, "My punishment is greater than I can bear." He feels that he is a fugative from justice and a vagabond, nowhere to go, if any find him they will slay me and I have no where to go but to the land of Nod. The land of Nod is a semi condition of the mind. Cain volunteered and went out of the presence of the Lord. He could claim no protection under the law of man and was condemned by the law of God so he was a vagabond where I think every evil, full premeditative murderers are. This I think is the mark the Lord set upon Cain.

Respy.

L. J. H. MEWBORN.

Swanquarter, N. C., Jan. 31, 1924.

My Dear Brother in Christ:

Your good letter at hand and contents duly noted. I can assure you it was read with pleasure and I could endorse every sentence for we are of one mind concerning such matters, that is why that the true Israel can walk together for they are agreed and when they can't there is some cause, and a great cause. It is such comfort when we can see eye to eye and speak the same thing. There is a oneness, a union and sweet fellowship spring up and there is comfort and strength in it. That is why and how that God's people can and do comfort and feed one another by testifying to the things that they have felt and heard, led of the Word of God and in that they build up one another in the most holy faith, and we are to hold fast to that faith that was once delivered to the saints, and we are to renew our minds, yes inward minds, by bringing to our remembrance the things that was afore time said unto us, yes by the spirit bearing witness with our spirits that these things were true and faithfully converting the soul, and it seems to kindle afresh that spark of hope and entwine that faith and makes us more valient and causes us to grow in faith and in the knowledge of these great and vital truths that can and will save us in time so I say it is good to exchange views for thus in doing so there is strength and a growth in spirit and a book of remembrance is given and we feel that others of like precious faith have been taught in the same like manner and it is as food cast upon the waters to be gathered up, and I find that you have been in the deep waters and have done business in ships and therefore you know the way marks and how to instruct those in things pertaining to the order and discipline of God's house and how she should govern herself and behave herself and how she is to mark those that bring in her midst damnable hereses, and mark them. Write when you will. Glad to hear from you any time. Want you to come here and preach the second Saturday and Sunday in March. That is our quarterly meeting time and we need you then to stir

up the pure minds of the children of God. Try and come. Let me know if you can come.

Your sister,
MRS. J. T. CARAVAN.

BLESSING IN ABSENCE

Spencer, N. C., Jan. 22, 1924.

Elder J. W. Wyatt.

Dear Brother: I will write you a few lines to let you hear from me. I am well and truly hope this will reach you the same. Hope you enjoyed your trip to Florida and found peace among the Baptist. I would be glad to see peace existing among the Baptist every where. As I feel confident that they will not be spiritley blessed in the division that is existing among the Baptist and I do not believe that the church of God is a slaughter house for God's people, but believe that the spirit and love of God binds them together in the strongest bonds of love. A house divided in itself cannot stand. I felt that this cause is the only cause that we poor wretched sinners, as I felt myself to be, shall ever be housed in glory on, and that we should not be led about by every wind of doctrine and weak crossness of men which so often leads the children of God astray but should look to God who is the author and finisher of our salvation. We are taught in the scripture not to make flesh our arm nor put our trust in man. I hope that none of our dear brethren and sisters has never conceived the idea that none of those precious gifts among us have come by any other source or cause than through our Lord and Savior, Jesus Christ who is the head of the Church in all things. The scripture says that it is a perfect thorough furnisher for the children of God and that all times they should read for instruction, praying to God for spiritual understanding which we believe will be answered indeed and in truth. There is many things that seems so easy to disturb our peace and often brings us very low by disobedience. We believe in obedience to this great and glorious cause that there is peace and rest to the dear saints of God and in disobedience that they suffer. I would be glad to see the old church bud and blossom. As David said, "Come oh south

wind and blow upon our garden that our spices might bloom and show here tender buds." I believe that there are many tender buds on the side of the church that are held back from doing their duty on the strength of so much confusion among us. I do not feel that I can charge God with any of the trouble that is existing among the Baptist. As I believe God is love he has commanded us to have love for one another even as he has loved us.

I often think of the Apostle Paul and what he said in regard to himself, "Oh wretched man that I am, who shall deliver me from this body, from sin and death, that I do I would not do and that I would not do that I do, but it is no more I that do it, that sin that dwell in me." I am so often brought down so low in my feelings over so many mistakes I do which makes me think perhaps I am not been spiritley changed but I am satisfied that salvation is by grace unmerited upon the creatures part. But I believe that all for whom Christ died for will be safely housed in heaven.

So I guess I had better close the scattering writing, as I may weary the reader. Dear Brother, I wish to state that I have not received but two copies of the "Lone Pilgrim" since I subscribed last August. I have not received November and December, neither January copies and I have inquired at my office and they say it has not come there. I would be very glad if I could get the papers as I enjoyed reading it very much. My address is, H. S. Williams, Spencer, N. C. So I will close hoping the Lord will bless you and yours, I remain your brother.

H. S. WILLIAMS.

NOTICE!

Your subscription expires the date written under your name on label. If it's February, it will appear thus, Feb. 24. Or June, 23, and so on. If there is a mistake in your date please notify us.—Editor.



