

THE LONE PILGRIM

VOL. 2

NOVEMBER 15, 1923

NO. 2

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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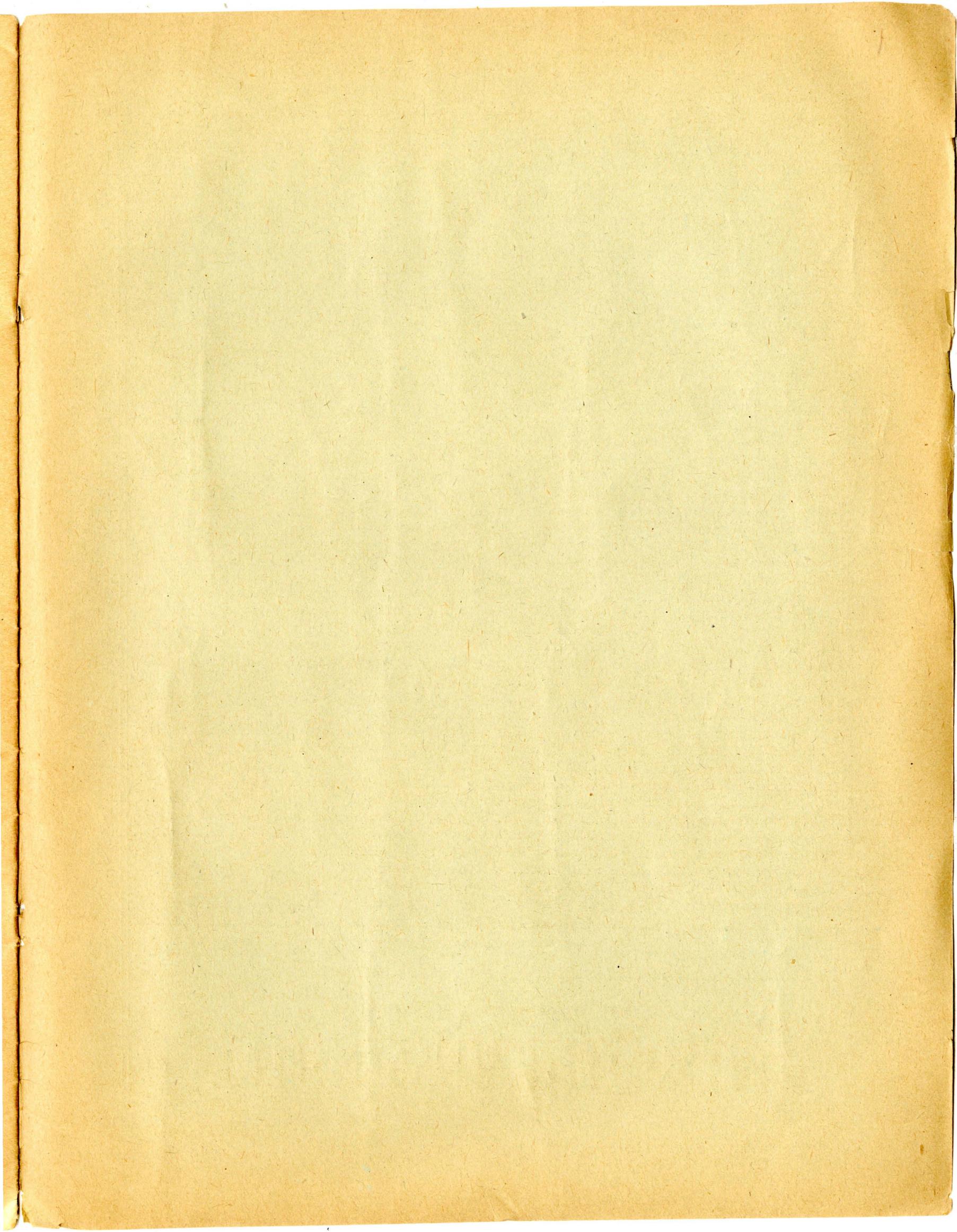
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Price \$1.50 Per Year in Advance

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.

“CHOSEN US IN HIM”

Continued From Last Issue

“Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word.” Psalm 103:20. Their eternal happiness around the throne of God, to which God hath chosen them, had no relation to sin, for they are holy, and have never sinned. Could not God have kept the creature man ever hearkening to the voice of His word? Could not He, the Lord God Omnipotent, who reigneth, have so kept and sustained the elect of His creatures, and the non-elect also of His creatures, that they had never transgressed His commandments? Then however inscrutable to us it may be that sin has existence at all, let us believe that our God, who is of purer eyes than to behold evil, and cannot look upon iniquity, has his own wise and righteous purposes to fulfill in the existence of sin in satan (“he sinneth from the beginning,” 1 John 2:8), in the existence of sin in the angels that sinned, and in the entrance of sin into the world. “By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

God, in Abraham gave the land of Canaan to his seed. This was the promised inheritance of the chosen nation.

It was to be theirs in actual possession at the predestinated time. Gen. 15:13-16, Acts 6:17. Might they not have remained in the land as strangers until the appointed time? No; because God had purposed it otherwise, as the scriptures tell us in Gen. 15, “And when the sun was going down, a deep sleep fell upon Abram;

and, lo, an horror of great darkness fell upon him. And he said unto Abram, Know of a surety that thy seed (not Abram, for in the type he was the head. It was the members of Christ’s body, the church that sinned, not Christ. ‘He did no sin, neither was guile found in his mouth.’) Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again; for the iniquity of the Amorites is not yet full.” How much was to be fulfilled before the chosen seed attained unto the possession of their predestinated inheritance? “By one man sin entered into the world, and death by sin.” Sometimes, brethren, in presenting Adam as a type of Christ, have dwelt upon the love that he had for Eve, his wife. She was bone of his bone, and flesh of his flesh. How could he be severed from her? And because of his love for her, he partook of the fruit that she gave unto him, and did eat with her. But was this act of Adam’s commendable? Is it to be held up for our admiration, and thus glorified before our eyes? O, let us not think upon the subject in such a light. May we remember that all types presented in the scriptures come short of perfectly presenting Christ and the church. In the epistle to the Hebrews, we read that under the law the Lord gave to Israel “patterns of things in the heavens,” “figures of the true,” “shadows of

good things to come.” The tabernacle was a figure for the time then present. But Christ is come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building. So Adam in eating the forbidden fruit with Eve is not to be viewed as the “very image” of Christ. Let us not overlook the exceeding sinfulness of Adam’s sin, and the supposed motives that we imagine to have actuated him in his act, should not be entertained in our thoughts for a moment as lessening or glossing over the enormity of his guilt in sinning against his Creator. Christ, the Lamb of God, was verily foreordained before the foundation of the world, 1 Peter 1:20, so I believe the entrance by one man of sin into the world, was no less certain. It was as certainly embraced in the determinate counsel and foreknowledge of God, as the crucifixion of the dear Saviour. Acts 2:23, 4:28. Before our foreparents fell by transgression in Eden, “God blessed them, and God said unto them, Be fruitful and multiply;” but in the wisdom and purpose of God it was not until after they had sinned that Adam knew Eve, his wife, and she conceived and bare Cain, and she again bare his brother Abel. The first a vessel of wrath, the other a vessel of mercy. Rom. 9:21-23. “Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor? What if God willing to show his wrath, and to make his power known, endured with much long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy,

which he hath afore prepared unto glory." How is it that Cain is a vessel of wrath, and Abel a vessel of mercy? Were they not both alike sinners, of the same lump of clay? "In process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4:3-5. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

Cain slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Abel is a sinner; by faith (that not of himself, it is the gift of God, Ephes. 2:8) he offers unto God a more excellent sacrifice; his works are righteous; they are the works of faith, and by faith he obtains witness that he is righteous before God. God has respect unto him. O Abel, surely thou art a vessel of mercy afore prepared unto glory. What maketh thee to differ from thy brother Cain? How hast thou faith, and good works, and mercy, and righteousness through the sacrifice of the Lamb? To what shall all this be traced? "The election hath obtained, and the rest were blinded." Rom. 11:7. All through the scriptures, in the dealings of God with mankind, this is to be traced. "The Lord doth put a difference between the Egyptians and Israel," and the especial difference was the blood of the passover lamb. "The election hath obtained it." This is written upon all the forgiveness of sins; the mercy, the sanctification of the spirit, justification in the sight of God, and all the fruit of the spirit. "The election hath obtained it: the election of grace." As it concerned the election of grace in Christ Jesus, the sin of Adam was the ~~only~~ wherein God designed to present the grace and glory of election in every view, in

the strongest light, and more illustriously to bring the many sons unto glory. That the love and tender mercy, the justice and power, faithfulness and immutability, yea, all the attributes of God the Father, Son and Holy Ghost should be displayed in their infinite glory. "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Christ in His prayer to the Father says, "That they might know that thou hast sent me, and hast loved them as thou hast loved me . . . thou lovest me before the foundation of the world." Christ the Son of God, the Head of the church was in the bosom of the Father from eternity.

When the elect members of Christ, sinned, did the Father pluck them from His bosom? Did the Son of God put away His bride? Did our Lord Jesus Christ dismember Himself? Ah never, O no! "For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church. For we are members of his body, of his flesh and of his bones." And the elect of God were accounted such from everlasting in the eternal purpose which was purposed in Christ Jesus our Lord. Deep, yes, as in a bottomless abyss, their sins had plunged them, and had the Head of the election of grace been man only, then their salvation had been impossible. Matt. 19:26; Psalm 49:7. Our Head is our Lord Jesus Christ, the word made flesh. He will not cast away his people whom he foreknew. He will not disown, and turn adrift his wife. But in the riches of his mercy, for his great love wherewith he loved her, he will go to the ends of the earth after her, Isaiah 41:9, and our heavenly Lover's cry will be Return, my darling, my only one, I am married unto thee! He will go into the depths of the sea after her, and though all the waves of affliction go over him, he will bring her up from thence. Psalm 68:22. He goes forth saying, "I will ransom thee from the power of the

grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."

He will descend to the lowest hell after her, Psalm 86:13, and deliver his darling from the power of the dog. She shall ascend with him to glory, where before the presence of his glory, with exceeding joy, he will present her to Himself a glorious church, holy and without blemish, not having spot, or wrinkle, or any such thing.

The elect sinned in Adam. The Lord was not nonplused. He did not have to rearrange His purposes. The falling into sin of all the human race in Adam, "answered the end Jehovah designed." The election and predestination of the elect unto salvation, to obedience and sprinkling of the blood of Jesus Christ, their calling, their sanctification by the Spirit, belief of the truth, and justification freely by grace, through the redemption that is in Christ Jesus, their resurrection from the dead, in their bodies changed in a moment, in the twinkling of an eye, at the last trump, spiritual, immortal, incorruptible, fashioned like unto the glorious body of the Head of the church, we shall then be like Him and see Him as He is. All this was in the eternal purpose of God; the means, the decreed pathway to the ultimate end, for which the God and Father of our Lord Jesus Christ hath chosen us in Him before the foundation of the world.

I have already intimated that the highest relationship of the church to Christ is that He is the Head and Husband, and all others are relative relationships. Meditate upon the relationship of Saviour and the saved. "Israel shall be saved in the Lord." I will save them by the Lord their God." Hosea 1:7. How are we in the Lord, and Jehovah our God and Saviour? It is thus, "In Christ in God," by eternal election in Christ, and Christ is in God. "Thou Father art in me and I in thee." John 17:21.

Our Lord Jesus Christ is the Word made flesh, and in His divine and human natures He is "man to suffer, God to save." And what is the Incarnate Son of God unto the election of grace? He is the Head. "Christ is the Head of the church; and he is the Saviour of the body." Ephes. 5:23. Here we have a revelation of two distinct relationships: the Head, the Saviour; and the relationship of Saviour is relative to the relationship of Christ being the Head. So also with all the manifold relationships declared in the gospel, that subsist between Christ and the church. They stand not apart, they are not separate from, but are attributable to that first and most exalted and dearest relationship, Christ the Husband and therefore the Head of the church. "The husband is the head of the wife, even as Christ is the Head of the church; and he is the Savior of the body."

May we ever be found in our doctrine, "holding the Head." Col. 2:19. Christ is the Head of all principality, and power, angels and authorities and powers being made subject unto him. The Father of glory hath put all things under his feet; he hath given him to be Head over all things to the church. Col. 2:10. 1 Peter 3:22. Ephes. 1:22. If He our Head be taken away, all is in confusion and everlasting ruins.

But He cannot be severed from us.
O Zion!

"I feel at my heart all thy sighs and thy groans,
For thou art most near me, my flesh and my bones;
In all thy distresses thy head feels the pain,
Yet all are most needful, not one is in vain."

"The foot can't be crushed below
And the Head be unconscious above."

"Elect according to the foreknowledge of God the Father." The scripture says, "Known unto God are all his works from the beginning of the

world." But here the language is of deeper signification, as "You only have I known of all the families of the earth"; Amos 3:2, as though all other families were strangers, with whom He had no intimacy. Christ says, "I am the good Shepherd and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep." "I never knew you." Matt. 7:23. This reaches back to eternity, and "whom he did foreknow," Rom. 8:29, is from eternity. It is that knowledge and intimacy arising from near relationship into which Jehovah hath taken His people unto Himself according as He hath chosen them in Christ Jesus before the foundation of the world.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and the sprinkling of the blood of Jesus Christ." 1 Peter 1:2.

Again, "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth." 2 Thess. 2:13. In both these scriptures the elect are declared to be chosen unto salvation, and to all that is requisite to the knowledge of salvation. Does it stop short here? Is salvation the ultimate end of their election? No, "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4, and in 2 Thess. 2:14. "To the obtaining of the glory of our Lord Jesus Christ." John 17:22-24. The apostle Paul says, "I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." "When Christ who is our life shall appear then shall ye also appear with him in glory." "Afore prepared unto glory," "bringing many sons unto glory."

Eternal glory is the ultimate eternal destiny of the chosen in Christ

Jesus. For "God hath called us unto his eternal glory by Christ Jesus." Salvation to which God hath chosen His people, is not according to our works, but according to His own purpose and grace, given us in Christ Jesus before the world began. 2 Tim. 1:9. This brings to view that very interesting subject, the everlasting covenant. As Isaac was Abraham's heir, so the saints are the children of promise, the heirs of the covenant, Gal. 4:22-31, and in the covenant "heirs of salvation." Heb. 1:14. Heirship brings to view relationship, and in what relationship are we heirs of salvation. Here it is: "The husband is the head of the wife, even as Christ is the Head of the church; and he is the Savior of the body." The sweet psalmist of Israel said, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow."

"Twas made with Jesus for His bride,

Before the sinner fell;

'Twas signed, and sealed, and ratified,
In all things ordered well."

I cannot enlarge upon the blessed subject of the covenant, as my present intention is the presentation of the subject of election. We will therefore continue our contemplation of election in relation to the elect as sinners. Our dear Saviour says, "I am the good Shepherd and know my sheep, and am known of mine . . . My Father gave them me. Thine they were, thou gavest them me." John 17:6. Was it as a flock of lost sheep that the Father presented them to His dear Son, saying, Go seek and find and save them, and they shall be thine?

It is a mistake to think upon the subject in this light. The chosen flock were Christ's own; He was their owner before they were lost in sin. Israel was loved and chosen of God; they were His people, His flock when

they were in the loins of Abraham, when they were in the loins of Isaac, when they were in the loins of Jacob. How many was Jacob before he went down and suffered such bondage in Egypt? Three score and ten souls. Deut. 8:22. Was not Jacob God's flock, His chosen, before going down into Egypt? Yes, indeed. Read the precious record in Psalm 105:6-25. And when they came into Egypt God did not disannul the covenant. He remembered His covenant, and their coming up out of Egypt as the purchased flock, Exod. 15:16, and their possession of the promised land was all of electing love. "Because thou hadst a favor unto them." Psalm 44:3. Because He would "perform the word which the Lord sware unto thy fathers, Abraham, Isaac and Jacob." Deut. 9:5. The flock was seventy, before they went into Egyptian bondage, and were then the portion, the inheritance of Jehovah their Shepherd. "Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee; when the Most High divided to the earth their inheritance; Acts 17:26, when he separated the sons of Adam, Gen. 11:8, he set the bounds of the people according to the number of the children of Israel." God gave the earth to the seventy nations. That is their portion, but the seventy souls of Jacob are the Lord's. "For the Lord's portion is his people, Jacob is the lot of his inheritance." Deut. 32:9. And the Lord is the portion of His people. The sheep were Christ's own, as the gift of the Father unto Him before they went astray. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "My people hath been lost sheep."

"Israel is a scattered sheep." "But their Redeemer is strong; the Lord of hosts is his name; he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon." Jer. 50. The good Shepherd giveth his

life for the sheep. I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. Eternal justice required at the hand of the Shepherd satisfaction for the trespasses of the flock. Was Jesus an hireling, whose own the sheep were not? Was it a covenant that He should have them as His own, in His own fold, when He redeemed them? No; this is not the order of Redemption. Let me repeat again, Christ stood in relationship of Shepherd and Owner to His people before they sinned. "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends, and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost." Luke 15:4-5. "My sheep." Mine before it was lost, mine when it was lost (I had not lost it. I would not suffer the loss of it, it was precious to me, I went after it until I found it), mine when I found it, mine when carrying it home on my shoulders, mine now, that it is home with me, Rejoice with me. The good Shepherd did not disown, He refused not to redeem His sheep. The time set for the Shepherd to answer for the transgressions of the flock arrived. Did he shrink back? Did he hesitate, so that he was a little behind the appointed "hour"? Glory to God! No! Never! O thy love, my Saviour! "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. And Judas also, which betrayed him, stood with them, as soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he; if therefore ye seek me, let these

go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me, have I lost none." John 18:4-9. "Awake; O sword, against my Shepherd and against the Man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered; and I will turn my hand upon the little ones." Zech. 13:7.

He lays down His life for the sheep, and as the God of peace brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, so all the flock redeemed by the blood of the covenant shall be brought again from the dead. "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." In many other aspects the scriptures present to us the salvation of the church by Christ, who is the Head and Saviour of the body. One in particular, is very largely dwelt upon in the epistle to the Hebrews.

The Son of God, whom the Father hath appointed heir of all things, by whom also He made the worlds, who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high. That He as the High Priest and sacrifice, Redeemer and Intercessor is *our Brother*. We are spoken of as being predestinated unto the adoption of children by Jesus Christ unto the Father. Ephes. 1. Christ speaks of His people as "my brethren." But I will not now lengthen out this long communication. Ponder over the first three chapters of this epistle wherein this relationship of our Saviour is so gloriously revealed. I might present much more upon the subject of election, such as the evi-

dences that we are the elect of God. 1 Thess. 1:4, and the resurrection of the elect unto glory.

Could our eyes have seen the tabernacle in the wilderness, in our contemplation upon its structure, we should have seen that the middle bar overlaid with gold reached from end to end of the tabernacle. Exod. 26:28. What is this golden bar that is the center, and reaches from end to end of election in Christ Jesus before the foundation of the world? This is its name, "Only the Lord had a delight in thee to love thee."

FREDERICK W. KEENE,
501 Cleveland Street, Raleigh, N. C.

MY EXPERIENCE OR WHY I AM A PRIMITIVE BAPTIST

I have been requested by many of God's children to write why I am a Primitive Baptist, with my experience, as many dear children desire to put my testimony on file. I feel that it will be a comfort to some of God's children—being, as I trust, led by the Spirit of God in writing.

My father and mother were born in Ireland, and were members of the Catholic fraternity. They trained me up in that faith and I was taught that by obedience to their doctrine the priest had power to save me from hell. I was also taught that the Pope was the true Christ of God and the mediator between God and man; that he had power on earth to forgive sins and gave this power to the priest.

For that purpose, when old enough, I was sent to the Catholic school and became a pet with the priests. They educated me to be a priest, and for three years I assisted my home priest.

I confess the Catholics were very kind to me and gave me all the natural comforts I could ask, but I must truly say, with all these instructions I knew not my Saviour. While I was cleaning out an old book case I found a small New Testament and began reading it. It was new to me—but I had been warned against reading it, for I was taught it was heresy or unsound doctrine. After reading

it a number of times I told my father and mother what I had found, and they reported it to the priest.

A council was called and I was charged with heresy and asked to recant, but I said I would not, as I had found out that God was my Father in Heaven and not the priest, and I would forever cease to call him father. The priest ordered me to be whipped. I was tied to a post, my clothing being removed. I was whipped until my own human blood was in pools on the floor. I was also made to walk on twelve red hot irons, till my feet were in one solid blister; I was also tied up by my thumbs, my toes just touching the floor—but I read how Christ and Paul suffered and I was thankful that I was counted worthy to suffer for Jesus' sake, having read that He was led as a lamb to the slaughter. As a sheep is dumb so I bore it patiently.

I thought the name of Jesus was the sweetest name poor lispings, stammering tongue could speak. After I got well I was ordered to either recant or receive my doom, but God delivered me from this fiery furnace and lion's den. As I was to be brought before the council next morning, the night before the Lord impressed me with a way of escape and so I left both the school and the church, to the joy of my heart. I made good my escape—it was but a short time after until God impressed my father and mother to read the New Testament and they both left the Catholic Church and blessed their son for showing them the error they were in.

Now, when I became acquainted with the Protestant's doctrine, it was to me like being out of hell into heaven. The first religious people I met were the Missionary Baptists—and it was so much different I thought I had found the true church, for they said so much about Jesus.

After preaching for them some time and fully learning their doctrine, I found that they preached doctrines not in the New Testament; while they said that Jesus gave His

people eternal life and a sweet hope of heaven, yet like the Catholics they said that salvation was conditional, that God would give us this life if we would meet the conditions of the gospel. They said that the sinner must first come to God and then God would come to the sinner. I asked them if the sinner had to take the first step to God, where they got that power to walk without claiming more power than God. I told them they were just like the Catholics, for the Catholics believe that salvation comes through the Pope and the Missionaries believe that salvation comes through the church, with God as the Pope; that the fundamental principle of them both is the universal atonement and universal operation of the Holy Spirit, too I told them.

If the principle they taught could not be found in the New Testament, it was no better than the Catholics, so I said I would have to leave them, as they were not teaching the doctrine of the Bible. I told them I was in search of the true church that taught the doctrine of the Scriptures. They said the next move I would make would be to join the Christian Church, as so I did. I truly thought they were the true church of Christ because they followed the scriptures so closely, but when I came to find out their doctrine in full, I found that like the Missionaries, they believed in conditional election; that none would be saved except the preacher took the gospel to the sinner and he had to believe it. Without historical testimony they believed no one could get faith.

I thought surely the scriptures must be wrong if the doctrine they taught was true. I told them that I thought the scriptures taught that salvation was by the grace of God alone and not by obedience to the gospel. Then they told me I was a Hardshell Baptist. I told them no—for the Hardshells taught the predestination of evil as well as good and that God was the author of the devil and his works and that the

atonement of Christ was only by the elect; that all others would go to hell. I tried to contend myself with their way of believing the Bible, not knowing there were any that taught the Bible in full.

To my surprise as I stepped off the train one night with the expectation of one of my brethren meeting me, I met instead one of those so-called Hardshells in the person of Elder J. G. Taylor, who invited me to his home, after learning none of my people met me, but when I learned he was what is called a Hardshell, I refused his invitation. After some persuasion I went. I found Elder Taylor and his brother W. J. Taylor to-be-student in the scriptures and I told Brother J. G. Taylor I wished to have a discussion of the scriptures and to find out who had the truth. For five days I searched for the truth and found the true church, to the joy and satisfaction of my poor, hungry soul.

Now I must say I am a poor, weak, unworthy one of God's household and don't feel worthy of the least of God's blessings, yet the sweet fellowship of the saints is worth more than the gold of all the earth, for the wealth and honors of earth will perish with the using; but the love of Jesus never becomes old. Christ's power overcomes all the fiery darts of the devil, for Jesus is our shield and protector—He leads us to His banqueting house and His banner of love is over us; He clothes us in spotless robes and leads through the valleys. He puts a new song in our mouth and takes away the heart of stone and gives a heart of flesh; He calls us His redeemed—He gives us a sweet hope as an anchor to the soul—ah, I was so happy when I found the true church and the truth, I came at once without delay and told my friends what great things the Lord had done for me.

I have found true friends; Brother J. G. Taylor baptized me on April 18, 1904, at Garfield, Arkansas. On May 8, 1904, I was set apart by the laying on of the bonds of the Pres-

bytery to preach the gospel of free grace alone for the satisfaction of sinners, all whom God in His purpose has called. I am so thankful to say that Christ's church is neither Roman Catholic nor Armenian, nor Protestant, nor Calvinist, nor anti-Roman and that the Bible doesn't teach that you can get to heaven by the Mission societies or Sunday Schools, or tract societies. God says, I go to prepare a place for you and will come again and receive you, for where I am you may be also. How true that all societies and isms and their principle consideration is money; how thankful God's servants ought to be that God has swept away from the refuse at last, for God has chasen the foolish things, to confound the things that are mighty and the base things hath God chasen, that no flesh should glory in His presence.

Dear little children, I honor Jesus by shoosing to suffer afflictions with the people of God rather than to enjoy the pleasure of sin for a season. I have found by experience that tribulation works patience and experience hope and this hope draws us near to Jesus, who is my peace, love, life.

How true that no one can say that Jesus is Lord but by the Holy Ghost. God is not the author of confusion but of peace in all churches of the saints. How thankful I am that money is not considered with regard to membership or church privileges in Christ's church—money never imparted a gift to the church or ministry, for the gift of God cannot be purchased with money. This gift is of more importance than money or human science, yet I do believe in scientific knowledge as useful to God's ministry, but the school I received, by the Spirit of God, prepared me for the ministry of the gospel of Christ and the scientific knowledge helps me to meet the wisdom of this world. The wisdom of this world is foolishness with God but the Bible is the best science the church of God has in this time. My prayer is that all who read this may act upon my reason for being a Primitive Baptist,

as you will when you see Jesus as He is and remember that the God we worship now will guide us till we die; will be our God while here below and ours beyond the sky.

May the truth of God be glorified, is the prayer of yours to serve in gospel of the Lord Jesus Christ.

JAMES D. AUSTIN.
Garfield, Ark.

Mt. Airy, Sept. 20, 1923.
Elder J. W. Wyatt,
Selma, N. C.,

Dear Brother in Christ:

I will again try to write you a little of what I hope was the will of the good Lord to reveal to me concerning you and the blessed truths of the doctrine you preach.

And the trials of your faith, and the heavy presecutions that all true ministers have to bear, Brother Wyatt, about three years ago last July, one morning while preparing breakfast, all at once an impression to pray came into my little heart, I thought I had to pray, but had no one in mind to pray for. I tried to pass this off of my mind but I could not get rid of the impression to pray. But the more I strove to do so the more heavy the impression came on me, until I could not work or rest. It seemed so strange that I must pray, and did know what to pray for. So after about two hours of worry I took some peaches out on the porch to peel them, I thought if I could see the people passing the impression would leave my mind, but I soon found myself with my head in my hands, and my hands and face were wet with tears. I then arose and went into the house and went in a back room and shut the door and knelt down to pray, yet not knowing what to pray for. And just as I knelt down I saw you bowed just in front of me. I saw you were undergoing some heavy trials for the faith which possessed you, and great persecution for the doctrine you preached. Just then it appeared that a communication fro heaven took place in my little heart, and I prayed for

you, and I saw too that you were away from home, and I remember this much that I said, Dear Lord, as thou hast called him and sent him out as a lamb among wolves. Be with him and bless him to return lacking nothing. Just here I arose to my feet and took a large white towel and bowl of clear water and then I washed your feet, and I never saw a drop of snow whiter than your feet were, and your hands also, and never saw any one look so humble as you did. I thought I could see the very image of Jesus in your countenance, and I felt that sweet Spirit in my soul. I think my little mind was thus exercised about twenty minutes. I know this is a mystery, it has been to me, but it comes to my mind often and is sweet to me. I think I enjoy the presence of the Lord any where and at any time. If in prayer or in singing or in caring for the sick, or in the midnight hours, the blessed Spirit of the Lord is good to His little people. Brother Wyatt, this was not a dream, it was between nine and ten o'clock in the morning, and I had not seen you in two years, and never seen you in a year after this, that is naturally so, but in some peculiar way I saw you then and washed your feet. But there was not a bowl of any kind in the room at the time I washed your feet, and there was never a towel like that one in my house, but in all my life I never felt more unworthy to attempt to pray than I did at this time. And I feel now that I need your prayers in my behalf as I write these lines, but at this time I felt like the Lord blessed me to pray with self out of the way. I have written this the best I could. But I can't tell nor write it just as it was to me. If this is worth anything to you keep it, if not throw it away. I just feel like I ought to write it to you. We are sorry you could not spend more time with us while you were up here, but hope you will come again soon. Excuse bad writing. We hope you will remember us in your prayers. Sometimes my little spirit longs to

see the day come when we won't any longer need each others' prayers, but will sing that eternal song of praise to our blessed Redeemer forever. Every day I can see the depravity of our nature more and more, and I hope more of the power and greatness of our God. I may some time in the future write something for the *Lone Pilgrim*. I am your little sister in hope.

MRS. SAM KING.

Mt. Airy, N. C.

Atlantic, N. C.,

Sept. 22d, 1923.

Dear Brother Wyatt:

Each copy of *The Lone Pilgrim* so far has come to me, and I have examined each copy as best I could. So far as I can see you are running a good paper, good for all Old School Baptist to subscribe for and to read.

A paper may have nothing but the truth in it and then not be a good paper. It is about as bad to leave out what should be in a paper as it is to put in what should be left out. When a witness is put on a stand in any case which is to come before the court he is sworn to tell the truth, the whole truth, and nothing but the truth. If there is anything left out of his testimony which he knows he is just as guilty of perjury as if he had told something which he does not know. Even so with our papers and our preachers. It is the duty of preachers to tell all of the whole truth which they see in God's word, and it is the duty of our papers to publish all of the whole truth. Anything else is misleading.

One might say, "It would have been best to have left that off for it might hurt some one's feelings." We should remember that we have nothing to do with that. We must tell the truth whether men will hear or whether they will forbear. The duty of the servants of God is to study to show themselves approved unto God. It makes little difference about men whether we are approved or not. If God has given us a word to the church we have nothing to do with the effect

of that word. Elder Gold once said to me, "We need more Jeremiahs. Men who fear God, and will not stand for what men will do or think." I have often thought of this, and particularly of late. I have wondered if some of our papers would not hesitate to publish the writings of such a man as Jeremiah was. It might ruin their papers. They might say "We don't want to hurt the brethren's feelings." If a preacher was to use the boldness of Jeremiah in our pulpits I expect that some of the brethren would want him to say things more smoothly, and not use the boldness of the Spirit which he used. Yet Elder Gold thought we needed more of such men. The brethren then took him and put him down in a pit to die. Jer. 38:1-6, but there was an Ethiopian there who feared the Lord. It was he, and not Israel, who delivered the prophet from the cold pit of mire in which the Israelites, his brethren, had let him down. Jer. 38:7-13. Thus it is proven that sometimes a man's worst enemies are his brethren. It was so in Joseph's case and others which might be mentioned. Therefore if we want the good will of the brethren we must speak smooth things to them, and let the rough things alone however much we may suffer from the rebukes of the Lord.

For these and other things our papers are afraid to publish all of the truth, and our preachers hesitate to preach all of the truth. There are many good and acceptable things in the gospel which will not offend, even an Armenian.

I once saw the Thomas Jefferson New Testament, I examined it just a little, and saw nothing in it that we would condemn. But the trouble was there was so much that was not in it. That condemned the book. It was not what was in the book, but it was that which was left out of the book that condemned it. All that did not suit Jefferson's idea of right and justice was left out. He particularly omitted some of the most important parables, which was to

THE LONE PILGRIM

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

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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.

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

Bethany, at Pine Level, N. C. Preach-
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Elder J. W. Wyatt, Pastor.

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Smith, Clerk, Atlantic, N. C.

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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., lder 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.

omit very much of the strongest
gospel preaching.

Men have their ideas of things,
even the things of God, but that does
not change the things of God. Jeffer-
son leaving so many of the things
of God out of his book did not in the
least annul the things of God.

If I, as a minister, should leave off
the things of God and speak easy
things I would be the sufferer, and
the word of God would prevail.

When Elder I. J. Taylor and I first
began in the ministry we were to-
gether nearly every Sunday. We
were at his home on one occasion, and
his mother gave us a piece of advice
which she felt was for our good. She
said, "Now you boys are young and
inexperienced in the ministry. You
don't bother about the doctrine of
predestination and election. You
don't know anything about those deep
things. You preach on exhortation,
admonition, and general Christian ex-
perience, and you will get along bet-
ter, have a larger congregation, and
be thought more of by every body,
and have a good name which is to be
desired above great riches." The
good woman did just what she felt
was good for her son and for me.
Well, we did that for there was noth-
ing else for us to do. Neither of us

had ever gone down to the bottom of the mountains, in the belly of hell. We had not been carried down to the sea in ships, nor learned to do business in great waters. We had not been shipwrecked and cast on the islands. In simple language, we had no experience in the ministry. Either of us would have condemned one to have taught the plain truth of God in His wonderful work in His eternal will and absolute purpose. The reason we would have done so we had not been there; we had not been in this higher grade of the school of God's grace.

It was during this stage of my ministry that I first came to this county, and became pastor of six churches in the county. Methodist, Missionaries, Disciples, Free Wills, and the world were my friends, and would go to hear me every time an opportunity came along. They opened their meeting houses to me and gave me special invitations to go there to preach. They picked me up and sent me to the State Legislature when I had no mind to go into politics, yet I yielded to their entreaties, and went. All this was very nice to me. There is yet a feeling lingering in me to wish it was with me as in days past, "*But that day is gone forever.*" It came about in this way: I was reading Luke 6:26, "Woe unto you, when all men shall speak well of you! for so did their fathers of the false phophets." Brethren, if I could I would tell you of the aching these words brought in my poor heart. My joys were ended forever. I shall never see those pleasant days any more in this world nor in the world to come. There is a slight lingering for them once more just as the Israelites hungered for the flesh pots of Egypt. I went down. I knew it was my poor self who was condemned in this word of my Lord. I did not care for the praises of men. I would have given the world if every body had persecuted me, not that persecutions are pleasant, no, I have enough of them to know they are bitter to my soul, but that awful WOE! I

would have given anything and sacrificed every thing to have been rid of that awful WOE.

But it was with me, it was in me. I could not rest one minute anywhere for that word. It was I. "Woe unto you." It was I, myself. It was not my brethren. They had done nothing. It was not my friends. They had done nothing. It was I. All men spake well of me as their fathers did the FALSE PROPHETS. Lord, am I a false prophet? My heart cried day and night to God but there was no relief, that awful WOE was right there all the time.

What to do I did not know. I must not say things to make folks mad, no that would bring more remorse, it would do no good. I was preaching the truth, I knew it, I know it now. But there was more truth than I had been preaching. I had not been taught it at that time. I was in a class of our school that I had known nothing of. There were lessons which were hard to learn, and hard to bear to this day, which I was a perfect stranger to up to that time.

An appointment was made for me in a Methodist meeting house. I went. It was on a Wednesday night. I had this text: "And this is the Father's will which hath sent me, that of all which He hath given me I should loose nothing, but should raise it up again at the last day." John 6:39. I did not know one thing about it. I shrunk from it. I was there in the midst of Armenians with a text which I did not know was in the Bible one week before that time. I was perfectly ignorant as to where to begin or how to keep on. Yet I had to read that text. When I read it it appeared to me that I could see the countenances of the people fall. It must have been my own ignorance that caused this state of my experience. I began to talk. There was a little light space, I will say one inch before my eyes, between men and a great wall of thick darkness. I began to talk in just that little space. It was ELECTION.

That was all there was in that little space of light. I must talk about that only thing I saw. To everything else I was as blind as was Saul when he was struck down at Damascus' Gate. That thick wall of darkness did not pass away but kept just that far from me. The space of light did not broaden, but kept just that wide. I was altogether in the light but could not take one step for there was a thick darkness there. I stood there for just forty-five minutes just that way, and preached the doctrine of Predestination and Election with as much sweetness as I ever have done since then. When I had finished that wall of darkness was gone, that WOE was gone, and my soul was happy in the Lord. I soon found that the praises of men were gone with the rest, and I have not had them since. The Lord delivered me on that night from the darkest cloud I have ever experienced, and the delivery was in turning friends to be my enemies. I don't want to have that cloud any more. Oh God! deliver me from that thick darkness. It was the darkness of Egypt. I could feel it within, and without. Oh God! deliver me from another attack of that terrible darkness!

Brethren, if you pass through that darkness as I have you will not blame me for preaching the wonderful and glorious doctrine of God's eternal decrees, His predestination in all things, and His eternal, unconditional election. It was these by which the Lord delivered me, and scattered that cloud of clouds from my sky.

Now, my brethren, I declare unto you that I am not afraid of the Armenians. The Lord has delivered me from them in the hardest fought battle I have ever been called on to endure. Yes, and He will deliver me again. I fear them not though an host should come up against me. But my brethren, "Swear unto me, that ye will not fall upon me yourselves." Judges 15:12. And I will fight in the army of the Lord to the day of my death.

I have no apology to offer for the things I have said and done in the house of our God. He brought me to it, and He gives me strength to continue in His army. I saw all this when I was but sixteen years old, so that nothing has taken me by surprise, and yet my poor heart bleeds for Israel. Your brother in deep trouble.

L. H. HARDY.

WHAT IS THE GOSPEL?

The Bible and our experience teaches us that it is the power of God. To the Jew first and also to the Greek, is this power shortened these days? If God had power to create heaven and earth and make the sun, moon and stars, has not He power to do His will now? Or has that power grown weak through long use and age? That God must seek the help of His creatures to carry on His work.

The Honorable Josephus Daniels, in introducing the great celebrated "Billy Sunday" in Raleigh, said that the Primitive Baptist preached to the saints, but he was going to present to them a man who preached to sinners. Did he tell the truth? I say he did not in a true sense. For the Primitive Baptist are the only ones who do preach to sinners. That is, to sinners who feel their lost and ruined condition before God. Mr. Sunday's manner and style of preaching compared to that of Jesus and His disciples are given in the Bible, and do they agree? We say no. The first gospel sermon was preached by Jesus on the mount, and who does the Bible say was there? Was it the multitude? No. Then who was it preached to? "And seeing the multitude He went up into a mountain and when He was set; His disciples came unto Him, and He opened His mouth and taught them, saying, blessed are the poor in spirit, for theirs is the kingdom of heaven." Now, who was Jesus talking to and teaching? He went from the multitude into the mountain, did the mul-

titude go to Him? We do not so find it. But His disciples, who were the multitude. Those who were not given to the Son by the Father, those who accused Jesus of being a wine bibber and a glutton, a friend of publicans and sinners. Who were the disciples? The people chosen by the Father, that His Son should come into the world to save, and to redeem from their sins, was every body given to the Son? Is not every one a sinner? Do you suppose the drunkard, staggering along the streets feels he is a sinner? The man while cursing and calling on God to damn his soul, do you think he feels that he is a sinner? The man setting around the gambling table, does he feel to be a sinner? Did the Pharisee feel like Paul the chiefest of sinners, while thanking the Lord that he was not like the poor publican and boasting of his goodness? Did Jesus ever demand a large amount of money to be made up before he would go and preach the gospel to poor sinners? No. Will Mr. Sunday or any other heirling go without it? Jesus says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Others say, blessed are the rich who give much to the preacher. Jesus says, "Blessed are the meek, for they shall inherit the earth." Sunday and others say, "Blessed are the great for they stand high." Mat. 8:18. "Now when Jesus saw the great multitude about Him, He gave commandment to depart to the other side." So we see it was not the multitude that Jesus brought, but the few. Others want many. Mat. 8:20. "And Jesus saith unto him (a Centurian scribe), the foxes have holes, the birds of the air have nests, but the Son of man hath no where to lay His head." Do you suppose the rich scribe after hearing these words, wanted to follow Jesus? I think not. See Luke 16:19. The rich and the poor and what become of them, the rich was Sunday's crowd, and could give much, and the poor was Jesus' crowd, and could give nothing. The poor are the ones that Jesus preach-

ed to. They cannot give but must receive all their supplies from God, they cannot go to Jesus. But they beg Jesus to come to them, they have nothing to give the Lord. But like the man journeying from Jerusalem to Jerico, that was stripped of his raiment and left half dead. The Levite passed by on one side, and likewise the priest on the other side, neither gave him any relief. But when the good Samaritan came he poured in the oil and the wine, and set him on his own beast and carried him to the inn, and paid all. Which was the friend of the poor man? Jesus preached to the poor and fed the multitude and sent them away full, while Sunday fleeced them and sends them away empty. Let me relate an incident I have heard, though I may not get the exact words. Many years ago two preachers, but of different sects, were traveling on the same train. They were Uncle and Nephew, the Nephew said to his Uncle, I believe the doctrine as strong as you do, I believe it is the doctrine of the Bible, the doctrine of our Lord and Saviour, the true gospel. The Uncle said to him, If you do believe it, why don't you preach it, and stop preaching the stuff you do preach? The Nephew's answer was, there is no money in preaching that doctrine, and it is the money that I am after and must have. So it appears to me he was one of the Sunday kind of preachers, a fleecer and not a feeder, and the larger the multitude the more fleece, the poorer the beggar the nearer to his Master he is, and the better he love the grace of God.

I am yours in hope,

L. J. H. MEWBORN.

Roxboro, N. C., Rt. 3,

Sept. 30, 1923.

Elder J. W. Wyatt,

Selma, N. C.,

Dear Brother in Christ:

As I am alone this Sunday morning, and feel my loneliness, I thought I would devote the time in writing to you. I am almost sick because I wanted to go to the Union Meeting

at Ebernezer so bad but I could not go, and I can't think of any thing else but that meeting. And the scripture came into my mind so forceably as the heart panteth after water brook, so my soul panteth after thee. Oh God, I hope I love God and His dear people too, and nothing on earth affords me so much pleasure as the company of the Old Baptist, and to hear the gospel preached. But the Lord is good, and He will give me all I need. It often seems that all things are against me, and I often feel as though I have no friends on earth or in heaven. God has been pleased to take from me my dear old mother some time ago, and while she is dead and gone out of all her troubles I am left to weep and mourn. But it is just one more cord broken to bind me nearer to that home above. I don't feel like my time is long here, and I would not live always. Thus tossed to and fro in this barren land as I am, it seems that I have nothing to live for but a frowning world that has no charms for me. But I must walk out God's will with me here.

What His purpose is I can't tell, but I know all His purposes are right, for all He does is good. And no good thing will He withhold from them that walk uprightly before Him.

But can I claim that when I am so vile and such a sinner in His sight? So prone to sin, I fear that I am not born again, and my hope is so little some times I think it is almost gone. But when I look back and see where God spake to me, and in my soul, and said be of good cheer, I have overcome the world, and then I can blunder along awhile, and forget my trials, asking Him to guide my wandering footsteps, for I know it is not in man that walketh to direct his steps. "Except the Lord build the house they labor in vain that build it, and except the Lord keep the city the watchman waketh but in vain." Therefore I know I am a poor helpless creature, in this unfriendly world. Sometimes it seems that my best friends are my

foes. There is no pleasure here in this world for me, and what God is keeping me here for I don't know, but I will know better hereafter. If I am His child I will see Him as He is and be like Him, thank God. If fellowship with saints here below is so sweet, what beauty and rapture shall we know when we meet around the great white throne of God? Well might the apostle say, "Happy art thou, Oh Israel, who is like thee, Oh people saved by the Lord. There is no people like them, they are the lone speckled bird, the choice one of her mother, and the only one of her that bare her." They are represented as sheep in God's word. Jesus says, "My sheep hear my voice and they follow me, and a stranger they will not follow, because they know not the voice of a stranger," and again, "I give unto them eternal life and they shall never perish, neither can any pluck them out of My Father's hands. My Father is greater than all and none is able to pluck them out of My Father's hands." Well, I will stop now by asking you to pray for me and my loved ones, and may God bless you is my prayer for Christ's sake.

ROSA A. FOX.

Swanquarter, N. C.,
Sept. 25, 1923.

Elder J. W. Wyatt,

Of course you will be surprised to hear from me, and indeed, I feel you need be—to think that I, a poor, sinful worm of the dust, one that feels as if I were sent to hell. God's righteous law approves it well, and if I am saved it is mercy—if damned it is just. Yes, for who and what am I that God should take note of such a poor wretch?

But we are not to call in question His sovereignty, His immutability, for He does His will in everything that pleases Him. His works shall praise Him, yes, shall shew forth His praise, but I find that there is nothing in or of me that could glorify Him. Sin He abhors and punishes, and that is why, my brother, I have

to bear the rod and wear the stripes. I am full of sin. Oh that I could live worthy of my profession! Yes, professing is an easy matter, but possessing—that is all in a nutshell. The question arises, am I indeed in truth a possessor of that gift that comes down from heaven which is an evidence of that profession and is the fruits of it an evidence of it?

I feel that I am too great a sinner for such a holy thing as the Holy Ghost or Spirit of God to dwell in me. Yet I hope I love the doctrine of electing love and grace of God; I hope I love the doctrine of predestination and election, holy calling of the resurrection, practical Godliness, exhortation, and all the five attributes of God. I hope that I have gathered some of the sweets from them all and could say, "My Lord and my God, and surely my God reigneth, it is when I am shrouded in darkness and gloom I am cast down and despondent, fearing I have only caught at the shadow and missed the substance. I am oft in that state. I wish I could stay in a state of peace of soul, yes, on Mount Pisgah, but that is too high and exalted a position. We have to be kept humble—the thorn in the flesh was to that end—that we should not become high and think of ourselves any more than we ought to think."

The Lord understands us, yes, our natures—how we would boast of our creature goodness—for we are only proud Pharisees in our nature. As children of God that must be subdued and we humbled—kept from such presumptuous sins. It takes satan to thus keep us low; yes, and it is good for us, my brother, for us to be thus, for when we are down we need not fear a fall. It is when we are high we may fear, for there is to be a fall. If we could only be kept in a state of humility and meekness, then we could condescend to men of low estate and not mind high things; no, not feeling that we are more than our brethren, but feel to be at their feet, and feel to be the least in the kingdom. Then it is you get the

sweet approving smiles of God's love and feel that you are an heir.

I would that I could be ever found in the spirit so that it might and would be a Lord's day with my soul; that I could commune as friend with friend; and He say that I shall be His and He my God, and that He will crown me in heaven with a glorified crown of spotless righteousness.

I have come to you for instruction, for it seems that all light is gone and that I have no liberty on the scriptures. I want your views of and about Sampson's two eyes and his seven locks. I hope that you may have a revelation on these things and write soon. Bear with me and pardon all mistakes. Pray for me and mine.

Your sister saved by Grace,
MRS. EFFIE H. CARAWIN.

I hope some one of the Editors may have a mind to write and to answer the above questions for our dear sister. As for myself I have no thoughts or understanding worthy of note on the above.

J. W. WYATT.

HELP NEEDED

To all whom it may concern:

This is to certify that we have known Eld. J. W. Wyatt for a good many years, and have for several years been members together in the same church. Eld. Wyatt is pastor of my home church, also a member of same. I am trying to serve as clerk. I wish, therefore, to state that Eld. Wyatt is serving two other churches, and here I wish to state that he is also publishing a paper, *The Lone Pilgrim*, which paper is worthy of a place in every Old Baptist home. And Eld. Wyatt is in debt on his home, and also for the press and fixtures to get out the *Pilgrim*. And I am therefore taking the privilege to ask all who may wish to do so, to come to his relief. We can all together lift this debt and not hurt us, and be a great relief to Eld. Wyatt. So he agrees to send the *Pilgrim* to each subscriber for 10

years for \$10.00, paid in advance, or 5 years for \$6.00. So let us all get busy and send him one or more 5 or 10 year subscribers. This will enable him to pay out of debt and save us one-third of our subscription, and save him paying interest on what he owes, and none of us will be out anything. Brethren, let us give this our prayerful attention and get busy and get this matter off by Christmas of this year. Crops are good and prices also good, and none of us would miss this little amount and it would be a great relief to Eld. Wyatt. The names and amount of each subscriber will appear in the *Pilgrim* as they are sent in. Now let us show our interest both for Eld. Wyatt and the circulation of the paper. Who will be first on the list?

I am yours to serve anywhere the best I can. In hope of a blessed immortality.

D. M. MORRIS.

P. S. If this was some kind of stocks or bonds doubtless many of us would at once be in, but it is not, and we all know what we are getting and where our money is going. And at the same time getting value received for same.

TIDINGS FROM A SISTER

To the Dear Brethren and Sisters who are readers of *The Lone Pilgrim*, grace be unto you and peace from God the Father through Jesus Christ our Lord. How sweet is this peace to those who have been tossed by the rough billows of the raging sea of trouble into the mighty deep where we learn of a truth that man is nothing, "yea, less than nothing," and vain are all his works.

Jesus said unto His disciples before He departed, "Peace I leave with you, my peace I give unto you not as the world giveth give I unto you. Let not your heart be troubled neither let it be afraid."

Paul testifies of this peace in his writings unto the brethren that were scattered abroad, throughout the land of the Old Country as it is now term-

ed. None but those who have felt the calmness within produced by this peace being given, know the meaning thereof. We hear the cry, peace, peace, when there is no peace, because Jesus is not there to give peace, and it must be given, we cannot attain to it, neither is it given by the world or as the world giveth, that which the world giveth must perish with the using; therefore the peace of this world perisheth with time and timely things, but the peace Jesus gives is forever and ever, it endureth through all ages of time as the believing children are brought in from among every nation, kindred and tongue, and even though this body goes back to dust because of the finished work of sin, yet this peace never dies, it is the peace of the soul that lives forever.

Oh! to be at peace with God, to feel that the sorrow and sickness for sin cannot intervene to fasten its destroying clutches upon us as in days past, is wonderful indeed. What God does is forever done, and what He hath cleansed call not thou common or unclean, and my loved ones I do feel that in "some how, and in some way"—as Brother Hutchens of Spray, N. C., so impressively said—that God has cleansed my heart from all sin, and this being true no sin can enter there again, for God's work is a complete work, it needs no repairing or modifying, but my loved ones, this old flesh of mine is full of sin, and if Christ be in us the body is dead, then what can a dead body do?

Oh! my loved ones, you may think me foolish to so express myself, but I do feel that I, naturally speaking, am as dead to spiritual things as the pen I now hold in my hand and am as powerless to do the bidding of the spirit as is this pen, but on the other hand, having as I hope, Christ formed in me the hope of glory, I am made to believe that through Him and of Him and by Him I am made able and willing to do whatsoever the will and mind of the Father determined to be done, and yet not I, but the spirit that dwells within me.

Then my brethren, believing this as I do, you will not wonder at the doctrine of election and predestination being my "meat and my drink," and if you do not agree with me, please do not fall out with me for if it be weakness on my part, I beg of you to bear with my weakness and let me remain among you, for I love you my Dear Brethren, with a love indescribable, I would not intentionally wound your feelings in the slightest degree, or try to force my views upon you, because you may be as fully converted to your belief or views as I am and perhaps more so, therefore let us be content to bear with each other, knowing we are fully agreed on the second birth, which is the work of grace in the heart of man, by which we are saved in time and eternally, only one salvation given to the children of God. John, in his first general epistle, said, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Behold, what manner of love, can't you, my loved ones, behold this manner of love as it is manifested from brother to brother, yet can you tell the manner of it? It is indescribable by the tongue or flow of language which may be given us, yet by an eye of faith we behold the manner of love which we feel the Father hath bestowed upon us that we should be called the sons of God. We, who? John evidently felt that he was included, why? because he was moved by the spirit of Divine authority to write those words, and the we, which he had under consideration are the ones who in the same spirit can declare the same thing in the same language, and are the ones whom the Father had under consideration when in the courts of glory before the beginning of time, God the Father and God the Son did make ready a will concerning the children of God who were created in Christ Jesus as His bride but which should be manifested in time as the children of darkness, the offspring of the first man, Adam, who was of the earth earthy, and who

manifested what was in him by disobeying the commandment of God, not that he was left to the freedom of his own will because he had no will to be left to or choice to make there was no proposition offered to him either to do or not do, but there was a commandment given him and also a penalty of death. He should not eat of the tree of knowledge of good and of evil and live, but he should die.

God was not leaving His foreknowledge in the hands of an earthen vessel to not do and live or to do and die. He knew what Adam would do, He knew that in eternity there stood His only Son as a lamb slain from and before the foundation of the world for the remission of the sins of His people created in Him, that should be lost in Adam, because of Adam's inability to keep the commandment of God. Therefore my loved ones, I believe those things took place according to God's foreknowledge and at the time and season to this very purpose that should render unto God the endless praise to which we are tending, because of our hope of immortality, and somehow and in some way unrevealed to me God has so arranged in His infinite wisdom a just condemnation before Him, for His children so that they are ready and willing to beg for His mercy and to ask that justice be not meted out to them knowing that it would send them into endless woe. Do not understand me to say that God made Adam to disobey, Adam needed no making, he had not the ability to resist the temptation presented by Eve, his helpmeet, and he manifested what ability he had—which to my mind renders as much praise to God's sovereignty as does the coming of the second man Adam, the Lord from glory a quickening spirit for had not the first Adam disobeyed there would have been no cause for the coming of the second.

Therefore, as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon

all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous, Romans 5:18-19, read, also, 20-21, this sets forth to my mind the accomplishing of the purpose of God, by the first man Adam, who filled his mission on earth as much so as any of the other creatures placed here by the power, wisdom and knowledge of the great Creator of all things, either spoken into existence or existing as the workmanship of His hand. My mind drifted from the picture I meant to convey of the *We* under consideration, but you no doubt understand where I had started, for the people of God if we be that people are nowise ignorant concerning the salvation of His people for they are made wise by God the Father through Christ Jesus our Lord, and being taught in the same school by the same teacher and in the same *book*, they all possess the same salvation by grace, after which some are given gifts for the benefit of the flock that they may be cared for according as it shall please the Father to bestow His blessings upon them. Marvelous are His ways and wonderful indeed are His works among His believing children.

ANNIE FULCHER,
Hillsville, Va.

CIRCULAR LETTER

The Warwick Old School Baptist Association convened with the Ebenezer Church, of New York City, at New Vernon, Sullivan County, New York, June 6th, 7th and 8th, 1923, to the several churches of which she is composed, sends love in the Lord.

DEARLY BELOVER BRETHREN:—
Having been blessed with the privilege of meeting once more in an assembly of the saints, according to our annual custom, we would express gratitude to God for His continued goodness and mercy whereby we have been kept in the love of the truth, and in the highly valued fellowship

of those who continue steadfastly in the apostles' doctrine. In addressing you at this time, we desire to be directed by the Spirit of truth, so that our communication may be suited to the condition and need of all to whom it may come. We will call your attention to the language of the prophet as recorded in Isaiah lxii. 10: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." It is evident from the language employed that a commission is given to certain persons, and that they are commanded by the Lord to do a certain work. We shall therefore do well to inquire who are the persons thus commissioned, for until we settle that point the message given must be covered with much obscurity. In this matter the word of God must be our only guide, and if under its clear shining light we are enabled to discern what those bright beams manifest we shall not be at a loss to ascertain who are the characters referred to, for we think we shall find them to be none other than the servants of the Lord, the ministers of Jesus Christ. Surely it is to these highly favored men of God that this commission is given, and it is they who have authority and power from Him to do the work set before them. It was spoken in prophecy of our Lord, "Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." This prophecy the apostle quotes, "Wherefore he saith, When he ascended on high, he led captivity captive, and gave gifts unto men." The gracious Lord bade His disciples to tarry in the city of Jerusalem until they were endued with power from on high, and assured them they should be baptized with the Holy Ghost not many days hence. The gift, then, and promise of the Holy Spirit, was that which he received, and poured out. The apostle, ex-

plaining the nature of these spiritual gifts which the Lord gave unto men after His ascension, says, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." As we know, apostles and prophets have ceased, and their ministration is closed. Evangelists, pastors and teachers still remain for the benefit of the church of God, for the gospel is still to be preached, the work of the ministry is still to be carried on, the body of Christ is still to be edified. Thus in the church of Christ there still remain those who simply preach the gospel, without having a settled ministry, some are pastors, settled over churches, and others teachers, to whom the Lord has especially given a gift of instruction to open the truth and establish the people of God in it. The ministers of Christ are also spoken of as stewards, and especially "stewards of the mysteries of God." To them is committed the care and keeping of the mysteries of the gospel. The steward is the highest officer in the household. To his care is committed the management of his master's property. So, in a spiritual sense, the servant of Christ has an oversight of the church of Christ, for the Holy Ghost has made him an overseer to feed the church of God. This he does ministerially by bringing forth out of the treasury of his heavenly Master things new and old, and as "allowed of God to be put in trust with the gospel" and as having "that good thing committed unto him," his office is carefully to guard, vigilantly protect, and as occasion serves, to bring out for the food and clothing of the household of faith the deep mysteries of heavenly truth. They are also called laborers. Thus our Lord called them, "The harvest truly is plenteous, but the laborers few." So the apostle speaks of himself and his fellow ministers, We are laborers together with God. They labor in word and

doctrine for the good of God's people; they break up the fallow ground, and plow and sow, trusting that their labors may be owned and blessed of the Lord. In the portion of the word under consideration the servants of Christ are also addressed as invested with a peculiar commission which may be called that of leaders, for we feel sure it is to His servants that the Lord here speaks, as He does in other parts of Scripture, as, for instance, where He bids them strengthen ye the weak hands and confirm the feeble knees, and again, Comfort ye, comfort ye, my people saith your God. This would seem plain in the light of the Scripture under consideration, for we read in a preceding verse, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day or night. They are represented as going before God's people, leading the way, showing them the path in which they should walk, clearing away the obstacles which lie in the path, and opening the gates one after another, that the saints of the Most High following in their train may successively go through each gate, and so entering the heavenly city (a city which hath foundations, whose builder and maker is God), find rest and peace. This brings us to the message given them, and the work to perform with God's guidance and blessing. Their first work then, is to go through the gates, and this is expressed in a very emphatic manner. The Lord doubles the command. He does not merely say, Go through the gates, but, Go through, go through. The servant of God, then, must Himself pass through each gate, that the people of God may follow Him. Now what is the first gate that He and they must pass through? The "strait gate," that of which our Lord declares, "Strait is the gate." This strait gate is narrow, distressful, full of difficulties (as it were), while broad is the way that leadeth to destruction. It would seem that this strait gate might represent the new

birth, and only subjects of this new birth ever have, or ever will, enter through this strait gate.

What is the second gate? for the word reads, "Go through, go through the gates." The gate of faith, for we read of God opening the door of faith to the Gentiles. Again the apostle speaks of his preaching at Ephesus, "For a great door and effectual is opened unto me." This brings us (so to speak) to the third gate, which we will call the gate of hope. Of this we read in the prophecy of Hosea, where the promise is, "And I will give her her vineyards from thence, and the valley of Achor for a door of hope." This door (or gate) of hope is the same as the apostle calls "a good hope through grace," and which he declares to be an anchor of the soul, both sure and steadfast. This brings us to another gate which has still to be opened and passed through, and a blessed one it is, for it gives admission to the palace of the King in Zion. This gate is the gate of love. The apostle in speaking of the fruit of the Spirit in contradistinction to the works of the flesh, mentions faith, hope and charity (or love), and says the greatest of these is charity, or, in other words, love. The apostle John tells us that we love God because He first loved us. Had He not loved His people with an everlasting love in Christ Jesus His Son, and chosen them in Him from all eternity, His people would have had no knowledge of God as their God and Father in the Son of His love. Faith, hope and love are all needed throughout the earthly pilgrimage of the Lord's dear people, but in God's appointed time, faith is changed to sight, and hope to fruition (or realization), and love abides forever. We have now gone through the gates. There is none beyond the last, for "God is love; and he that dwelleth in love dwelleth in God, and God in him." But this is not the only work that the servants of God are commissioned to perform. The message to them goes on, "Prepare ye the way of

the people." The "people" here spoken of are the people of God, the people whom the Lord has formed for Himself that they may shew forth His praise. These people are represented in a state wherein they need spiritual guidance. But how do the servants of God ministerially execute this office? They are told there must be a work of grace upon the heart; that Christ must be revealed and formed in them, the hope of glory. This is the marking out of the way, a setting it out, which is the first thing done in making a road. They also prepare the way by proclaiming Christ as "the way, the truth, and the life" of His people, and thus as good workmen who need not be ashamed, they make the way plain to all who are given eyes to see in the day of the Lord's power. But there is still further work to do, expressly enjoined upon them: "Cast up, cast up, the highway." The Lord's people desire a "highway" upon which they may safely travel, and this the servants of God are called upon ministerially to cast up. When they bring forth the Deity and Sonship of Christ (Son of God and Son of man) and lay this divine truth before them it is casting up a highway whose foundation is broad and good, for it is the foundation of the apostles and prophets, "for other foundation can no man lay than that is laid, which is Jesus Christ." But the servants of the Lord have still other work to do. When they have gone through the gates, prepared the way of the people, and cast up the highway, they have to "gather out the stones." But what are these stones? Not the stones which they have laid to cast up the highway. No, this is not the work the Lord's servants are called to do, for they are workmen who need not be ashamed of their workmanship, their Master, or His commission. These stones which they have "to gather out" are stumbling-blocks of sin, Satan and unbelief, thrown upon the King's highway after it is cast up, so that they block the road, or cause

the children of God to stumble, in it. The servants of God, then, have to gather out these stones which impede the road. That this is the meaning of the command would seem evident from similar instruction which the Lord has elsewhere given. "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people." Then follows, Lift up a standard for the people. The standard which the servant of God is to lift up is the standard of the gospel, which He has to wave on high, that it may be a guide for the people to show them the path in which they are to walk. This standard is lifted up in the very beginning of the way to show where the path begins, and it floats all along the road to the very end of the way to show where the path ends, for Jesus is the way, the whole of the way, and every part of the way, and this as Prophet, Priest and King. As then, the servant of the Lord lifts up the standard of gospel truth, holds on high the banner of truth and love, it shows the people of God, for whose benefit it is displayed, that this is the way in which they are to walk. When, too, they wander and stray from the path, as the servant of the Lord lifts up the standard before their eyes, it gives them a rallying point once more to bring their feet upon the King's highway, for there, and there alone, the royal standard floats, and there, and there alone, do they feel safe under its ample folds. Amen.

R. LESTER DODSON, Mod.

R. M. STRONG, Clerk.

The Primitive Baptist Church at Danville, Va., holds their meetings on the second Sundays in each month and Saturday night before. All orderly Baptist ministers are invited to visit us and preach for us when they have a mind to do so.

ELD. J. F. SPANGLER,

Moderator, Ruffin, N. C.

W. L. PARKER,

Church Clerk, Schoolfield, Va.

THE PRAYER OF THE
DESTITUTE

A SERMON PREACHED ON MARCH 14,
1923, AT "GALEED," BRIGHTON,
BY MR. GOSDEN.

"He will regard the prayer of the destitute, and not despise their prayer."—PSALM cii. 17.

In this verse there are two people spoken of, two tremendous opposites; one, the infinite One, the eternal One, Jehovah, who endures for ever and ever, who never had a beginning and never has an end, whose Being is timeless, whose power is infinite, whose justice and sovereignty are absolute and inflexible, whose love is like Himself, everlasting. The great God is one spoken of: so holy and glorious in His essential holiness that of Him it is written, "Who only hath immortality, dwelling in the Light which no man can approach unto" (1 Tim. vi. 16). The other person spoken of is man, a sinner, a creature of God, a responsible person. Man, with an immortal soul, man under God's holy law destitute, destitute in many respects. These two in this verse are connected, connected by a living exercise expressed by prayer: "He will regard the prayer of the destitute, and not despise their prayer." The infinite condescension that is in God, manifested in permitting men, mortal men who are sinful, to come to Him, we shall never fully understand. It is a wonder to divine condescension and wisdom and power and love that has provided for this; made it possible that men should be permitted, and have given to them power and a way to come to God. In the text also we have set before us by God, the benefit, the reception, that praying people shall have at the hands of Him to whom they pray. He, the great God, will "regard the prayer of the destitute, and not despise their prayer."

I would, by the Lord's help, speak

a little of that *destitution*, which may be very familiar to some, what it is. "He will regard the prayer of the destitute." This is a character, it is a particular condition of experience. Destitution in its uttermost form is death; nothing can be a greater destitution than death. Man by nature is dead, destitute of life. Such a man has no interest at present in this blessed text, for he does not pray, does not know God, who is the only Object of prayer; therefore, not knowing Him, and not knowing himself and his needs, he cannot pray to Him. But the destitution here spoken of is a condition experienced, *felt* destitution. It is spoken to the subject of it, spoken on his behalf by God, in order to the encouragement and strengthening of the feelingly destitute one. There is a soul experience of destitution, which may the Lord help me a little to speak of. There is an experience felt of death, the uttermost destitution, which is possible, when it reigns, to be felt by some who have life. What it is to be dead before God only the saints can really feel, and are pained by.

Destitution in this particular is *to be under God's eye, and subject to His law*. That will bring the sentence of death into the conscience. The eternal God makes a person feel what was said by Hagar, "Thou God seest me." Then the person has in his very soul the sentence of death. You will never really believe in God, and not feel this—that God's eye is upon you, seeing into your heart. This will make you realize that there is a killing law operating against you from God, and it may be at such a moment in the soul's life that many scriptures crowd in upon the mind, bringing with them this sentence of death, as for instance, "The soul that sinneth, it shall die;" killing and cutting off all excuses; as the excuse all those Israelites attempted to shelter behind, when they said that they were suffering God's anger because of their father's iniquities, that the fathers had eaten sour grapes, and

the children's teeth were set on edge. It says, "Thou art the man." "The soul that sinneth, it shall die;" and says the sinner, "I have sinned, and I am doomed to die, out of God's mouth." Well, that is destitution in its worst sense as experienced; and yet the man in whom this has taken place, has life; life is communicated by the entrance of the word of God. The killing sentence of God's law, by the Holy Spirit administered, brings into being, in a person, life toward God, consciousness of God's Being, and a sense of His wrath. "The law worketh wrath."

And though this is true, yet the man where it is, most probably does not feel destitute in some things, though he feels death. For instance, when the immediate sense of this has worn off, he may begin to look about him to find something whereby he may heal his conscience, cover up the sores, and pacify himself; and he has something, as he thinks, that will make his case a little better than this extreme one; blunting the edge, as it were, of this conviction by some supposed goodness in himself; or, it may be, by looking upon some as greater sinners than himself; and he may say, "Well, I am not so bad as So-and-so. I would not do that, I have not done the other; there may be hope for me." That man will not pray; he is not destitute. Again, the Lord makes men destitute in this particular: that when, having well searched in themselves for something upon which to base a hope of God's mitigating their condition, and taking away the curse, they fail.

It is astonishing for a person to have sat under the doctrines of grace all his life, and yet when quickened into divine life, and brought to realize the spirituality of the law, for him, notwithstanding, to seek for something in himself, to bring to God. There is laid in our nature self-righteousness, a belief in some power in the creature, but God kills it. He may let you worry yourself

To be Continued

