

XX

Elder H. F. Hutchings

THE LONE PILGRIM

VOL. 2

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



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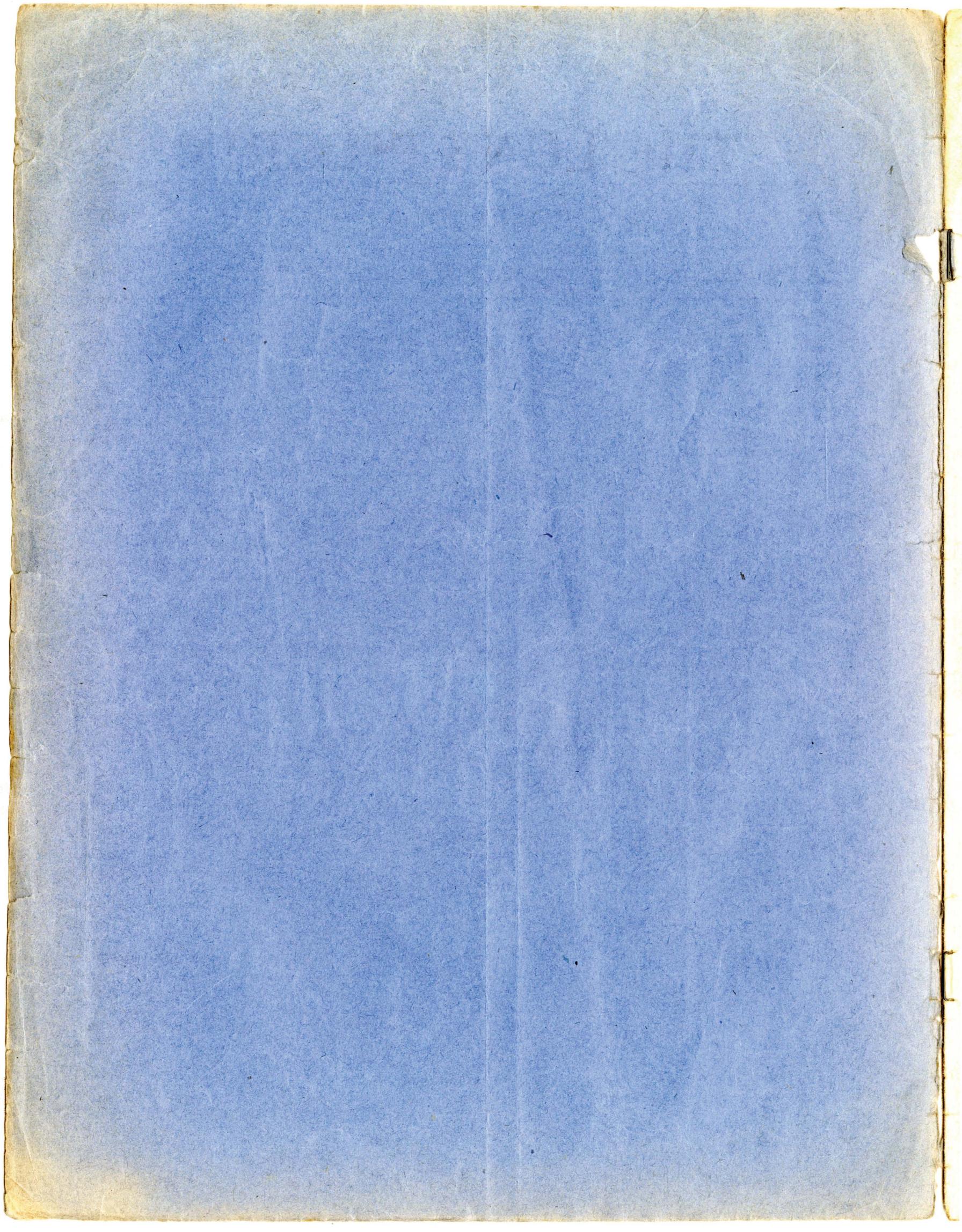
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These all died in the Faith, not having received the Promises, but having seen them afar off and were persuaded of them and embraced them, and confessed they were Strangers and Pilgrims on the Earth.—Hebrews 11:13.

YEDDIE'S FIRST AND LAST COMMUNION

A poor idiot, who was supported by his parish in the Highlands of Scotland, passed his time in wandering from house to house. He was silent and peaceful, and won the pity of all kind hearts. He had little power to converse with his fellow men, but seemed often in loving communion with Him who, while He is the High and Holy One, condescends to men of low estate.

Yeddie, as he was called, was in the habit of whispering and muttering to himself as he trudged along the highway, or performed the simple tasks which any neighbor felt at liberty to demand of him. The boys, while they were never cruel to him, often got a little fun out of his odd ways. He believed every word they said to him; and because he had been told in sport, if he once rode over the hills to kirk in a donkey-cart he would never be heir to the Earl of Glen-Allen, he refused all the kind offers of farmers and cottars, and always replied in the same words: "Na, na; ill luck falls on me the day I mount a cart; so I'll aye gang on my ain feet up to the courts of the Lord's house, and be talking to Himsel' as I gang."

Once, when a merry boy heard him pleading earnestly with some unseen one, he asked, "What ghost or goblin are you begging favors of now, Yeddie?"

"Neither the one or the tither, laddie," he replied: "I was just having a few words wi' Him that neither yoursel' nor I can see, and yet wi' Him that sees the baith o' us!" The poor fellow was talking to himself.

One day Yeddie presented himself in his coarse frock and his hob-nailed shoes before the minister, and making a bow, much like that of a wooden toy when

pulled by a string, he said, "Please, minister, let poor Yeddie eat supper on the coming day wi' the Lord Jesus." The good man was preparing for the observance of the Lord's Supper, which came quarterly in that thinly-settled region, and was celebrated by several churches together; so that the concourse of people made it necessary to hold the services in the open air.

He was too busy to be disturbed by the simple youth, and so strove to put him off as gently as possible. But Yeddie pleaded, "Oh, minister, if ye but kenned how I love Him, ye wud let me go where He's to sit at table!" This so touched his heart that permission was given to Yeddie to take his seat with the rest. And although he had many miles to trudge over hill and moor, he was on the ground long before those who lived near and drove good horses.

As the services proceeded, tears flowed freely from the eyes of the poor "innocent," and at the name of Jesus he would shake his head mournfully and whisper, "But I dinna see Him." At length, however, after partaking of the hallowed elements, he raised his head, wiped away the traces of his tears, and, looking in the minister's face nodded and smiled. Then he covered his face with his hands and buried it between his knees, and remained in that posture till the parting blessing was given, and the people began to scatter. He then rose, and with a face lighted with joy, and yet marked with solemnity, he followed the rest.

One and another from his own parish spoke to him, but he made no reply until pressed by some of the boys. Then he said, "Ah, lads, dinna bid Yeddie talk to-day! He's seen the face of the Lord Jesus among His ain ones. He got a smile fro' His eye and a word fro' His tongue; and he's afear'd to speak lest he lose memory o't; for it's but a bad memory he has at the best. Ah! lads, lads, I ha' seen Him

this day that I never seed beore. I ha' seen wi' these dull eyes yon lovely Man. Dinna ye speak, but just leave poor Yeddie to his company."

The boys looked on in wonder, and one whispered to another, "Sure he's na longerr daft! The senses ha' come into his head, and he looks and speaks like a wise one."

When Yeddie reached the poor cot he called "home," he dared not speak to the "granny" who sheltered him, lest he might, as he said, "lose the bonny ace." He left his "porritch and treacle" untasted; and after smiling on and patting the faded cheek of the old woman, to show her that he was not out of humor, he climbed the ladder to the poor loft where his pallet of straw was, to get another look and another word "fro' yon lovely Man." And his voice was heard below, in low tones: "Aye, Lord, it's just poor me that has been sae long seeking ye; and now we'll bide together and never part more! Ah, aye! but this is a bonny loft, all good and precious stones. The hall o' the castle is a poor place to my loft this bonny night!" And then his voice grew softer and softer till it died away.

Granny sat over the smouldering peat below, with her elbows on her knees, relating in loud whispers to a neighboring crony the stories of the boys who had preceded Yeddie from the service, and also his own strange words and appearance. "And beside all this," she said, in a hoarse whisper, "he refused to taste his supper—a thing he had never done beore since the parish paid his keeping. More than that, he often ate his own portion and mine too, and then cried for more; such a fearful appetite he had! But tonight, when he cam' in faint wi' the long road he had come, he cried, 'Na meat for me, granny; I ha' had a feast which I will feel within me while I live; I supped wi' the Lord Jesus, and noo I

must e'en gang up the loft and sleep wi' Him."

"Noo, Molly," replied granny's guest, "doesna' that remind ye o' the words o' our Lord Himsel' when He tell'd them that bid Him eat, 'I ha' meat to eat that ye know not of?' Who'll dare to say that the blessed hand that fed the multitude when they were seated upon the grass, has na' been this day feeding the hungry soul o' poo Yeddie as he sat at His table? Ah, Molly, we little know what humble work He will stoop to do for His ain puir ones who cry day and night to Him! We canna' tell noo but this daft laddie will be greater in the kingdom of heaven than the Earl himsel'—puir body—that looks very little noo as if he'd be able to crowd in at the pearly gate!"

"And oh, Janet, if you could ha' seen the ace o' yon puir lad as he cam' into the cot! It just shone like the light, and at first, even beore he spoke a word, I thocht he was carrying a candle in his hand! I believe in my soul, good neebor, that Yeddie was in great company today, and that the same shining was on him as was on Moses and Elias when they talked with Jesus on the mount. I e'en hope he brocht the blessing home wi' him to 'bide on the widow that was too auld and feeble to walk to the table, but who has borne with him, and toiled patiently or him, because he was one o' the Lord's little and eeble ones."

"Oo, aye, doubtless he did bring home the blessing, and that ye'll get the reward o' these many cups o' cold water ye've given him; or what's the few pence or shillings the parish grants ye, compared wi' the mother's care ye give him," said Janet.

"Aweel, aweel," replied granny, "If I get the reward it'll not be because I wrought for that. I seemed ne'er to ken, syne the day I took the dat and orphaned lad, that I was minding, and feeding and clothing one o' 'these little ones,' and I ken it better to-night than ever. I ha' strange new feelings mysel' too, neebor, and I'm minded o' the hour when our blessed Master came and stood among His faithful ones, the door being shut, and said, 'Peace be unto you.' Surely this strange heavenly calm can no' be of earth, and who shall say that Himsel' is

not here beside us twa, come to this poor place more for the daft lad's sake than oor ain."

And thus these lowly women talked of Him whom their souls loved, their hearts burning within them as they talked.

When the morrow's sun arose "granny," unwilling to disturb the weary Yeddie, left her poor pillow to perform his humble tasks. She brought peat from the stack, and water from the spring. She spread her humble table and made her "porritch;" and then, remembering that he went supperless to bed, she called him from the foot of the ladder. There was no reply. She called again and again, but there was no sound above but the wind whistling through the openings in the thatch. She had not ascended the rickety ladder for years; but anxiety gave strength to her limbs, and she soon stood in the poor garret which had long sheltered the half-idiot boy. Before a rude stool, half-sitting, half-kneeling, with his head resting on his folded arms, she found Yeddie. She laid her hand upon his head, but instantly recoiled in terror. The heavy iron crown had been lifted from his brow, and, while she was sleeping, had been replaced with the crown of the ransomed which fadeth not away.. Yeddie had caught a glimpse of Jesus and could not live apart from Him. As he had supped, so he had slept,—with Him.

A deep awe fell on the parish and the minister at this evident token that Christ had been among them and the funeral of the idiot boy was attended from far and wide. A solemnity rarely seen was noticed there, as if a great loss had fallen on the community, instead of the parish having been relieved of a burden. Poor "granny" was not left alone in her cot: for He who had come thither after that last supper with Yeddie, was with her, and Christ's promises to His disciples were fulfilled; "I will not leave you comfortless: I will come to you." "Lo, I am with you always, even unto the end of the wrold."

FOR THE LONE PILGRIM

"Him, being delivered by the determinate counsel and foreknowledge of God,

ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: Because it was not possible that He should be holden of it." Acts 2:23-24.

Dear Brethren:

For several days my mind has been more or less in this text, especially in the words, "Determinate counsel and foreknowledge of God." This seems to be the only place in the Bible where the word, "Determinate," is used. It is here used in connection with and preceeding the word "Foreknowledge."

The Greek meaning of the word is, "To mark out or bound, to appoint, decree, specify, declare, limit, determine, ordain."

The meaning given in Websters Unabridged Dictionary is, "Having defined limits; not uncertain or arbitrary; fixed, as by a rule or by some specific, and more or less constant cause: established, definite."

We often hear brethren say that the FORE KNOWLEDGE of God does embrace everything, but that He has not deffinitely fixed the transactions of everything, or that all things are not definitely Predestinated. It appears from the above text that His determination preceeded His foreknowledge, or was so closely joined with it that His determinate counsel is used first.

There has been a question in my mind for several years "Is it possible for God to know a thing which He has not predestinated?" If there is some other power which shall bring about some of the things which God has foreknown, but has not determined is not God more or less dependent on that power, or those powers to bring about the things He foreknew?

The Crucifixion was the worst crime which has ever been done in all the world. We are taught in the text that He was delivered by the determinate counsel, and foreknowledge of God. That determinate counsel was prior to, and jointly joined to His foreknowledge of the delivery of His Son to be crucified. Therefore the wickedest crime ever done was by His determinate counsel and foreknowledge.

It appears to be a fact that God had

determined to develop man in this world, and in the development of man to bring forth into existence His people. Man in his primeval state was good, he was upright. It is nowhere said that he was perfect. He was not perfect for that which was perfect cannot ever retrograde nor progress. It must stay just as it is in its perfect state. God is perfect, and must forever be. His religion is perfect from its beginning, and can neither progress nor retrograde. To do either it is not the religion of God which He has authorised.

Therefore man was only good. In that good state he could not obey the word of God to him: "Be fruitful, and multiply, and replenish the earth." This he could not do as long as he continued in his original state. Our Lord said, "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." John 12:24. Thus Adam, as the corn of wheat of the human race, must fall into the ground and die before he could obey the command of God to multiply and replenish the earth. Just as Jesus, the Corn of Wheat of the church must fall into the ground and die before He could bring forth His people from death. Hence we see the purpose of the determinate counsel and fore knowledge of God in delivering up His Son to be crucified for the sins of His people. All this was fully embraced in His Predestination if we believe it or if we do not believe it. That does not alter the purpose of our God.

God just as much knew the purpose of His creation of every creature of His as He did the purpose of the creation of His Son. He made nothing in which He had no purpose. He has that power to so manage all His affairs that every creature shall accomplish the purpose for which it is made. "By His Spirit He hath garnished the heavens His hand hath formed the crooked serpent." Job, 26:13. One of these are just as much of God as the other. He had a purpose in the starry heavens and He made them. He had a purpose in the crooked serpent and He formed him.

"The Lord hath made all things for Himself: yea, even the wicked for the day of evil." Prov. 16:4. This is proof

positive that He made just such creatures as He had a use for, and He has such dominion over them that they have to do His will. Then He destroys them. He holds such power over the beasts which John saw that they can do only His will. It is His purpose that the second beast shall destroy the first beast. The first beast is called "the whore." In speaking of the works of the second beast He said, "These shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put it in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16,17.

In all this the Lord shows His wonderful power in the salvation of His elect.

It was according to His determinate counsel and fore knowledge that His people should be saved from sin. But there was no sin when this prearranged purpose was. Therefore sin is presupposed in God's eternal purpose. There can be no sense in making such an arrangement for salvation unless there was also a certainty that such salvation should be needed. To say that God knew that such an arrangement would be needed but it was not embraced in His divine purpose would be to leave God dependent on some other power to accomplish a part of His purpose, which He had purposed in Himself before the world was. This I cannot believe. Our,

"God moves in a mysterious way
His wonders to perform;

He plants His footsteps in the sea,
He rides upon the storm."

Hence—

"Keep silence all created things,

And wait your Maker's nod!

My soul stands trembling while she sings

The honors of her God.

Life, death, and hell, and worlds unknown

Hang on His firm decree

He sits on no precarious throne,

Nor borrows leave to be!"

These verses from Watts and Cowper are very expressive of these things in the truth of our God.

The Lord told Abraham that his seed should be a stranger in a land which was

not theirs four hundred years, that there He would make of them a great nation. Therefore His purpose in sending Israel down to Egypt was to develop them and prepare them to dwell in the land he had given them for a possession. All that befell them was necessary to teach them the greatness of God. Every step of the way from the promise to Abraham to the time he established them in Canaan was absolutely necessary in the accomplishing of His divine purpose. This embraced all that befell Joseph, and the going of Israel down into Egypt. It appears to me that it is fully seen in the visions of Joseph which he told to his brethren and his father. This shows that the purposes of God cannot be thwarted by man however strong his plans may be laid. God sent Joseph down to Egypt. Even so God sent His Son down into this world, and every step from the determinate counsel and foreknowledge of God to the accomplishing of his purpose God had in it all was embraced in it at the very first. "When the morning stars sang together, and all the sons of God shouted for joy." Job 38:7.

O! My brethren! the sweetness of the thought that our God did in vast eternity so perfectly fix all the way that we cannot stray from it. Sin can have no dominion for our Jesus has, in His own person, over come sin with all its dominions. Thus we learn His great power to save. If we were not sinners we could not know His power to save, for He came to save sinners.

For one who does not see himself a poor sinner before God to ask for mercy is to ask the children's bread. This He will not give for He said it is not meat to give the children's bread to dogs. He and He alone has the giving of this bread. It is in His house, and upon His table. He knew for whom He was dying, and whose sins He washed away. Those were embraced in His determinate counsel and foreknowledge as His seed, the members of His bride. He paid all her debt, so that she is no more in debt to the law. The law has no dominion over her. She is the bride of her husband, and all that He is and that He has is given unto her. It is in this that she shines with such brilliancy before her God. It is not in any

of her works. These are all filthy rags, and unacceptable to her and to Him. He takes them all away and gives her his own righteousness. In this she appears at the throne of God acceptable before the Father.

There is not a step which she has made and will make which has not been appointed to this end, and in her deliverance from herself and the world, and all that in them are; she will be the better prepared to praise Him who is her Deliverer.

In this blessed hope I am your brother,
L. H. HARDY,
Atlantic, N. C.

August 15, 1923.

Elder H. B. Jones,

Winsboro, Texas.

My dear Precious Brother in the Lord:

I have been thinking over your letter that came the other day, and I am saying that it all belongs to the sacred divine mystery.

I feel well assured that the work of Jehovah our Rock is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he. Deut. 32:4. And as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts. The many changes that are our portion, the, at times trying providences that are measured out to us; the sorrows and griefs of our earthly lives are all too deep for me to understand. Why every thing is as it is often exercises my heart. This, I believe, and in believing find rest: "The Lord God omnipotent reigneth."

But the deepest and sorest exercises of my soul are those changes, conflicts, wrestlings, buffetings griefs that are mine in my relations to the everlasting God.

Our gracious God has called us unto the fellowship of his Son Jesus Christ our Lord, and we came into our first intimacy with Christ our Saviour through bitter humblings, through tribulation; and it is still through much tribulation that we enter the Kingdom, and grow up into him, who is our Head, even Christ. The dark, trying experiences that you portray in your letter my soul knows so well. When

first I knew Jesus Christ I desired (and I still desire) in loving gratitude to glorify him in my body, and in my spirit, which are his. My sinfulness in those early days of my experience, was hateful and humbling to my soul, and to this day it is so, only I think I can say I am more and more made to loathe myself because of indwelling iniquity. "They that are Christ's have crucified the flesh with the affections and lusts." Yes, but this crucifying is not a mere pass time, but dreadful and painful, and unless abundance of grace from the God of our mercy be every moment ministered how little is accomplished. Instead of the affections and lusts of the flesh being crucified, they appear to run riot, to be every where committing depredations, polluting and devastating our life, making war against the soul. "Fight the good fight of faith, laying hold on eternal life." Yes, there is no other way to overcome, our success is bound up in this. "We are more than conquerors through him that loved us and gave himself for us."

The relation of your own souls experiences moves me to tell you of a dreadful, yet I will say, a sacred experience that was mine within the last two months. I say sacred, because the Lord was gracious rich in mercy unto me a poor vile sinner.

I was away from home attending what are termed the Eastern Associations; I had attended two of them, and in the society of the brethren, in hearing preaching, and I had so far been in a comfortable frame of mind. But at the close of the Delaware Association such a discovery was made to me of my inward depravity that I felt I am not fit to mingle with the saints of God. It appears to me that no language could be an exaggeration to describe the meanness of aspect in which I beheld myself. O how cast down I was, so depressed, I so loathed myself I said to myself, was there ever any one so vile so mean, such an object? Then came this dreadful cruel word into my soul, "A vagabond in the earth." Gen. 4:14. I said, yes, that is what I am, a very out cast. And that dreadful word was continually coming into my mind for about ten days. I sighed, I cried, I wept unto the Lord, but from me he hid himself

and was wroth. I wandered (in my soul's distress and gloom) as one demented, a fugative, an outcast, a vagabond in the earth. From this association I went to Hopewell, New Jersey; I went to the home of our brother, Elder F. A. Chick. In the afternoon (Saturday) I was called upon to preach. How dreadful it all appeared to me. I was so wretched in my mind, a vagabond.

Saturday night I had but little sleep, the night was spent mostly in self loathing, in sighs and groans and tears, in prayer for mercy and grace from the Lord. O, I was so tossed about that night. My soul's trouble was aggravated by the thought that tomorrow I am expected to preach to the church of Christ? Sunday morning came, and I felt wretched hardened, prayerless, in darkness, I sometimes felt desperate. I went with Brother Chick to the church house, there was a large congregation I went into the pulpit, brother Chick was not in good health, and said he would sit down among the congregation so that he could face me while I was preaching.

Ah, my brother, I am not able to pen to you all the dreadful exercises of my soul during these services.

I read the hymns, I engaged in prayer, but my heart was so burdened with the thoughts that I am so depraved a vile sinner. Outwardly so? No; but known only to myself and my God.

I use two pairs of eyeglasses, one to read with, and a pair to see things at a distance, to see the features of peoples' faces. The time came for me to rise up and read my text; I did so with a heavy heart. Having read my text I then looked at my congregation with my reading glasses on, but not one face could I distinguish; the whole congregation was one blurred mass. I thought to put on the other pair of eyeglasses so that I could distinguish the faces of the people, but I said to myself, no, I will not, I will keep these glasses on, I do not want to see their faces. I am ashamed to look at them; and if they could see me as I see myself they would turn away their faces from me, and would say, come out of that pulpit, and they would hound me away from their presence, "a fugative and a vagabond in the earth." So I did not dis-

tinguish the face of anyone all the time I was preaching.

The preaching? This was my text. "For thus saith the Lord God, the Holy one of Israel, in returning and rest shall ye be saved; in quietness and in confidence shall be your strength; and ye would not. But ye said, No; for we will flee upon horses; and therefore shall ye flee; and we will ride upon the swift; therefore shall they that persue you be swift. One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he might have mercy upon you; for the Lord is a God of judgment; blessed are all they that wait for him." Isaiah 30:15-18.

Almost from the first words I uttered, I felt there was a sacred dreadful power that had possession of me, that was opening up to my view the teachings of these words. Clause after clause I was able to expound; my lips were being used to utter things to the people, but all the while I felt to be as a very outcast; and when I had done speaking, I sat down so oppressed, in wretchedness, I felt, I am only a vagabond, I ought not to be here.

Oh, that I were a thousand miles away, just alone in some den or cave in the earth. I had never had such a time in speaking before. Many times I have felt unworthy to utter anything concerning Christ; innumerable times I feel my insufficiency and that I am a wretched vile transgressor; these are common, yes, repeated experiences, but nothing like the experience of this morning, May, 25, 1913, had I ever known.

During the day our brother Elder F. A. Chick remarked to me that he had never heard me preach better, or words to that effect. Several others came to me, and spoke to me that the things that I had uttered that morning were a comfort to them. I replied, If it is so it is of the Lord. But O how wretched I felt when anyone said such things. I was so vile in my own sight, I was so covered with shame and confusion of face, I did not want to see the faces of the children of

God, I did not want them to speak to me, for I was a vagabond, yes, that dreadful word was in my mind all the time.

But I will not worry you with details of what took place with me during the following week. I was in the hidden recesses of my soul so sorrowful, so ^wretched, so ashamed, so humble, often sighing and praying for compassion from the Lord; I longed to come even to his seat, I then would order my cause before him, and fill my mouth with arguments, but I was a vagabond, and such are not to enter into the palace of the King, but I stood afar off in my shame, and rags, and cried for mercy, and that Christ would appear, and show me the light of his countenance. During the week I had some moments of hope, some crumbs of comfort, but I wanted more, I wanted not to have handed out to me, as to a filthy vagrant some scraps of food, which I might carry away, and eat under some hedge by the wayside, I yearned, that in some way I might be taken into the house that I might be cleansed and apparelled and put among the children. And my heart cried, "How long wilt thou forget me, O Lord? forever? How long wilt thou hide thy face from me?" Psalm 13:11.

Sunday came, and in God's providence I was again in Hopewell, N. J., and expected to preach at the morning service. I was not in such a wretched cast down condition as on the preceding Sunday but was weighed down, in darkness, hardness, barrenness and ^{the} thought of having to preach was oppressive, it all looked to be a terrible task. Just before preaching while the congregation were singing, and as they were singing the last verse but one in the hymn, these words came into my mind with sacred power, "My beloved is white and ruddy." *S. Song 5-10.*

My dear brother, if I were to fill pages with writing I could not tell you all the sacred, sweet, refreshing signification that was opened up to my soul in these words in the few moments the church was singing those last two verses of the hymn. My heart, in the twinkling of an eye, was drawn forth to Jesus as the Lamb of God, to the fountain of his precious blood, to his obedience, even unto death, to his righteousness as my glorious spotless

robe, and as I mused upon his love and mercy, my heart said, Thou art of a beautiful and ruddy countenance. Thy loveliness has not faded, thou hast not grown old, thou art the same today this moment, as years ago when first I knew thee and loved thee and confided in thee and experienced rich unspeakable mercies from thee, O dear Redeemer. Thou hast the dew of thy youth, ^{Immortal} youth. Thou art white, unblemished, spotless, pure, no wrinkles or any such thing; Thou art ruddy in all thy beauty and strength, the brightness of thy glories has not waned, the ^{fountain} ~~robe~~ of thy precious blood has efficacy to cleanse the foulest; thou still livest to make intercession for transgressors; thy friendship, thy love has not waxed cold, it flows abundantly, flows with all the warmth of its immortality.

O thou lovedst me from eternity, and thou lovest me still. O thou smilest upon me still: Thou art mine, and I am thine forever. Christ died for me. He cheers me with his words so kind, words of forgiveness, words of life, so refreshing. Thou hast the words of eternal life. His blood cleanseth me from all sin. I sat in that pulpit in such blessedness. The congregation ceased singing, I arose to my feet and in a few sentences told the people of the blessed transformation that had taken place in my soul, by the revelation that had been given me by the Holy Ghost, the Comforter in the words, "My beloved is white and ruddy."

I then read my text, Hosea 2-15-16, and preached with some liberty of utterance.

O, I put on my eye glasses that were suitable for me to see the faces of the congregation; I was not ashamed to look into the ^{my} faces now, for my beloved had looked upon, and smiled upon me, and he is white and ruddy, and he is the health of my countenance, and my God; and I must smile upon him when he smiles upon me. And who is he that shall put me to shame, and call me vagabond? "Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

And now Jesus, my altogether lovely Savior will go with me to all those places

where a fugative and vagabond, disconsolate I wandered, and he shall get me praise and fame in every land where I was put to shame, and I will declare what he hath done for my soul, **Zephaniah 3-19.**

There my brother, I have rehearsed some features of these exercises of my soul. Some professors of Christ's name do not understand them. They have no changes, and they fear not God. They are selfsufficient, hold their heads high, and would sneer at my weakness, and my soul's vicissitudes. But I had rather have my burden and griefs over my sinfulness and the trials to be endured in my path than eat of their dainty meats and be a participant of their joys. O we shall triumph over all adversities. We shall overcome at last. **Genesis 49-19.**

God bless you my brother, in the fellowship of Christ's Gospel: I am affectionately, yours,

FREDERICK W. KEEN.

aug 25th 1913.

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

Dear Brother Wyatt

I have felt for a few days like I wanted to write you a few lines, to let you know that we have got the *Lone Pilgrim* every month since we subscribed for it and we sure find it a good and truthful paper and we enjoy reading it, and it seems to me like God blessed you in writing your paper. Bro. Wyatt when I read it it seems like it cheers me up, and I some times get to thinking about my dreams I have had for the past three years, and if it's God's will and He will give me power I will talk about my dreams and kindly express my feelings. I would go to hear the Old Baptists preach and brother, I thought that they preached the truth. In their preaching they would tell me all along how I was, just seemed like they were preaching to me. And I would think how can such good people preach to me an unworthy sinner. I would find myself crying and saying in my heart, Lord, I wish I could be as one of those good people, and brother Wyatt, in my first dream I dreamed that the end of time was here and I said Lord the end of the time is come nad I was surrounded with fire. The flames were as high as I was and I was saying, Lord have mercy on me after saying that over a while, and the space

was open for me and I went through it and everything was so bright and beautiful to me. I was happy to get out of that awful fire. I tried to pray for God to show me the right church. Also in my dream I was at Old Hollow Churrch and Brother Bill Adkinson preached the brightest sermon I have ever heard, and I was knelt down right in front of him crying and saying, Lord have mercy on me. I looked down and I was barefooted, I started out and I saw twelve men all in a row as I passed every one looking at me, and when I got to the middle one, I touched his feet and he said, "This is Jesus and my deciples and they were white as snow." I wanted to tell that so bad I couldn't wait for my husband to come in the kitchen, so I want out on the porch and told my dream to him, and he said it is a good dream. I thought God sent that dream to me from heaven. But I find mysefl doubting all along. I can't tell or write it just like it was to me. We hope God will give us more of his love and great mercy.

I am your sister in hope,

MRS. ETHEL LOWE,
Mt. Airy, N. C.

Feb. 20, 1924.

Dear Brother:

I mailed you a letter yesterday, and since then I've thought over what I had written for your paper, and it seems to me too unsound to come out in a paper that is intending for the truth.

In speaking of the departing from life, in a way what I wrote was true yet in another sense it is untrue, or has a different meanig to what I had under consideration, and as there might be room for controversy, I am writing to ask you to withhold this from your paper and consign it to the flames, then no one will have cause to complain.

Some how and for some cause I am wading through deep meditation, which seem to me to deep for me to set forth and I tremble to think of writing on those things, lest I should misconstrue the scriptures, I'm so ignorant, so incompetent to tell anything as it should be told to convey the proper understanding.

Oh, the depth of the riches both of the wisdom and knowledge of God, how un-

searchable are his judgments and his ways past finding out.

This expressed my feelings this morning, I am sure the depth of the riches here mentioned can no more be fathomed than can the supremacy of God's eternal existence, and should we try to search out the judgment of this etenal and ever existing spirit, who hath created the heavens and the earth yea all things that are on the earth from the smallest or minutest thing to greatest or most immense. We would drop back to nothing yea less than nothing and are lost in wonder whirling and twirling. As chaff in the wind, which is blown hither and thither and at last lost to view, just so do I now feel, for surely I'm carried about I know not where, and I behold the destiny of all things as being weighed in a balance, I see the earth and the fullness there of having its bounds set by this Almighty power, to which each and every thing may come, and no farther, even the sea with its proud waves rolling and tossing with fury and madness as is portrays the wonderful and marvelous work of the Great I Am, is hushed to silence and driven back having reached the limitation of its bounds then no wonder man is compelled to stand back and cry aloud, Behold the work of Almighty God and to realize that he himself is but the creature of His will encapable of acting alone, and is as the flower of grass that withereth away before the morning sun, but when we can behold by the light of the spirit of God's love and mercy to us-ward, one inward blessings wrought within by the hand of this mighty and merciful God we realize the springing up of life within our being which can not be crushed not even by all the Demons of an eternal woe, and this life is nourished and cared for by the same power that implanted it regardless of every opposition, until it shall become of mature year and ready for the masters use, when it is then called out to do the master's bidding it may be to feed his sheep, if so the food is prepared and made ready and the sheep are waiting for they are of this same life, and this life is the life of Christ who is formed in us the hope of Glory and by this life we are chosen out of the world and placed in the Kingdom of light, where we dwell

spiritually yet this body of flesh knows no more or no less than before this life was implanted, because it is possessed with a carnal mind, and can only act in carnality except when subdued, or held in subjection as I now feel that I have been inabled to do by power Divine and to write with those hands or speak with this tongue as the Spiritual mind gave utterance or movement thereto.

Shall I say amen? Or shall I say I'm loosing my mind? I did not intend writing this I only intended to ask you to withhold that writing from the *Lone Pilgrim*, but something intervened and now that intervening is removed and the spell is broken, I shall send this just as I have written it, may be you can read it, maybe it is spelled right, I shall not correct, for I want you to know just what I'm passing through if this can tell you anything. Trusting we are one in faith and hope, I bid you farewell.

ANNIE FULCHER.

Aurora, N. C., March 2, 1924.

Eld. J. W. Wyatt

Dear Brother:

Since you were with us last third Sunday my mind has seemed to be much in your direction and I cannot satisfy myself without writing you a few lines in which I desire the direction of the Holy Spirit that I may say nothing amiss of that would in the least, be hurtful to the cause of our dear Redeemer and his dear children. If I could say a word to the comfort of Zion I would be glad but not a word to her discomfort, from the earliest of my recollection there has been very much difference in sermons that I have heard even from the same preachers and when he seemed to be equally indowed by the spirit with power. Some have been sweet and enjoyable and full of comfort at the time of hearing and for a few days possibly I could think over them and rejoice in their sweetness and then they were gone and not remembered. But just a few times in my pilgrimage I have heard sermons that have never left me and that can feast and right on and on. They have not been as many as I would like but the few have been right much

comfort and especially so in times of famine and thirst. They give comfort when other things fail. When my hope is directed to them my hope is strengthened and I am edified in my feeling. Such a sermon was the one you preached on last third Sunday from Isaiah 38-8. When you read the text and could see nothing in it. It was dark to me, but as you opened it up and showed its beauties so plainly by one scriptural illustration after another it was so sweet to me, so cheering to my mind and come so timely when I was downcast and so much in need of spiritual food. I feel that I shall feast on it at times while I live. Some of the dear old brethren that have long since passed away are remembered often by those sweet impressive sermons and in these days of coldness and so much strife and confusion I find comfort in those days in the latter quarter of the last century we did not have the confusion, the differences of opinions, that are among us now neither did we find so much "big and little you" or trying to "Lord it over God's heritage" as seems to be the case now. Probably this was due to the fact that the church had just under gone a thorough cleansing on account of the mission system and had not had time for so much corruption to creep in and all had enough of arminiansin or in other words of self works and were satisfied for the Lord to reign at the helm of salvation and to guide the old ship without the interference of human works or efforts through all the rough seas and persecutions to a safe anchorage in a haven of everlasting rest joy and peace.

We learn that we have a God of wisdom perfect knowledge and that he will do all his pleasure and that none neither men nor devils can stay his hands or in the least interfere with his works and I am glad this is so for only such a God as this can save so vile a sinner as I am. If left to myself then I am lost and all my pleasures gone both in time and eternity. Dear brother I hope that we may soon meet again and in the meantime remember us in your prayers and in the meantime may God the Lord bless you and yours is the prayer of your loving brother.

GEO. M. HARDY.

CHRIST—THE WAY

All other ground is worse than bad,
Alluring vice, deceptive, sad;
We can not trust poor wayward man
His steps are vile and cannot stand.

Why dwell here in strife all the day,
While joy and peace should be our stay;
'Tis better far to live in love,
And dwell with Christ in Realms above.

When we through faith doth ask His hand
We'll get peace for poor sinner man;
There is consecration of the soul,
With better lives and joys untold.

Jehovah's Great and healing Hand
Brings into life poor sinful man;
Where in his lost and ruined state
Stands Christ, his healer and mate.

He leads in a misterious way,
Giving us sufficient day by day;
And when our trials here are done,
We'll wear the Crown which He hath won

Through grace he is our stay and friend,
Healing all wounds made by our fiends,
And at last when time is no more,
He will greet us on the other shore.

And there remain from fiend and foe,
No pain, no grief, no death, no woe;
When in that land of Godly bliss,
We'll see his endless love exist.

There in that land which never ends,
We'll dwell with Christ, our Saviour,
Friend,

And there in Rapturous Glory be
Resting in immortality.

There His will sing, without a care,
His amazing grace every where
Shouting, praising in endless days!
Giving our Saviour all the praise.

—J. P. Temple.

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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,
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Little Creek Church, six miles west
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each month, Elder E. F. Pearce, pas-
tor, J. J. Batten, church clerk Smith-
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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.

AN OPENING WORD

To our dear readers,—Our warmest
wishes go out for the year on which we
have just entered, wishes which stretch
out into eternity, even that you may be
partakers of the blessings contained in
this scripture: "Blessed be the God and
Father of our Lord Jesus Christ who hath
blessed us with all spiritual blessings in
heavenly places in Christ: according as
He hath chosen us in Him before the
foundation of the world, that we should
be holy and without blame before Him
in love: having predestinated us unto the
adoption of children by Jesus Christ to
Himself, according to the good pleasure
of His will: to the praise of the glory of
His grace, wherein He hath made us ac-
cepted in the Beloved," Eph. i. 3—6.
What a divine category! Neither creation
nor providence affords a parallel. The
whole family in heaven and in earth em-
braced in the arms of infinite love, chosen
in Christ, placed beyond the reach of evil
beyond time's boundary! The world is
passing away. Providence, the handmaid
of the election of grace, working out the
good pleasure of God, is ever carrying
them toward the full enjoyment of the
predestined blessings. But providence is
ever changing in method and aspect, and
often wears a frowning face to the saints.
For in the world they must have tribula-

tion. When temporal good is their lot, they find some alloy in it, some pain, disappointment, insufficiency, brevity, thorns and thistles. The richest earthly blessing is comparatively poor, its duration is short. But the blessings given in Christ before the world began, run through time as the river making glad the city of God, and flow into the sea of eternal bliss and glory. The evil seed of sin fell into the earth and, watered by temptation, has ever been bearing a prolific crop of wickedness, sorrow, and death. Solemnly true is the Word of God: "Be not deceived: God is not mocked; whatsoever a man soweth that shall he also reap. He that soweth iniquity shall reap vanity," Gal. vi. 7; Prov. xxii. 8. Sin turned God to be our enemy. It made the world a wilderness, the habitation of dragons. It has kindled a fire which shall not be quenched night nor day. Heaven and earth are turned against man for his sin. The elements which kept in their due order are for your good, have often been invincible instruments of destruction. The earth, naturally potentially fruitful, only yields its labour of sinful man. Oh, it is a bitter thing to break the divine law and provoke God! For He will by no means clear the guilty under its just, but unfulfilled conditions. How different from the misery, bondage, and curse under which we all are by nature, is the state of those who are born of the Spirit, who were eternally blessed with all spiritual blessings in Christ! Grace, justification, sanctification, adoption, perseverance, victory, heaven, these are among the spiritual blessings in Christ. And they are made known in some measure by the Holy Ghost to all to whom they were given in the covenant of grace. When the Spirit is poured upon them from on high, their wilderness rejoices, and blossoms as the rose; then it is a fruitful field, and the fruitful field is counted for a forest, Isa. xxxv. 1, 2; xxxiii. 15.

It may be seasonable and profitable if here we make a few observations on the law of God and some of its workings on all who are under it. It will lead to, and by contrast bring out more clearly the blessings of the gospel. We must know the law either as a schoolmaster, Gal. iii. 24, to teach the holy, just char-

acter of God and the exceeding sinfulness of sin; or know it in its authority, terror, and power for our utter destruction.

The law is the revelation of God's will to man in his creation, and is the rule of his duty; it is the expression of the divine claim on him. It has three great words. i. The *commandment*: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This commandment is universal. To Adam unfallen it was not grievous. Rather, to a reasonable being, created in the image of essential Love, Goodness, and Abhorrence of all evil, as reflected in His law, it must have appeared even natural and proper. What less than the devotion of his whole being could answer to his Creator's beneficence? What less than the hearty response of his love could his pure, unsullied, loyal heart have deemed a proper service? ii. It had a *commination*, it recited a threat, it foreshadowed the sin it forbade: "But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." In this solemn word is seen the fallibility of Adam's nature, and the divine permission of the Fall. Also it is quite clear that if he sinned, it would be against the sight of his eyes, and the hearing of his ears. "Adam was not deceived," 1 Tim. ii. 14. iii. The third word of the law is the *curse*: "Cursed is every one that continueth not in all things written in the book of the law to do them." Gal. iii. 10. Thus it has the nature of a covenant, which God made with the first man as the Head and representative of all mankind. It is said to be "written in their hearts," Rom. ii. 15, as belonging to man's creation, and is necessary for the end for which they were created.

Hence this holy, just law of God is of force over all men. Though its blessings are forfeited, and its curse merited, its authority is not weakened. It is inexorable. Christ Himself came not to destroy it, but to fulfill it. This truth will be known by all who are under it; either here, in mercy, and with a view to deliverance from it, or hereafter, in hopeless, helpless misery through eternity. "The

wages of sin is death."

Let us now turn to *the working of the law of God in the consciences of the Lord's people*. It works in each person who is born in the Spirit. It is there as the "letter that killeth;" it justly, necessarily kills, that is, curses the transgressor. "By the law is the knowledge of sin." Sin revives, and the soul dies, as Paul speaks, Rom. vii. 9. Sin is felt to be alive in direct opposition to God; and the law working in the conscience produces a separation of spirit from worldly company and worldly pleasures, and a sense of guilt, bondage, fear, wrath, and death. As conviction of sin deepens, a load of dead works presses the soul down into dismay and gloom. And the sinner despairs of life. He is filled with remorse, but cannot repent. All natural hope dies under the frown of offended God. A legal mind sets the unhappy creature to work, to vow to amend, seek to know the Lord and serve Him; but he fails, and becomes worse, and more wretched. To his dismay he finds himself an enemy of God, and God his enemy. The ministration of death has a dazzling, terrifying glory; his heart meditates terror as God appears to him in His righteous character. "The sorrows of death" compass the poor creature, and "the pains of hell" get hold of him. "The sorrows of death" are an apprehension of divine wrath, a sense of guilt, a feeling of the power of the ministration of condemnation, and of glory which the soul cannot look on—a realisation of the holiness and majesty of God, tormenting fear, and a foreboding of impending evil and punishment. "The pains of hell" are the threatenings of the law in the conscience, a sense of being under the curse, the dread of damnation, hardness of heart, a readiness to blaspheme the Most High, from whom the soul cannot flee. Whenever the powerful operation of the law prevails, the wretched subject of it (ignorant of the happy deliverance awaiting him) is shut up, concluded in unbelief, and a stranger to hope; for the law under which he is, breathes no mercy, leaves no door of escape open. He realizes what Paul says: "The commandment which was ordained to life, I found to be unto death." Rom. vii. 10. He owns its authority, and ratifies its awful sen-

nece against him. And as he dies to it by its sentence and operation within him, it continues at intervals to press its claims on him reminding him of each sin he commits, and thunders its denunciations against him. It was the law that sealed Job's transgression in a bag, sewed up his iniquity, and made him to possess the iniquities of his youth. It will not give up the culprit. Punishment inflicted does not weaken the law, does not exhaust its authority. Subjection to the law is an abiding condition of our natural being, as long as the law, which is said to be our husband, lives: "Know ye not, brethren, (for I speak to them that know the law) how hat the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if her husband be dead, she is loosed from the law of her husband: So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man," Rom. vii. 2, 3. This abiding right and authority of the law to retain its sinful and sinning subjects, renders their case helpless and hopeless. It is just, inflexible, and inexorable. Human laws are bendable, and are often bent; and entreaties, pleas, and circumstances may move a judge to mitigate punishment. But the law of God reflects His most glorious nature. He is "of purer eyes than to behold evil," and cannot "look on iniquity." Oh the misery of our state and condition under this good, holy, and just law! Given when we were represented in our federal Head Adam, pure and capable of obeying it, it remains the same. It cannot accommodate itself to our altered state, nor meet our inability. It makes and holds us responsible for our sins, and accountable for our inability to answer to its demands. Its word is, "Cursed is every one that continueth not in all things which are written in the book of the law to do them."

But the nature of the law and its dread effects in the conscience are not usually realised all at once. "He will not lay upon man more than right," Job xxxiv. 23. "God is faithful, who will not suffer you

to be tempted above that ye are able," 1 Cor. x. 15. "He remembereth that ye are dust." He teacheth "precept upon precept, line upon line, line, line upon line, here a little, and there a little," Isa. xxviii. 13; and in many cases moderates a sense of His anger in the law by glimpses and foretastes of His mercy in the gospel; and upholds and enables the subject to hope against hope, and walk in the way of faith, and carry on his life's calling which under great terrors of the law he could not do. Yet the killing work goes on effectually, it may be for years, till there is no hope or strength in oneself shut up or left; or it may be perfected in a few moments. "For the Lord shall judge His people and repent Himself for His servants, when He seeth that their power is gone, and there is none shut up or left," Deut. xxxii. 36. To this point all must come in order to be dead to the law, and for it to be dead to them. "For what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God," Rom. iii. 19. Alas! no good thing is in us, no spiritual good. We are a wilderness, an arid desert, Egypt not rained upon. Who that has felt this state and condition can ever forget it? The wormwood and the gall will always be had in remembrance. No hope is found there, no beam of mercy shines in the ministration of condemnation. Only wild beasts of the desert, doleful creatures, owls and satyrs dwell and dance there. Yet who that has passed through such an experience would wish he had missed it? He at times blesses God for the solemn chastening out of the law, now that he experiences rest. And well were it if in our churches the old fashioned experience of the law were again heard; if once more this standard were re-erected by the Holy Ghost, and our true condition under it were more deeply realised. For it would be followed by the lifting up of Christ crucified; the Holy Spirit would be revealing Him in wounded consciences and in broken hearts.

The last sentence anticipates. We now turn to the glorious gospel of Christ, where an din whom we shall see how sinners who are dead to the law by its operation in them, but who are notwithstand-

ing in bitter and hard bondage, are honourably delivered from the law, and with its entire approbation. This is only and alone by the body of Christ: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ: that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4. By "the body of Christ" is meant both His person and His work. "Who His own self bare our sins in His own body on the tree," 1 Pet. ii. 24.

Two vital and deeply important doctrines agree in the term "the body of Christ." i. *His Person*. His person is expressed by His name Immanuel. He is the Incarnate Son of God. He was "made under the law, to redeem them that were under the law." He was made like unto His brethren; it behoved Him so to be, that through death He might destroy the death which held them in its legal grip. Thus His Incarnation is a great part of the glorious gospel of Christ. The virgin birth will ever be a vital, a believingly, adoringly held part of our holy faith, one of the things most surely believed among us. The denial of the miraculous birth of the Redeemer will never have a place in the heart of a divinely born and instructed child of God. Wherever it is opposed, Zion will ever adoringly believe, acknowledge, love, and trust the Incarnate mystery. All her life, hope, strength, acceptance, peace and joy flow from Him so begotten and born. To affirm that He was born as we are, is to reject and deny the Holy Ghost in His divine energy, wisdom, and glory in His overshadowing of the virgin, Luke i. 35. Blessed are the eyes that see this wondrous Man, true almighty God: and the eternal love which made Him willingly subject Himself to the service of His eternal Father. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father) full of grace and truth," John i. 1, 2, 3, 14. The Incarnate mystery is necessary for salvation.

It is not in the nature of God to destroy, or nullify, or make void His own law, because man has broken it. But His own eternally chosen and beloved people are born under its binding obligations and sanction. Who is sufficient for this pass? Only He who, "being in the form of God, thought it not robbery to be equal with God," yet was willing to humble Himself, and take on Him the form of a servant. The law was written in man's heart, Rom. ii. 15; it must therefore be in the human heart of Immanuel and it was there, Ps. xl. 11. In every way Christ answers the needs of our case, Heb. ii. 14, 17. Person, will, love, and power unite to fit Him for the work of salvation, Isa. xlii. 1-7. Reverently would we say, "Behold the Man;" Glorious, eternal, self-existent Jehovah; pure, perfect Man, made under the law, subject to it, bound by it, and, though without any natural sin, and therefore without corruption, capable of a voluntary death, Jno. x. 17, 18. This is the glorious, wondrous, loving Redeemer, Saviour, Lord, Mediator of the new covenant. He is infinitely adorable, and lovingly adored in heaven and earth by His blood-bought people. To them He will ever be the altogether Lovely. The redeemed sing the song of redemption, and ten thousand times ten thousand, and thousands of thousands of angels, join in the chorus, Rev. v. 8-14.

ii. We must, in the next place, notice the work of Christ. By the marvelous constitution of His Person He is fitted for the work His Father called Him to do. "For it pleased the Father that in Him should all fullness dwell. And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself: by Him, I say, whether they be things in the earth, or things in heaven," Col. i. 19, 20. This could only be through death, the voluntary death He Himself had foretold, Jno. x. 18. "To redeem them that were under the law," was too much for any and all but the God-Man, Christ Jesus. For to redeem them from the curse, He must be made a curse for them, Gal. iii. 13. And He could only be made a curse by being made sin, 2 Cor. v. 21. The greatness of the work of redemption will never be fully known by any besides the redeemer. The burden

of imputed sin, the curse of the law merited by the redeemed, but borne by Him, the hiding of His Father's face, the solemn hours of desertion, the bitterness of holy chastisement, the indignity of death and the grave, fell on Him.

Obediently He bore all, lovingly He took the cup, the cross, the curse. For substitution required it all. A debtor cannot be regarded as free from debt so long as the debt remains undischarged.

Unable to pay our debt, our divine Surety undertook to pay it. He must die unto sin, Rom. vi. 10. The priestly office of Christ involves His sacrifice.

He must offer Himself without spot to God, must sanctify the people with His own blood. "Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people," Heb. ii. 17. Thus and thus only could Christ be the "end of the law for righteousness to every one that believeth." As long as a sinner is under the law, he is bound to obey it; and as long as the law is unsatisfied, it must press its claims and retain the subject, the debtor. Here, then, in the satisfaction of its honourable claims received from Christ, it dies to all for whom that satisfaction is given; and thus the twofold death to the law is proclaimed: "For I was alive without the law once, but when the commandment came, sin revived, and I died." "For I through the law am dead to the law." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ," Rom. vii. 9, 4; Gal. ii. 19. On that blessed day when the Saviour died, the sin of a land was removed, the curse exhausted, the church for ever virtually removed from Sinai and carried to mount Zion, there to be established in the top of the mountains, and exalted above the hills, where the blessing of the mountains, and exalted above the hills, where the blessing of the Lord is, even life for evermore. For transgression was finished, an end was made of sins, and everlasting righteousness was brought in, Dan. ix. 21. Now is opened a new and living way to God; and when sinners are found approaching to God

by it, the law cannot object anything against their so walking, for they are free from the ministration of condemnation and of death, and they walk in the light and glory of the ministration of righteousness. The blessings of the new covenant are now in force, and God and His covenant people are one: "I will be to them a God, and they shall be to Me a people," Heb. viii. 10-12. He has here no fault to find with them. They are justified from all things from which they could not be justified by the law of Moses; they are united to Christ, as members of His body. As He is, so are they, being "partakers of the divine nature."

The experience of this mutual transference of guilt and righteousness is remarkable; in it "old things are passed away: behold, all things are become new" in and to the soul. Usually it is preceded by an experience which is very painful and bitter, as before shown; yet in the free-born soul, as begotten again by the word of truth, there is a strong desire for life and righteousness, for pardon and mercy. And many a sacred touch, many warm attractions to the Lord and His cross, come surprisingly to him, and cause a living hope in him. Still he cannot see Christ as "the end of the law for righteousness" to him. But the day comes when, by the Spirit's grace, the eye of faith is turned to the Redeemer, who reveals Himself to him in His all-sufficient work of salvation. He now sees all his duties and debts were done and paid by the God-man Surety, whose infinitely sufficient righteousness is imputed to his now believing soul, and makes him without spot before God. The transfer is complete on both sides. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to Another, even to Him who is raised from the dead, that we should bring forth fruit unto God," Rom. vii. 4. Oh what a blessed death is this to the law! How great is the change of both state and feeling! So Paul speaks, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and

the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me," Gal. ii. 19, 20. This is a new life of righteousness in absolute agreement with the law. The happy, justified person is at liberty, gospel, honourable liberty. He is free to approach the dread I AM, in the Lord Jesus, His Redeemer. By a new and living way he has boldness to enter into the holiest of all by the blood of Jesus; and having a High Priest over him, he draws near. He has the comfort of love, and the fellowship of the Spirit. He is joined to the Lord, and is one spirit with Him, loved with the same love that the Father has to Christ, Jno. xvii. 26; xx. 17. And what a welcome he receives! There is a heavenly merrymaking. The lost son is found; and Christ sees of the travail of His soul and is satisfied; and the Holy Ghost is glorified in His regenerating work. Under the power of this blessing each one sings,

"The terrors of law and of God
With me can have nothing to do."

Now fruit to the praise and glory of God is brought forth. Faith, hope, peace, joy, and holy walking proclaim such to be the subjects of a kingdom which is not of this world, 1 Pet. ii. 24; iv. 1-5. "Thy people shall be willing in the day of Thy power, in the beauties of holiness." "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever," Mic. iv. 5. "For God hath not called us unto uncleaness, but unto holiness," 1 Thess. iv. 7. A holy root will bring forth good fruit. "A good tree cannot bring forth evil fruit." Thus the Lord's people bring forth gospel holiness as the result of their union with Christ, the living Vine, Jno. xv. Were there union more powerfully realised, their fruitfulness would be greater and more manifested, both in the church, in the family and all relations of life. Happy the person, happy the church where Christ is the Husband, Life, and All in all.

One word more. This new life of faith on the Son of God, is a life of conflict. Indwelling sin and the powers of darkness war against it. But to the believer

this promise is sure. "Sin shall not have dominion over you, for ye are not under the law, but under grace," Rom. vi. 14. Our experience may appear to be a very grave contradiction of this statement with respect to ourselves; but let us look a little into it. Though death may encompass us in our feelings, yet where righteousness is, and where it is worn by precious faith, at times there will be an overcoming. "To him that overcometh." How do we overcome? By precious faith. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God? 1 Jno. v. 4, 5. This blessed gift of righteousness will make us who have received it, overcomers of all the legal fears and bondage that may knock and ask for admission to reign as they used to reign. Such a one can sing,

"My Saviour's obedience and blood
Hide all my transgressions from view."
That will do. When faith says that there is a reigning in that very life of Christ, in that rich, that imputed, that sufficient righteousness which He has given. What a mercy now and again to find that you are an overcomer, overcoming all the alarms that come into your conscience because of indwelling sin and daily sinners! And again, with this righteousness on, you delight in the Lord. Yet, and "the righteousness on, you delight in the Lord. Yea, and "the righteous nation which keepeth the truth" enters through the gate into the holy presence of God: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, and having a High Priest . . . let us draw near," Heb. x. 19-22. With faith in this righteousness, one can take every care, every difficulty, every want, all the enemies in our nature, and the devil, and lay them before the Lord. If there is any wise walking in this world, it is here. If there is any wise handling of matters, it is here—when entering into the holiest by the blood of Jesus, you call on the Name of the Lord, and wait on Him without distraction. How sweet it is to live! There

is an intimacy which is known by one and another of the members of Zion. That was great intimacy which Jacob said to Man wrestling with him, "I will not let Thee go, except Thou bless me." And what about you, dear Christian friends, who have felt sometimes you could deal with the case you had before the Lord with a sweet and simple freedom of spirit?—"Lord, I can take no denial. I want Thy interference, Thy power to sustain me, Thy love to dissolve, Thy mercy to bring me forth. I want what Thou hast promised, supplies of grace from the store that is in the Lord Jesus." We move quickly when we deal thus on our knees with almighty God in Jesus Christ. And when affliction comes, and fears rise, and conscience says, "You deserve it," and you say, "I cannot bear it,"—then the grace of God flows into the soul, through the righteousness of Christ, and you say, "Lord I accept it, it is less than my iniquities deserve. Help me to say, "Thy kingdom come, Thy will be done in this matter"; and you reign over yourself and your sin. You can lie in the dust; and of all the sweet things in trouble, I know nothing sweeter than when one can lie flat in the dust, and say, "Thy will be done." And in the midst of conflict, thus we prove that grace reigns "through righteousness unto eternal life by Jesus Christ our Lord," Rom. v. 21.

Beloved brethren, in the above truths lies all vital religion, all godliness. May we all be livingly, experimentally acquainted with them, be delivered from the law, and married to Christ.

Our best, warmest thanks are given to all our contributors for their contributions, and to all our readers for their forbearance. We are conscious of much weakness and imperfection in our work.

Brethren, pray for your affectionate
EDITOR.

A GOOD LETTER AND OTHER THOUGHTS

Eldes Mogan and Carter:

Dear precious brethren in Christ, I hope,—Have read the good old Trumpet for more than twenty years and still love to read it. I hope it is the grace of God

in my poor heart, that makes me want to read it. I am pleased to see the patient spirit you manifest in trying to adjust the trouble. May God's richest blessings rest upon you all the days of your pilgrimage here, is the prayer of my poor heart. Now I do wish we could have peace in our beloved Zion again. Since our division, which was a great grief to us, we are now in sweet peace in our home church here in Wellington, Texas, with our dear Elder Koen, and have had three additions. Our last meeting we had as ministers Elders D. B. Koen, McCarty and Denton, and to say we had a good meeting doesn't half tell it. We rejoiced with tears of joy. I was once more made to rejoice in a Saviour's love, and could realize God being my Saviour.

Brother Morgan, enclosed you will find money order for two subscriptions: Mrs. W. H. Goforth, Wellington, Texas, Box 185. She tenders to you her many thanks for your kindness in sending the paper on. Mrs. Carrie Wright, Box 374, a dear old sister of our faith and order, a widow. I also send you a writing of my husband's sister, Mrs. Mary Ellison of Topeka, Kansas. Please print it if you think worthy space.

Unworthily,

E. V. (Jolly) Schenck.

THE LETTER

"If you know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed the kids beside the shepherd's tents."

Thinking of an aged minister's exhortation to the young folks in the congregation, to not neglect or put off the duty of going home to their friends and telling what great things the Lord has done for them, the above lines came in my mind, as oft they have before. I would like to write what I think I see in them, that others might judge whether or not they are in harmony with sound doctrine. We are all possessed of inherited arminian nature, which we hate, and I think sometimes that we are so afraid of being thought actual followers of James Arminius, that we neglect to give encouragement and help to the little "kids" as we should do and often feel prompted to do.

"The fairest among women" is none

other than the church of the living God, his body, "the bride," "the Lamb's wife." He calls her the fairest among women, saying, "Behold thou art fair, my love, behold thou art fair. There is no spot in thee," and likens her to a lily among thorns. And he has promised to present her unto himself a glorious church, not having spot or wrinkle or any such thing. He says, "Since thou wast precious in my sight, thou hast been honorable and I have loved thee." Sure she is his "elect lady," his choice and the only one he loves, and the only one to whom he has given his name, "The Lord Our Righteousness." He does not bestow his love on these "seven women," the whole arminian churches, but they all take his name, and take it in vain.

This fairest among women had been asking him whom her soul loveth where he makes his flock to rest. And he answers, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock and feed thy kids beside the shepherd's tents." In this, as in other duties is where he makes his flock to rest. The old definition of the word "kid" is "a young child," so it was as much as to say, If you know not where I am, go and minister to the needs of my little ones, and in so doing you will find me. He said "Go thy way forth." Every word is full of meaning. Go, not saying, if you have entered in and are safely housed in the shepherd's tents, stay there and enjoy the comfort of home. No, there are duties for every child of God to perform. We are accused of always sitting on the stool of do nothing, and it is true we do not have to work as the work mongrel world works, compassing sea and land to make proselytes only to continually cast up mire and dirt, for "there remaineth a rest to (not for) but to the people of God." They rest from their labors as God did from his and have entered into that rest of which the old law Sabbath was the type; and it is a Sabbath that never ends, a rest that remains to the people of God. Yes we of all people have the most solemn duties to perform, and there is no peace or prosperity while we live in neglect of any known duty. "Go forth," that means outside, beside

the tent. But "go thy way forth;" you are not to go in the Arminians way to beg and plead and entice with all the allurements the world can devise, to get sinners to come to Christ, accept salvation and be saved from eternal destruction. No, you are not to go that way, for he says, "I, even I, will both search my sheep and seek them out." That is his business, not yours. But after he has brought them close behind the shepherd's tents, then go thy way, the way he has taught you, and feed the little kids that are lingering just outside the tent. Do not neglect them, saying the Lord will look after them, for "Lo, there are parts of his ways," the command he gives to this fairest among women to look after the little ones. They are there, just outside the entrance hungering for the sincere milk of the word. There are always plenty of wolves in sheep's clothing hovering around, ready to ensnare them as soon as they become discouraged. So feed thy kids, they are yours, take care of them. You are not to go out in the world to seek here and there for some to come and be yours, but obey the command and feed those that are yours—they are hungry. Do not leave them without an encouraging word, among the wolves and dogs that howl around, watching for them, and whose greatest object is to increase their number, and so come ahead of some less fortunate denomination. You are not to feed the beasts of the field, or even try to get them to understand your call, as you say to the kids, "come unto me, all ye that labor and are heavy laden and I will give you rest." Do not give that to the dogs. But when you see the kids looking longingly toward the entrance of the tents, encourage them. Perhaps they are longing to know whether or not you love them, and fear that you never can want them to come any nearer, sometimes weeping with their desire to be gathered into the fold. Turn back and review the way yourself has come. I remember well when feeling too unworthy and weak to take one step alone, a dear old sister said to me, "You are staying out of your duty, Mary. Do not wait to get better, for you never will." How I loved her for those words and always felt a special love for her among the rest.

Now, because you love the "strong meat", and feel strengthened by it, do not mistakenly think the little young kids can begin at once to eat the same. You who have raised children know that you can feed your grown children the solid foods—they crave it and must have it; but the little new born babe needs only milk, and nothing but milk. And to attempt to force it to eat meat is to destroy it. It would immediately sicken and perhaps perish, for milk was its only proper food. It revolts at meat, and will take time to recover from the effects of it. The little ones beside the shepherds' tents desire for the present only the "sincere milk of the word, that they may eat and grow thereby." "Grow in grace and in the knowledge of the truth." Milk for the babes and meat for the strong, and we are told to "give to each one his meat in due season." When the little young kids are first made manifest to us, lingering near, longing for nourishment, it is not then the due season to require to eat and assimilate the strong meat, or doctrine that we have grown to love, lest with our meat we destroy our brother for whom Christ died. If he does not at first relish it, give him time to grow in grace and in the knowledge of the truth. "They that are weak in the faith, receive ye, but not to doubtful disputations." Do not turn them away and reject them because they are little and weak. Wise parents instruct the stronger ones to exercise a special care and tenderness to the little ones. When this fairest among women goes forth to feed her kids, she must go her way, the way of truth and love. Go not in the way of the Gentiles, or Arminians, but keep close by the footsteps of the flock, where the little ones are first revealed to us. Deal very gently and tenderly with them, exercising care not to crush them, for they are weak and tender and easily hurt. When Christ asked Peter three times, "Lovest thou me?" he saith unto Peter, first, Feed my lambs, then afterwards, Feed my sheep. The lambs must be fed first, before they grow to "the measure of the statue of a perfect man." Then, the milk may keep them alive, it is the due season for meat, and they ever afterward crave it. O, let us try by the Lord's help to feed our kids

as he has enjoined on us to do, and try to hold them with us, and not stray away where wolves in sheep's clothing are way where wolves in sheep's clothing are always ready to take them in, for they do not always know that the sheep's clothing is covering inward ravening wolves. "Go thy way forth, O thou fairest among women, by the footsteps of the flock and feed thy kids beside the Shepherds' tents."

As ever, the least of all.

MARY ELLISON.

1243 Polk St., Topeka, Kansas.

ELDER FISHER'S LETTER

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The absolute foreknowledge of God in all things including all the wicked acts of men and devils, is surely believed by all true Baptist. I certainly believe this. There may be a few people who have crept in among the old Baptist that are not regenerated and do not believe in the sure enough God of the universe. Now, if I ever was plain and open before God and man, I want to be now. What do we mean by God's Providence? I mean that He maintains a ruling power over all things that will ever exist, or ever have or ever will take place.

Now, let us be plain. "The absolute predestination of all things" is looked upon by many good honest men as saying that God is absolutely the mover or cause of all things. To say that God causes sin is heresy and false and base.

We all deny believing this thought. I am not willing to give up the doctrine that God's dominion stands over all; but a phrase that cannot be understood, and is a wedge to continually divide us, that is not found in the Bible, then I am ready for a division.

But if we are also expected to give up the idea that God controls the devil with all his subjects, God suffered the devil to take Job's property and children, etc., but the devil could go no farther. Here God showed his dominion. Can the devil do any thing he wants to, in spite of God? Why did he not kill Job, or cause him to curse God and die. Let me tell you why. Because God is a sovereign over the entire universe. Every gnat, every cat, every sparrow, grain of sand, loaf,

man, devil or what not, can go no farther than God will allow. The three one God is the Ruler and over ruler.

The devil and all wicked men are like chained dogs—they can go no farther than where God's providence stops them. God's providence reaches out over all worlds, space, time, ages, races, climates, wars, crimes; so that none of them can go a one-millioneth of an inch from God's providence stops them. The devil would have killed Job if God had not stopped him. There is no power to stop wickedness but God. Now if we all believe in the perfect independence and sovereignty of God, why could we not drop a doubtful phrase that does not belong to any of our articles of faith and is nowhere to be found in the Bible? But we can never give up the doctrine of God's perfection. We believe in time salvation in many respects, both temporal and spiritual, but it should not be taught so as to leave out God's grace and honor. We can go to extremes on any question. Lord, save us from ourselves.

J. H. FISHER

In the Messenger of Zion

Newcastle, Texas.

GOD'S PROVIDENCE, SOVEREIGNTY AND DOMINION

—o—

Old Pharoah was stopped right where God intended to stop him, but God did not cause nor influence him to persecute Israel. God's providence and sovereignty is over all. God controls all men and devils like a chained dog. They can go to the end of their chain. But cannot break the chain. "He sits on no precarious throne, nor borrows leave to be," The Jews, like the chained dog, could not crucify Christ till the appointed time came. Then came the hour for their word, not before. So with Pharoah, Cain, the Kaiser, etc. They could do nothing till the sovereign hand of God removed the restraint. Then when the time came for Jesus to come out of the grave they are again prevented or restrained.

The Almighty power, unsearchable wisdom and infinite goodness of God so far manifested themselves in his providence, that His determinate council extendeth itself even to the first fall, and all

other sinful actions, both of angels and men, (and that not by a bare permission), which also He most wisely and powerfully boundeth, nad otherwise ordereth and governeth, in a manifold dispensation to His most holy ends; yet so as the sinfulness of their acts procedeth only from the creatures, and not from God, who being most holy and righteous, neither can be the author or the approver of sin, London Confession, Chapter 5. To my mind this is the scriptural doctrine. All true baptist that have faith in a sovereign God of holiness must be practically agreed here. No one can believe that God causes rebellion against himself and his own law. Yet he restrains; and then turns them loose so far, like he did the devil in Job's case. Is it not plain that the devil was chained by God's dominion, and providence, and could not kill Job? Yet would have done so if he could. Here God's relation to the devil and to sin is tantamount to his sovereignty or providence. Yet for a better understanding we might limit the use of the literal word Predestinate, to that part that God actively performs with His own hand, and yet believe in the perfection of God in his universal dominion. Here is where I stand, and I think no fair minded Old School Baptist could believe it best to cavil and say bitter things, while he believes just what I do but uses a little different form of words to express it. Do not make a brother an offender for a word. Salvation is by sovereign, effectual Grace. Good works is not the cause, but the fruits of faith. But it would be very, very foolish to conclude that therefore we need no exhortation, persuasion, nor warning. That would mean to do away with the Bible and all preaching. But no one surely would go that far with it. I cannot speak for others, but for myself I have often been blessed in many ways. But as I see imperfection in all my part of it, I never have felt like I had earned anything. But God blesses his people in doing his commandments. Let us seek to do them.

J. H. FISHER.

Newcastle, Texas. In the Landmark of January 15, 1924.

REMARKS: We publish the above articles of Elder Fishers in the *Pilgrim*

because they clearly set forth what we believe on the subject of predestination, and not only what I believe, but what all the Baptist in N. C. and Va. believe so far as I know. None of us believe that God's attitude towards sin and righteousness is the same, so far as I know we all believe that God's attitude towards rightousness is causative, while His attitude towards sin is over ruling, God does not tempt nor cause men to sin, man needs no greater incentive to sin than his natural propensities. Man in nature is under the Law of sin and death, and therefore sins because he is a sinner. But to do right he must be taken from under this law of sin and death, by the law of the Spirit of life, which is only in the incarnate Son of God. Thus salvation is by grace, nad all sin is of the world the flesh, and the devil, and all salvation is of the Lord from first to last. Brethren are we agreed.—J. W. Wyatt.

THE BAPTIST IN AMERICA

The Pastors and Members of this oldest Baptist Church in America remained strongly calvanistic or Predestinarian until about the year 1820 Hassell 526.

The Successors of Dr. Clark in the care of Newport Church were Holmes Dingly, Peckham, Comer, Callender, and from him the Pastoral succession has gone on in a line of Worthies which would honor the history of any church. The church has always been Calvinistic"—Armitage Page, 673.

Dr. Clark was the founder of the first Baptist Church in America, at New Port, R. I. in 1638. He was a Baptist Minister and doctor in London before he came here. Homes was associated with him in the ministry. And a man by the name of William Kiffin, a regular Baptist Preacher of England came over and preached for some time. Clark and Homes went over (on foot) into Massachusetts, and while preaching at a brothers house, by the name of Witter, they were arrested by a constable, tried, fined and imprisoned and afterwards Holmes was so badly whipped that he could not lie down, only on his hands and knees, for no other crime only that he was an Anabaptist. Notwithstanding the whipping, Holmes,

when he recovered Baptized two persons before he left.—Cox page 530.

In 1639 several Baptist were fined or imprisoned, or disfranchised, or threatened with banishment, (different penalties being inflicted on different ones) for attempting to found a church in Weymouth a town about fourteen miles southeast of Boston. In 1644 a poor man named Painter in Boston was tied up and whipped for refusing to have his infant child baptized. In July 1651 upon the request of an aged Baptist of Lynn, Mass., named William Witten who was able to travel and visit his churches at Newport, R. I., three members of that church John Clark, Obadiah Holmes and John Crandall, came to Lynn, twelve miles from Boston, to hold meetings with him.

While Clark was preaching from Rev. 3-10, two constables entered the house and arrested Clark, Holmes and Crandall—and the court sentenced Clark to pay a fine of twenty pounds, Holmes thirty pounds and Crandall five pounds, or be publicly whipped. All conscientiously refused to pay the fines and were sent back to prison, some of Clark's friends paid his fine without his consent, Crandall was released on a promise to appear at the next court, Holmes was kept in prison at Boston until September, when his fine not having been paid, he was brought out and publicly and severely whipped, receiving thirty stripes with a three cord whip, so that he could take no rest for some weeks except as he lay on his knees and elbows, not being able to suffer any other part of his body to touch the bed, while he was undergoing the cruel strokes, the Lord gave him a more glorious manifestation of His presence than ever before and he plead the Lord, not to lay this sin to their charge. Warrants were issued against 13 persons, whose only crime was showing some emotion of sympathy toward this innocent sufferer but eleven escaped, and while the other two were preparing to receive tea lashes apiece, some friends paid their fines. Notwithstanding congregational persecutions the Baptist increased in Mass. A Baptist Church was formed in Boston in 1665 and for several years some of the members spent most of their time in courts and prisons. In 1643 the

church of England was established by law in Virginia. In 1653 William Berkley royal governor of Virginia strove by whipping and branding, to make the inhabitation of the colony conformed to the established church and drove out the Baptists and Quakers, who found a refuge in the Albemarle country of North Carolina; Hassell page 523, also cathcart 1-539, Ray 269-70, Backus 72.

(To be continued)

K. H. SCHENCK.

APPOINTMENTS

Appointments for Elder W. R. Craft as follows:

Little Vine, April 12 and 13.
 Goldsboro, 15th at night.
 Kinston 16th at night.
 Grantsboro 18th.
 Sandy Grove 19 and 20.
 Goose Creek 22 and 23.
 Pine Level 26 and 27.
 Old Union 28.
 Smithfield 29.
 Four Oaks 30.
 Hickory Grove May 1st.
 Seven Mile 2nd.
 Old Hornett first Saturday and Sunday in May.
 Black River May 5th.
 Primitive Zion 6th.
 Coats 7th at night.
 Angier 8th.
 Willow Springs 10 and 11.
 Middle Creek 12th.
 Raleigh 14th at night.
 Clayton 15th.
 Bulah 17 and 18th.
 Pitmans Grove 19th.
 Memorial 20th.
 Lower Black Creek 21st.
 Upper Black Creek 22.
 Scotts 23rd.
 Contentna 24th.
 Wilson at night 25th.
 Elm City 26th at night.
 Upper Town Creek 27th.
 Pleasant Hill 28th.
 Falls 29th.
 Old Hornett 31st and June 1st.

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

Land Mark will please copy.

"HE IS ALTOGETHER LOVELY"

The veil of our flesh so sot intervening,
 The things of our God but obscurely we see,
 As through a glass darkly we gave on his glories:
 But soon face to face with Emmanuel we'll be.

Like one that's out side of the palace I wander,
 Yet at times through the lattice the king I have seen;
 The King in his beauty, O such ravishing glimpses,
 That my heart ever since taken captive has been.

As one veiled aside, after him I am pinning,
 Such a dreary waste desert is all unto me;
 When Jesus, most lovely, my hope, my salvation
 Is absent, and I his dear face cannot see.

The Glimpses which even to me have been given.
 Of the lovely Redeemer, such compassion I've seen,
 My heart's dream toward him, I'm yearning and hoping
 To live 'neath his smiles, and have no veil between.

—Frederick W. Keene.

Raleigh, N. C.

COMPLETE IN JESUS

All, all in perfection,
 Not fit for inspection,
 My deeds are, and this life of mine;
 But so satisfying,
 My soul beautifying,
 O Christ is that dear life of thine.

Often I'm sighing,
 For there's no denying
 That I'm vile, so sinful am I!
 On Jesus relying,
 Twill sweeten e'en dying;
 His merits shall raise me on high.

In Him all's completeness,
 In Him is my meetness
 To dwell with the saints in light;

To his righteousness clinging,
 I hope to go singing
 To heaven in robes fair and white.

There's no condemnation!
 O sweet contemplation!
 Redeemed by the Lamb's precious blood!
 O what a bestowment,
 The blood of atonement,
 That brings a worm nigh unto God.

In robes of salvation,
 I've strong consolation,
 For who shall lay aught to my charge?
 Jesus died to redeem,
 Is my soul's joyful theme,
 From sin and the curse set at large.

Oh! grant that believing,
 Sweet mercy receiving,
 I ever may cleave unto thee;
 To me be it given
 An entrance in heaven
 Through the blood shed on Calvary's tree.

O'er sin all victorious,
 Triumphantly glorious,
 All trials and storms to outide;
 The blest resurrection
 Shall declare the perfection
 Of Christ and his own ransomed bride.

Sweet anticipation,
 Hopes bright consummation,
 To dwell with the ransomed above!
 To go out, no, never!
 But worship forever.
 The God of eternal love!

—Frederick W. Keene.

HOBBYS

Brethren, let us be careful about hobbies. Some have one kind, some have others. They all gender strife. Let us measure them by thus sayeth the Lord. In meekness, humbleness, brotherly love, always contend for the truth as it is in Christ Jesus, not thinking ourselves better than our brethren. This will WE do if the Lord permit.—W. H. S.



