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SELMA, N. C., DECEMBER 15, 1923

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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.

THE PRAYER OF THE DESTITUTE

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

Continued From Last Issue

to find what is not to be found; and then when you have sought for that, you will just find despair at the end of it. With increasing power, it may be, the Lord God will come upon you, and charge you with this, that you have slighted the gospel, that you have been seeking healing in yourself; and oh, to what destitution it brings the soul! Sin against God, sin on your conscience, and after careful inspection and trial, you find sin in everything you do. Dead works corroding in your conscience by these very things by which you attempt to ease it. "Whatsoever is not of faith is sin," and a man may be walking in a legal way, trying to get better, trying to keep the commandments, watching his thoughts, his words, and his actions—ruling himself, as he thinks, by the Word of God, and thinking by those means to obtain some strength of soul, some hope and some comfort; but the time comes when he is brought to realize that these things but burden his conscience the more. They are just dead works, not being done in faith; and that is destination. He is destitute of any goodness; whatever he can say before men of his honesty and uprightness, he has not a thing that he can bring before God, and say, "Is not this clean?" and he feels it. It is not a mere lip profession, he feels the truth of the lines:

"Though void of all that's good,
and very, very poor."

He feels destitution with respect to the pollution of sin, cannot find a spot clean. Sin is a polluting thing, and if he takes, as it is in Jeremiah, much soap, and washes himself; yet he is plunged again into the ditch. If he finds for a time he is able to keep his conscience somewhat steady, soon something is brought to pass, and he slips, and the promised crop is all spoiled; he is polluted again, and hopeless again.

And this man begins to pray. All the while he is searching for something in himself, he may be thinking he prays, and leaning on his prayers; and then he may have it made painfully manifest to him that he is destitute of prayer. He reads that promise, "Ask, and it shall be given you," and it condemns him; for he realizes that he has not really asked in faith for one thing from God; has never come empty-handed, with real faith in God to give him what he wants. So he comes to feel more or less, as the Spirit teaches him, that his very sacrifices have been sin and his prayers have been sinful; and what a destitute condition a man is in, when he feels that there is no prayer in his heart; that he has no faith that he can exercise, that he is burdened with guilt, that he is polluted at his very centre, and that God's anger is upon him! What destitution that it! Says he, "Hell is my portion, all the past and all the present that I feel, conspire to make me believe that hell is my portion;" and he is destitute of a helper. No creature may know anything of what is going on in his soul; he may be occupied in business, and perhaps,

not a single soul have an inkling of what is going on within, but there it is. He has not a helper, and fears to make known his case even to one whom he believes to be experienced in religion. He is destitute of a counsellor and a helper. And of course he is destitute of comfort; for in this condition the best natural comforts are to him but nothing.

Then this man, by means of a divine power, is brought to pray; he is caused by the blessed Spirit to approach God. Has there been in any of us a moment in our lives when this has taken place? When in some sense destitute, God has caused us to pray? What makes the difference? What is the source of prayer? What makes the transfer, as it were, from this poor, destitute, wretched, hard, impenitent, fearful heart, meditating terror, comfortless—a transfer from that condition to a condition of prayer? It is the fruit of the death of the Son of God; it is the gift by Him of the Holy Spirit bringing some inkling of the goodness and mercy and love of God. Oh it is a great thing to find, though it be but an inkling of it, the power of that inkling in the spirit. Why, it is infinite in its power, small though it may be, and inexplicable by you. It has an effect; it melts the hardness, it makes the soul say, "O Lord, have mercy upon me;" it makes the sinner believe that he would be dealt with justly, if God sent him to hell, and yet at the same time makes him cry and beg and plead for mercy and for heaven. Prayer is a mystery, and it is exerted by an Almighty power in the soul of a poor, strengthless, destitute sinner. Every breath of prayer that goes from any poor son of Adam, out of his heart to God, comes

down from God Himself. Now he can confess; before, he may have tried to do so, and the Lord knows how much prayer there has been in the confession, but there has been no comfort, and no sweet hope in Him. Now, destitute as he feels himself to be, he prays; and the Lord says "He will regard the prayer of the destitute." He must regard it, because He gives it; and He does not give it to mock him. If ever your soul is found begging for mercy, if ever you are found at the Throne of grace asking for pardon, though heaven and earth shall pass away, you shall never be lost. Your prayer must be heard, for God has linked in His blessed Word prayer, confession of sin, and pleading for forgiveness, with the atoning Sacrifice that Christ made on Calvary. Says He, concerning this praying soul, the Father speaking of Christ, "He shall see of the travail of His soul, and shall be satisfied." And it is written that "there shall be joy in heaven over one sinner that repenteth." Christ looks down with satisfaction upon a poor, destitute soul, that is cut off from all hope, and all help, and He regards him with favor. He is satisfied to see there in that poor sinner, comfortless as he is, yet whose eyes are upward, whose heart groans out for mercy, to see there the fruit of His own soul's travail. This puts upon prayer a tremendous solemnity and dignity. Oh, it is a wonderful thing to be a sinner that prays, to have within your heart the vital breath of prayer; for God has made such absolute promises to praying souls, and to destitute, praying souls, feelingly destitute: "He will regard the prayer of the destitute, and not despise their prayer."

And what is it for Him to "regard the prayer of the destitute"? It is first of all for Him to condescend to receive it. This shall be for the comfort of the soul; the promise is for his comfort, and it is an absolute promise. "He will regard the prayer of the destitute." But then the comfort, when it is brought to the soul,

is the knowledge that the Lord has regarded your prayer. And to regard the prayer of the destitute is to show him that, though he is destitute, yet he need not despair, because there is a richness and a fulness of supply elsewhere for him. It is a very wonderful thing when the Holy Spirit is sent from God to a destitute, praying soul, to direct his eyes from his own destitution to Another who is infinitely rich, and full of sufficiency for him. In other words, it is some discovery, by the Spirit, of the Person of the Son of God, the Mediator, the Saviour of sinners. It is for Him to show to the destitute one where that is which will take away his destitution. That is first. It is very blessed for the almighty God to do this, to turn the eyes another way—none but He can—from the law and the destitution that its sentence brings; from self and all the helplessness of ignorance and folly and guilt that are there; and from the world, with all its allurements; to turn the mind, the heart, to Christ. And says the soul, "There may be hope for me. Oh, if I might but reach this Person, if I could but know Him for myself, if I could but touch the hem of His garment, if He would but give me a little out of His ocean fulness! If His precious blood was but shed for me, and I knew it!" What an attraction there is when at the Throne of grace the Lord Jesus is discovered a little! The soul now begins to feel the movement of life within, to feel the attractions of Christ so drawing out his soul that he really does hope that the day will come when he will arrive safely in heaven. The bud-dings of hope are very sweet; the contrast between this and the previous condition is so great that the soul is ready to leap at the discovery that is made to it. Now he is taught he must not attempt to do anything himself, that there is nothing for him to do; "but oh," says he, "what I want is to get to Christ, to know Him, to feel that I am His, and that He is mine." This draws out prayer from his destitute soul.

He is still destitute with regard to many things, though not now destitute of hope; because the Lord has regarded his prayer. "He will regard the prayer of the destitute." He will regard him by causing him to seek diligently, and He will cause him to sell all that he has for this Pearl of great price. And that is a regarding of the prayer; for it is the power of God that gives diligence to seek Him. Says the soul, "Here is a treasure worth more than all the earth can give me." Now,

'Give me Christ, or else I die.'

And he loses his own life, and says, "Now I must be after this." But how can he reach it? he cannot get at Him, fears sometimes he never will, that the Lord will never have anything to do with him; yet he cannot give up hope. Then the Lord regards his prayer, and one day draws a little near to him, and gives him to feel a little help, a little touch on his spirit, a word in the Scriptures that comes just into his case, and makes him think, "There may be hope for me." It quickens him, as when the Holy Ghost says, "What plenteous redemption there is in the Lord! Now hope in Him because of this." Or He may argue with you, and say, "Why are you so fearful? I have gone to prepare mansions, and I will come again and see you." The soul feels a little of the kindness of the Lord, and this helps him. But still there is not what he wants; he wants the Lord to come and claim him, and this only will take away a particular destitution which he has.

"Come and claim me for Thy portion,
And let me lay claim to Thee."

Is this a prayer of those who are destitute of an assurance of interest in Christ? Are you destitute of power to assure yourselves? Has the Lord regarded your prayer so far as to make you say in your very soul, "He can save me, if He will. What I want is for Him to tell me

that He is *my Saviour*, and that I am redeemed by His blood"? Well, if in this destitution you ask the Lord, this is the promise: "He will regard the prayer of the destitute." The man that can assure himself does not come within the compass of this promise. The man that can lay claim to things, without the Spirit's bringing them to him, is put aside from this blessed, this gracious promise of the Lord. "He will regard the prayer of the destitute." But the poor, languishing soul who has had many slips and many castings down, but never yet has come to this assurance, is within the promise. For he says, "I have no strength to hold what Thou dost give me; I have no strength to put the tokens for good which Thou hast given me together, and thus arrive at the assurance I want. I cannot, without Thine own testimony, really rest my soul in the belief that Thou art my Saviour. Bring it to me. Grant me the assurance of faith, grant me the sealing of the Spirit, let Thy Holy Spirit come and assure my conscience that I am Thy child." There are prayers that destitute people offer to the Lord. Perhaps some of you think it presumptuous to ask Him to tell you that you are His; you may think it is too high an object to aim at, too great an experience for you to think you will arrive at. Will nothing else satisfy you? If it will, there is much evidence that the Lord has not made Himself very great to you, very desirable, the Chiefest among ten thousand. Ah, I believe that when Christ is precious to the soul, by the manifestation of Him by the Holy Spirit, the more the soul sees of Him, the nearer union he wants to Him; the more sure he wants to be that he belongs to Him; and so he prays for this. The Lord will regard it; and for Him to regard this, is for Him to come and claim him; for Him to say, "I have redeemed thee; thou art Mine." It may not be in those words, but the experience, the sweet rest, the feeling of enrichment, of humility, of

peace, and of love to the Lord Jesus—these are the results of the thing done in the heart; and this is the regarding of the prayer of the destitute.

Then we are still destitute, increasingly destitute, and live to prove that we need the Lord continually to regard us in our destitution. We need Him to regard us when we ask Him for the quickening of the Spirit, to quicken us in *faith*; for there are many, many powers within us which seem calculated to crush out the very life of faith from our hearts. Sometimes the soul is brought to this, that not the very best experience that one has had, is able to maintain the exercise of faith today. And this is a very solemn sense of destitution; it brings the soul down, it makes it feel how dependent he is on God, and it may fill him at times with alarm. Destitution does make a professor alarmed lest he has made a false profession, lest the faith that he professed was only a temporary one, and what shall he do? Exercise faith? Not give way to unbelief? Kindle sparks and keep himself warm by his own fire? Well, says the Lord, "Those who do so shall have this at the end: they shall lie down in sorrow." What is the alternative? When the Lord sees one is instructed well into the nature of faith, and the source of faith, then He breathes prayer into him, and the soul breathes out, "Lord, increase my faith, renew my faith, show me the blessed Object of faith. Lord, come to me, and let me once more believe in Thee."

Then the Lord regards this prayer, and it may be, while the poor, destitute soul is at the Throne of grace, the Lord is seen in some particular of His work, or His Person. And oh, what a regarding of the prayer of the destitute soul it is! He may one day show you His blessed *intercession*. You may feel that you cannot pray, feel confused and ignorant with respect to prayer; that your prayers are wrong, that what you ask for you hardly know whether it

is right to ask for it, where you are, or what will be the issue of your present state; and with that, and many other perplexing things, you groan out before the Lord, "Lord, help me; let me not be put to shame;" and confess your ignorance of all you feel, the sin that has brought the darkness upon you; and then the Lord may manifest to you His intercessory work, and show you how He ever lives to make intercession for such as you; and that His prayer, His intercession, will avail, in the wisdom of it and in the merit of it, to procure for your prayers a satisfactory reception and answer. And how that strengthens the soul to pray, how it opens the mouth, so that the man feels at the time he must open his mouth wide, and ask great petitions, because of Him who is at the Father's right hand, interceding!

Another part of destitution which is experienced, is when guilt has procured captivity, by reason of backslidings; and it makes the soul barren and destitute, to turn away from the motions of the Spirit in the heart. You know what I mean. There is such a thing as quenching the Holy Spirit. A suggestion to pray is wrought upon the mind, and something the devil brings or your own evil heart produces, diverts you, and you leave it for a more convenient season; and that does not pass without some effect. If you are a living child of God, you will not live that way long without knowing it and feeling it. The same with regard to the holy Scriptures, you feel some attraction, as if you should go and look into the blessed Book, to read there what the Lord has said, and some very trifling thing will divert the mind from that, and the carnal mind runs after it. Now this brings desolation, it causes the Lord to hide His face, it makes the conscience burdened, it makes the soul go into captivity, and it is a bondage on the spirit. In that condition there is this destitution felt. Though one can easily get into that state, he has ab-

solutely no power to recover himself, no wisdom to bring himself back; he is utterly destitute. Then what does the Holy Spirit do for him? Why, He makes him pray, makes him feel his guilt, acknowledge it, makes him ashamed of it, and ask the Lord to turn him again, and cause His face to shine, to pardon this his vileness, and to heal his backslidings. Why, part of the Lord's mercy is in giving this repentance, this prayer; but the fulness of His mercy is when, having regarded the prayer, He turns again, and reclaims the soul for His own. Oh, how some of us may now feel we need the Lord to reclaim us! and only His power can do it satisfactorily to our soul's experience and conscience. It is one thing to say,

"Once in Christ, in Him forever,"

and another thing to be a backslider in destitution, and he dependent on the power of the Holy Spirit to reveal again to you the love of Christ, the work of Christ for you, and to bring you again to His blessed feet.

"He will regard the prayer of the destitute, *and not despise their prayer.*" If He does not despise their prayer, He will not despise their persons; He has His eye on them. This, my dear friends, is very wonderful, because if you pray one prayer, it proves that the Lord's eye is upon you. A praying soul is a living soul; and the life comes from the death of Christ. All praying souls are redeemed souls; and it is because they are elected and redeemed that they pray to know that they are. It is because of the electing love of God that they wait on Him, that they have a desire for Christ, and for holiness, and for communion with God. It comes from God and goes back to God, through soul exercises in the power of the Holy Ghost.

Then you who feel destitute, and guilty in your destitution, there is no cause in God for you to despair. There is much encouragement for you to pray; for there is an Intercessor at the Father's right hand, the

Son of God, who died for sinners, and is there to hand in petitions from destitute souls; and He is there in His merit to prevail, so that prayers offered in His name shall obtain the regard of God. He is there for the persons and the causes of those who thus are enabled to pray. May the Lord cause us to pray, and not to faint; and may we experience the blessed fulness of this word, that He does not despise our prayer, but regards it.

THE TRIAL OF FAITH

FRAGMENTARY NOTES OF A SERMON
PREACHED BY THE LATE MR.
HEMINGTON, AT WEST STREET
CHAPEL, CROYDON, NOV. 8,
1891.

"Blessed is the man that endureth temptation: for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love Him."—JAS. i. 12.

The fleshly principle in us is in a certain sense an independent principle, standing upon its own legs; and were there no devil to work upon it, it would still be what it is, for it has all the things of hell in it, and is full to the brim of its own power. The principle of grace in us is a dependent principle, and can only be sustained by the same power through which it was first communicated; and hence it is that the grace the believer has, left to himself, is no match for his corruption, just as Israel was no match for Amalek when Moses let down his hands.* And so you and I find that all the way through our lives it is only as we are helped to live upon the Lord in the life of faith, that we overcome. God's people are exposed to much temptation. This was typified in the Old Testament. God's ancient people were a tempted people. Their history shows this. Look at them after God brought them out of Egypt; look at them immediately after: here was the Red Sea

in front of them and the enemy behind them. They began to despond. So again when they had no water, how this served to stir up the corruptions of their hearts, and set them murmuring against Moses and

*This is speaking experimentally only. For grace in us is never left *wholly* without power, but lives in the Spirit as a well of water, ever lusting against the flesh, however feebly, but always "according to the power that worketh in us" (Eph. iii. 20). This probably our late dear friend would make clear in preaching.—Ed.

against God. And do not you children of God find one circumstance after another to become a temptation? It may be a word spoken becomes an occasion of temptation. The sneers, the looks, and the smiles of the world may become a temptation to the children of God. By worldly cares how much their thoughts are upon the world. Is the world no temptation to you? I will tell you what is a temptation to those who have the fear of God in their hearts—the ever bubbling fountain of indwelling sin, Jas. i. 14. It is our vile nature that tempts us; and it is a mercy the Lord does not leave His people who fall under the power of temptation. If He did, David could not have been saved, nor Peter. But He will make them watchful in their ways, and take heed to their walk and conduct. "Pray that ye enter not into temptation." Dr. Owen says, "If a good man fall into temptation, he is almost sure to fall by temptation." It was a peculiar temptation Abraham fell into, at the time he and Sarah were in Egypt; he said, "She is my sister." He lied, although there was a small measure of truth in what he said. But God did not leave him there. Christ taught His disciples to pray, "Lead us not into temptation." Perhaps that requires just an explanation. God never leads His people into temptation: "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man;" but He suffers His people to go into circumstances wherein they are tempt-

ed. They are allowed to be in temptation, that they may know that their hope is not in themselves, but that they are saved by grace. We are only safe as grace keeps us; our righteousness is in Christ. I dare say Hezekiah thought that he was a strong believer at the time the ambassadors came to him with letters and a present from Berodach Balandan, and he "showed them all the house of his precious things, the silver and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominions, that Hezekiah showed them not." Poor Hezekiah! what a stench went up before God! Peter, too, thought he was strong believer in the boat, but when, walking on the water, in obedience to Christ's word in response to his own request, he saw the wind boisterous, he was afraid. Nothing but the mighty power of God could hold him up. God will bring His people into circumstances, and permit trials to come upon them, that they may be manifest as His people. Abraham did not know the strength of his faith until he came into that great trial when God said to him, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering." Abraham obeyed, accounting that God was able to raise him up from the dead. As I have learned too, as a father, on my knees, to give that back to God which He gave. What weakness there was in me, and corruptions' working, and such thoughts against Him, and quarrelling with Him, and a great deal more; and then the Lord God subdued all at that particular time, and brought me to fall into His hands, and feel He is a good God, and say, "Just as Thou pleasest." I have felt sometimes, to hell I must go, I am such a monster. I cannot be the sanctified of the Lord, and have such and such thought and sins. But all the powers of hell cannot efface the

smallest spark of God's love. God shows His own people the reality of His grace. Peter's fall was a great fall, and should be a beacon to us. And what is the tendency of this? It leads to more watchfulness and carefulness, more distrust of our own strength.

If any here should say, "Sir, you have been telling us about David and Peter falling, and many of God's saints fall; need I, who get more hardened, more prayerless the longer I live, wonder if such a fiery wretch as I should fall?" Ah, if you speak thus, you speak peace and comfort to your own soul; there is no one here this morning with a tender conscience who will speak like that. Each will cry in secret, "Lord, I entreat Thee that Thou wilt not let my lusts and corruptions work so, do not let me be tempted above that which Thou wilt enable me to bear. I do feel what a poor creature I am, I feel such a hell in me." God will, in answer, either take the temptation away, or give grace to bear it.

We have to give thanks to God for His faithfulness in fulfilling everything He has promised, and making all work for good for the whole election of grace. All Israel shall be saved in the Lord with an everlasting salvation. He chose them for His people from all eternity; He makes them His people; He calls them by His grace, and thereby makes them manifest as His people. He keeps them; He holds them in eternal security; and devil and hell can never undo the knot that binds them up with God. Christ says, "My sheep hear My voice, and I know them, and they follow Me. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand. My Father, which gave them Me, is greater than all, and no man is able to pluck them out of My Father's hand." He preserves His own grace in them. To sense grace is often as dead. I feel what a wretch I am, how cold I am, and I may fear the grace of God is not in me; but it is

there. We need the grace of the Spirit. And it is to the praise of the glory of His grace when we are brought low and humbled, and raised by His power, and kept by that power through faith unto salvation. But we must take a low place to sing,

"Great God, how infinite art Thou,
What worthless worms are we!"

We find faith is given to us to trust Him in the hour of trial, to hang on God's word. It shows how God's strength is made perfect in our weakness. It would not be for the glory of God if the work of grace could be stopped. It would be an eternal stain on Him. If He hath begun a good work in you, He will perform it until the day of Jesus Christ. "Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love Him."

May He add His blessing. Amen.

STUDY

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed rightly dividing the word of truth." 2d Tim. 2:15. This is the admonition of the aged apostle Paul to Timothy, a young minister of the gospel in whom Paul manifested a great deal of interest, exhorting him to observe many very important things as a minister of the gospel, which things are equally applicable to God's ministers in the year of our Lord 1923. This subject is presented to us under three heads: first, the servant of God is required to study himself; second, to study the word of truth, the written word, which testifies of the living Word of Truth (even Jesus); third, to study the flock over which the Holy Ghost hath made Him overseer. (Acts 20: 28.)

First he is to study himself. Study is defined as the diligent application of the mind to learning of any subject that may employ the mind, tak-

ing every angle or phase of the subject into consideration. Then, dear brethren in the ministry, let us with diligence apply every faculty of our minds to the study of ourselves as ambassadors of the King of Kings. Our lots are cast in a corrupt age, and in the midst of a crooked and perverse generation. Pride, infidelity, strife, covetousness, spiritual wickedness in high places, money madness, pleasure craziness, etc., abound everywhere—in fine, it seems as if all the demons of the nether regions are engaged to perplex and allure Gods' poor tried servants in a superlative degree, as well as all saints, in a lesser degree.

The conflicts of the gospel preacher especially are sharp and bitter; oh then, dear heralds of the everlasting gospel of God's beloved Son, let us be cautious! Take heed unto ourselves, and to the doctrine, etc. (1st Tim. 4:16), let us be careful to shun every appearance of evil, to watch over ourselves; keep away from the rendezvous of the devil's representatives—such like places as fashionable summer bathing resorts, theatres, horse racing tracks, worldly picnics, etc. Let us stand aloof from secret organizations and let us lift up our feeble voices wherever our lots are cast against our most sacred religious devotions being defiled by installing such vile of devices of men as pipe organs, etc., into the sacred portals of our sanctuaries. (Houses of worship.)

We are also to study ourselves as individuals, respecting our internal foes, for they are the enemies that hurt us worst. These are the works of the flesh, viz.: "adultery, fornication, uncleanness, murders, drunkenness," and many other things denominated by the family of such like. (See Gal. 5:19, 20, 21.) Let us see to it that we keep under our bodies and bring them into subjection, lest that by any means, when we have preached to others, we ourselves should be a cast-away. This is the rendering of the Greek word *ad-ok-ee mos*; its meaning is unapproved,

that is, rejected, worthless, reprobate. (1st Cor. 9:27.) This is a miserable state, to be sure, for one of the Lord's professed preachers to fall into. The last state of that man is worse than the first. (Matt. 12:45.) It doesn't matter how well we may appear in the pulpit, if our walk is crooked out of the pulpit our usefulness as a gospel minister is destroyed. As I see it, it is uncomely in a preacher to be given to levity, smutty anecdotes, etc.; last but not least, let us beware of that dreaded monster of iniquity known as green-eyed jealousy, that it doesn't creep into our bosoms and kindle into a devouring flame, which destroys our peace and comfort, as well as our usefulness to the church. It is recorded in Cant. 8:6 that "jealousy is cruel as the grave; the coals thereof are coals of fire, which hath a most vehement flame."

Jealousy is defined as the "fear, or apprehension of superiority," and "envy," our uneasiness under it. It is the cancer in every man's breast to some degree. Purity and superiority are the shining marks against which she has ever shot her fiery shafts; and even high positions of wealth and honor have shared the same fate. The tongue of scandal and slander is the barbed arrow of jealousy when brains and character are in the way. Milton wrote, "Jealousy is the injured lover's hell," and envy is the offspring and handmaid of jealousy. When she sees that her object, a brother preacher, who has studied to show himself approved unto God, and the dear Saviour has so blessed his diligent labor of love that he has become prominent among His ministers, for that he stands high in the esteem and fellowship of the brethren and sisters wherever he goes—his Master in heaven has added popularity unto him and the brethren speak of him in the highest terms of applause; it is then that jealousy and her handmaid, envy, writhes with pain; but the subject of envy, hypocrite that he is, professes much love when in the presence of the brother, but behind his back he is uttering

words of slander and abuse. We are persuaded that the truly called and qualified servant of God is not of that type, but are of those who keep their uncomely parts covered with gospel grace, their hinder parts being inward as symbolized by the twelve oxen, types of the ministry, on whose backs stood the Molten Sea (Gospel Grace), 1st Kings 7:25. Now to our second point.

Let us apply our minds to the study of the word of truth, the written word of truth. As ministers we ought to search the scriptures daily to see whether these things are so, even as the Bereans. (Acts 17:11.) The Old and New Testaments are the scriptures which we are to study; a knowledge of them makes us wise unto salvation through faith which is in Christ Jesus. (2d Tim. 3:15.) We are required to give attendance to reading, to meditate on these things; give ourselves wholly to them; that our profiting may appear to all, or in all things. (1st Tim. 4:13-15.) We should not give heed to fables, fictitious stories, and endless genealogies (history of long pedigrees), which minister questions rather than Godly edifying which is in faith. We should study the scriptures, not in a fighting spirit, not with the object of making use of them as a weapon of warfare upon the unbeliever, nor with the view of argument, not yet should we study them as a school boy, with the object of cramming our heads brimful of the written letter, then boasting of our ability of knowing and quoting them, but we do study the word of truth because the word of the Lord is in our heart as a burning fire shut up in our bones, and we are weary with forbearing and cannot stay. (See Jer. 20:9.) So you see that the Holy Lord God indelibly stamps the impression in our hearts. Not only that, but he also puts His law in our minds and writes the Holy Scriptures on the fleshly tablets of our hearts, and the desire to know Him as well and the power of His resurrection and the fellowship of His sufferings be made

conformable unto His death (Phil. 3:10), the poor tried servant of the Lord being impelled with overwhelming force studies the sacred Book (Bible). He digs (works) for that wisdom which cometh from heaven, even as a man digs for a treasure hid in the earth, he longs for this heavenly knowledge, or experimental evidence, first, for the support and perpetuation of his own life; the husbandman that laboreth must be first partaker of the fruits (2d Tim. 2:6); second, to the support of the body (church) then we as the called and qualified ministers of the dear Saviour, are required to rightly divide law and gospel, works and grace, we should study, in order to learn the use and end of the law, as well as the end or object of the gospel, study to show the unerring line of discrimination which God hath drawn between truth and error, between the principles of the doctrine of Christ and those of anti-Christ. Again, it is binding on our part to study to rightly divide the different fundamental principles of the doctrine or gospel, for we know that if we jumble law, gospel, works, grace, election, predestination, effectual calling, justification, resurrection, etc., all together, we have not profited saints, nor sinners; neither class is not taught; Christians of more mature age are not instructed, nor are the little babes in grace comforted, they are no better off than they were before. It occurs to my mind that a preacher should never attempt to handle any text or subject that he is not familiar with, and does not clearly understand. He should have the evidence beyond a reasonable doubt that he is presenting the true gospel sentiments of the respective divisions or clauses of his text or subject under consideration, having the testimony in his heart, besides it is essential to study the context, not only that but he should refer to the different writers of the scriptures as touching the point in hand. I remember the timely instruction of the late Elder J. R. Rowe to the writer in my early ex-

ercises in the ministry. And he said: Brother Sawyer, the only infallible rule of interpreting the scriptures, is the scriptures, since that time the truth of his teachings has been verified in my experience; as proof, I will cite the reader to the testimony of your Bible witnesses, viz.: The "Holy scripture is the only sufficient, certain, and infallible, 2d Tim. 3:15-17; Isa. 8:20; Luke 16:29-31; Ephe. 2:20; rule of all saving knowledge, faith and obedience." See chapter 1 of London Confession of Faith. I once heard a very good brother, and an able minister reasoning on the text, "She (wisdom) hath hewn out her seven pillars"; etc. (Prov. 9:1, 2d clause.) And he construed those seven pillars to mean the seven churches of Asia; I could not accept that idea. As I see it, the true sense of the phrase "Seven pillars," are the basic or fundamental principles of the doctrine, including the Attributes of the Deity.

I could refer to other instances, but this will suffice. I mention this as an example of negligence, or failure to study the scriptures. And the grave results of it. I have realized in my own experience that the Holy Lord God holds His servants accountable for all these things. We are not to presume, as we are falsely accused by our enemies of believing and teaching that we are to idle away our precious time on the stool of do-nothing, and that our Lord will, when the time comes to occupy the pulpit, pour words into our minds as a man would pour water through a funnel into a jug. If such was the case, the preacher would never make any mistakes, and why? simply because the Deity never makes any. No man is inspired of God, for inspiration terminated when the apostles deceased, and yet, I believe in special revelation from God, and no man can preach the gospel only those that are endowed with power and wisdom from our heavenly Father; hence the grave necessity of studying the scripture becomes obligatory on the part of every gospel minister. We are to

study to use great plainness of speech, and in a manner that cannot be gainsaid nor criticised by our enemies. Again, we should study to handle correct language, not "great swelling words" (Jude 16), nor enticing words of man's wisdom (1st Cor. 2:4), but simple, plain words, that a child can understand and the most illiterate adult. We should also, as ministers and examples of the little flock, study to so live above reproach, that evil reports will not get out against us. Now I will consider the 3d, and last phase of my subject. Oh! what a solemn weighty matter this is; since the safety, health, and peace of God's dear children depends to a great degree upon pastors, see Ezekiel 33:7-8, and 34:7-10, therefore as pastors and undershepherds, it is imperative that we be faithful to the little flock, which the great Shepherd of the sheep, our Lord Jesus Christ hath so dearly purchased with his own precious blood. Oh! what a sacred trust is committed unto pastors as watchmen "for I" saith the Lord God, "have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence" (Isa. 62:6), for you are the Lord's remembrancers. O! man of God, study to shew thyself approved unto His majesty, study the flock which is committed to your trust, study them as they stand related to you, and the dangers to which they are exposed daily, be eyes unto them, be watchful, warn them, whether they will hear or forbear to hear, study their respective physical temperaments. There is one who is of a vital temperament, he is mirthful, jolly, given to levity and jesting. Another is of a bilious temperament, he is sluggish and dull. And there is yet another whose temperament is mental, therefore he is meditative, adapted to the study of literature, etc. We should consider their several mental peculiarities in order that we may know how to adapt ourselves unto them; see (1st Cor. 9:19-22). 2d, study their spiritual constitution

THE LONE PILGRIM

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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.

of minds, and how they are exercised,
their likes and dislikes. Study their
demands upon us as stewards of the
Lord's house; study their sundry
states of mind, for, while every
heaven born child have the same ex-
perience in the character of it, yet it
is also true, that there is a difference
in degrees; some have more sharp
and trying conflicts than others. Just
at this point the sublime sentiments
of a distinguished poet demonstrative
of the various exercises of saints ap-
peals to me; viz.: "how hard and rug-
ged is the way, to some poor pil-
grims' feet; in all they do or think
or say, they opposition meet. 2d
stanza: Others again more smoothly
go, secured from hurts and harms,
the Saviour leads them gently
through, or bears them in His arms.
4th, Some long repent and late be-
lieve; but when their sins forgiven,
a clearer passport they receive, and
walk with joy to heaven," etc. The
poet has delineated two classes of
saints, which is in accord with my
convictions. Then, dear brethren,
in the ministry let us diligently study
and labor to comfort all that mourn,
feed the hungry ones, draw living
water from the wells of salvation for
the thirsty, clothe the naked by re-
minding them that the dear Saviour

is their righteousness, instruct the poor, weak, and simple ones, even those whose faith is weak, "bind up the broken hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isa. 61:1.) It is pressing upon us as heralds of salvation, ambassadors of Christ and prime ministers of state, our commission being from heaven, carrying our letters of instruction from the King of Kings, and our credentials as well, being engraved upon our hearts; therefore, we should solemnly attend to our duties respecting His little children, the objects of His love, and the price of His precious blood. Now, as I have previously observed, i.e., the exercises of saints are diverse, then it follows, of course, that the requirements and needs are many spiritually, inasmuch then as there is a variety of exercises, there is also a variety of appetites or desires. In every flock there are some that are of more mature age; some are healthy and strong, then there are those that are diseased. Some others are sickly and weak, some are frail and timid (wanting courage) and it may be, that one or more are dirt eaters, i.e., it falls out now and then, that God's children fill themselves with the low and dirty things of this world. In that case, they don't desire the sincere milk of the word; they don't like milk; but they do crave fat meat, and the fatter it is, the better they relish it. Again, in many families there are new born babies; now it is the duty of a mother to nurse, and care for her little ones, to study for the good of each member of her household, "Her children arise up, and call her blessed; her husband, also, and he praiseth her." (Prov. 31:28.) She supplies her children respective necessities according to her ability. In a similar respect a pastor stands related to the flock of his care. So dear brethren in gospel bonds it is incumbent upon us to study to feed the flock of God, with such food as He commits to our trust, and I believe that He furnishes His

under-shepherds such heavenly food as every child can eat, and He gives a variety; so let us study to serve that prudently. If the housewife serves the same kind of food at every meal, some of the children will ere long languish and die. In like manner, the minister whose preaching in every sermon is about the same old seven and six his flock will gradually become more and more lean. If he preaches nothing but dry doctrine in every sermon the result is about the same. If a preacher is ever riding hobbies, such as absolute predestination, time salvation, or any one line of doctrine, the children are wounded and scattered. The new-born babes must have the sincere milk of the word (gospel experience). Older children are fond of milk, too; with now and then a little doctrine mingled with it, the grownups also relish milk (experience) with doctrine; then there are those that are of full age, who by reason of use have their senses exercised to discern both good and evil (Heb. 5:14); they relish strong meat (doctrine), well seasoned with experience. As for myself I relish a goodly quantity of rich gravy in a stew of fresh meats, then it's pleasing to my taste. Oh! then, dear servants of the most High God, let us be constant in studying and laboring to feed the dear lambs and sheep of the fold of God, giving each one his portion of meat in due season (Matt. 24:45; Luke 12:42). When we have done that we have rightly divided the word of truth, and are approved unto God; and the little lambs and sheep will thrive and grow, and we as humble stewards of our blessed Lord Jesus Christ will be found faithful therefore while we are going up and down among the living creatures the wheels of divine providence will go with us whithersoever He directs us, and He will "supply all our needs according to His riches in glory through Christ Jesus" (Paul), and when we have done with time, and time things we shall hear that sweet voice fraught with majesty divine, saying, come up hither where

the wicked cease from troubling and the weary are at rest.

Now dear editors, be sure that you examine this article closely before you submit it to the readers of *The Lone Pilgrim*.

T. R. SAWYER,
Ransomville, N. C.

Durham, N. C.,
November 9th, 1923.

By way of an introduction to the many brethren, friends and readers of the *Lone Pilgrim*, and by the request of the Editors, Elders, H. F. Huchens and J. W. Wyatt, I will attempt to write a little sketch for publication. I left my home in Indiana October 22d, 1923, with my wife and daughter with the intention of visiting the brethren and churches in North Carolina, and on south as far as Florida, intending to spend about five months on our trip before reaching our home.

Reaching Spray, N. C., November 1st, 1923, my first appointment here in North Carolina, at this meeting I met with Elders H. F. Huchens, Ward and Spangler, whose company I enjoyed very much. From Spray we went to Greensboro, N. C., here we met Elders Wyatt and Craft, and tried to preach in their presence. From this place I am filling my appointments with fear and much trembling, hoping that I may be led by the spirit of love and humbleness and in the path of righteousness, that I may at all times contend for the principles of the doctrine of Christ, and for the faith once delivered to the saints, giving God all the glory and praise, trusting in His grace and promises and believing that He will work all things well and good, according to His will and purpose, and that what I try to preach may be for the edification of the children of promise, and for the upbuilding of the kingdom here on earth. That I may not present anything but the truth as it is in Christ Jesus, and not be the cause of any confusion or reproach upon the churches. Let us labor for love, together for love and

peace and not for confusion, bringing in new things for self-glory, self-praise, self-honor, and have factions following us. When we get them, where will we take them? We hear Jesus saying that there is no savior besides Me. I am the way, the truth and the life, the resurrection and the deliverer, I have finished the work of salvation by My death on the cross, and he needs no human efforts to help complete my finished work. May the dear Lord bless all truth and love to the comfort of His little people, I am yours in hope.

W. H. SCHENCK.

—O—

Atlantic, N. C.,

November 9th, 1923.

Dear Brother Wyatt:

Some years ago I wrote a letter which was published in *Zion's Landmark* on the text "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5:23-24. I feel now to write a short note on the same text for *The Lone Pilgrim*.

One cannot remember that which he never knew. Therefore, if I came to the altar to offer my gift and remember that my brother has something against me, I had known it before and had neglected it.

I want to call attention to the fact that it is not what my brother thinks he has, or claims to have. That part is not in it, and has nothing to do with this text, but it is what I knew, and now remember that he has that I am to go and reconcile, or to be reconciled. I am not commanded to reconcile my brother, but to be reconciled to him. The reconciliation as well as the remembrance must be in me.

If my brother has aught against me I know it for it is I who did the deed and made the breach. My brother may not know it at all but that does not excuse me. My heart is not reconciled, my conscience burns

me with the wrong. My brother has something against me. Whatever I come to the altar to offer must be left there until I have gone and have been reconciled to my brother. Then my gift can be offered and accepted.

There is so much unfaithfulness among us that if one had to go and reconcile the brethren the last gift is offered that ever will be, but the word is not that way. I am the one who is to be reconciled to my brother. That is not hard to do when I remember that my brother has something against me.

Suppose I say, well, I am afraid he will not hear me? That would show lack of confidence in my brother. But suppose he does not hear me? I have gone by the word of God, and I am reconciled to him in my own heart and therefore I have nothing to do with how he receives me nor my effort to be reconciled. I have obeyed the word of God and am reconciled. I now go on with the offering of my gift.

Your brother in hope,

L. H. HARDY.

—O—

Atlantic, N. C.,

November 9th, 1923.

Dear Brother Wyatt:

It is in my mind to write a short letter for *The Lone Pilgrim* on "Ites."

We find that ending to many words in the Bible; as for instance, "Israelites," or the descendants of Jacob, "Moabites," or those descended from Moah, etc. Therefore the term "ites" means the descendants of certain fathers, etc.

In our day it has been used to designate those who follow the teachings of some other man, and in this particular sense is my mind led to write. The way this word is used, it appears to me is very uncharitable.

I very much admired the writings and preachings of Elder P. D. Gold; did that constitute me a P. D. Goldite? I very much enjoyed *Zion's Landmark*; did that make me a Zions Landmarkite? Some of us rejoice in the writings of Elder P. G. Lester;

does that make us Lesterites? Many speak well of *The Lone Pilgrim*; are they Lone Pilgrimites? Some admire the preaching of Elder J. W. Wyatt; are they Wyattites?

I must believe there is a want of love where such slurring terms are used.

Charity does not lead nor drive in that direction. Charity draws, brings, allures in the good sense of that word.

To accuse, threaten, or reflect on another, if there is a rent, will make a breach. To call one an "Ite" is to insinuate that he is a follower of that one whose "Ite" he is said to be. This is uncharitable, unbrotherly. The one who is thus accused of being the leader is wronged. It may be he has never had a thought of such a thing, and would not have any one to follow him further than he follows Christ the Lord.

Paul was a leader in the churches, but he led others as he was led by the Holy Spirit. That is good leading and safe following.

Some of us have to wait on the Lord, others say they can go. We prefer the commandment, "Wait ye on the Lord," and to "Wait for the promise, and though it tarry to wait for it; for it will come and will not tarry."

Yours in hope and love.

L. H. HARDY.

—O—

ANANIAS

—O—

And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias, and he said, behold I am here, I am here, Lord, and the Lord said unto him, arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus, for behold he prayeth, and hath seen in a vision a man named Ananias coming and putting his hand on him, that he might receive his sight, then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy servants at Jerusalem; and

hear he hath authority from the chief priests to bind all that call on thy name, but the Lord said unto him, go thy way: for he is a chosen vessel unto me, bear my name before the Gentiles and kings of the earth, and the children of Israel: for I will show him how great things he must suffer for my name sake, and Ananias went his way and entered into the house, and putting his hand on him, said, brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou comest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost, and immediately there fell from his eyes as it had been scales and he received sight forthwith, and arose, and was baptized. Acts of the Apostles 9:10-18.

It seems to me that the first message that the Lord delivered to Ananias, "Behold he prayeth," was not sufficient to convince Ananias that there was a change in Saul, but it required the assurance of the second, "Go thy way," for he is a chosen vessel unto me and "for I will show him how great things he must suffer for my name sake." To know that a person is suffering for the Lord's sake I think would be more convincing evidence to me of his being in possession of true vital religion than to know that he is praying and I think it was so with Ananias.

I am yours in the fellowship of the gospel,

D. A. MEWBORN.

—O—
SOME OF US

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

Dear Brother:

I am given to much worry and considerable anxiety of late over the situation that has lately loomed up in our midst, enveloping many of our people in a false air. I can hardly hint at the awful plight and ugly picture that some of us are presenting to law, order and dignity. Some of us have posed for a snapshot to be engraved upon the pages of history

that shall never be forgotten. Some of us have become so drunk on delusions that we are defying the armies of heaven. Some of us are assuming to take the kingdom by violence and to press into it on conditions. Some of us have become fanatics as touching law and order and are not afraid to speak evil of dignities. Some of us have caused Israel to err and are seeking the fleece in preference to the flock. Some of us on seeing the wolf coming have fled from the truth to falsehood, and in consequence whereof the sheep are scattered. Some of us who have posed as wise men and astrologers have failed to interpret the handwriting on the wall. Some of us, on failing to rightly divide the word of truth, have caused our salt to lose its savor and are henceforth good for nothing but to be cast out of your confidence and fellowship and trodden under foot of the wise men of Israel. Some of us on failing to strive to show ourselves approved unto God, have great reasons, therefore, to be ashamed. Some of us, instead of trying the spirits, have mistaken imaginations for revelations, thereby bringing ourselves into disrepute. Some of us, in our great zeal to be able to serve our brethren with a greater variety of food than any of the rest, have cast wild gourds into the pot. Some of us in becoming over zealous to render more service than our brethren in the building of a great house dedicated to our God, and having failed also to dig deep, have used wood, hay, and stubble, and shall suffer loss. Some of us being void of understanding and destitute of wisdom's ways, "whose ways are pleasantness and peace," shall have our portion assigned to us with the hypocrits and unbelievers.

As touching gospel law and order, and also points of doctrine, some of us will strain at gnats and swallow camels. Some of us spend much time in telling the rest of us how we ought to do and what we can do, yet completely failing by their own conduct to prove that they themselves are

able to do the things they expect of us. Some of us fail to comprehend and define between the law of the spirit of life in Christ Jesus that frees us from the law of sin and death, and the scriptural law of ordinances that governs the church. Some of us fail to realize how that sweet visitations of the spirit of God come to us that believe God, without works, and that how many laboring tasks confront us in that we feel we ought to do and do do, in which we never feel the manifest presence of God in doing, save having the witness within that it is right, yet doesn't command the manifest presence of God. Some of us fail to comprehend what it is that constitutes the cross of the Christian, which is almost always found in duty, and yet how it is that sometimes we are lifted up above all our troubles wherein there is no cross, and the cause of which we cannot attribute to anything we have ever done.

Brethren, don't get those things mixed up, and take bitter for sweet and sweet for bitter, for if that light in thee be darkness, how great is that darkness! Neither should we get mixed up on what we understand predestination to mean, for all of God's people believe the same thing when they know what they do believe, for they are all taught of God, wherein is no conflict. For there is a great difference between concluding a thing and believing the truth. Satan accosts us many times as an angel of light, but we are not ignorant of his devices when we are clothed with wisdom; for it is evident that whosoever causes division has been caught in his snare.

Brethren, if I do not love all that know the truth in the pardon of their sins, then I don't know anything, for nothing arouses that love, union and fellowship in me more than to hear one acknowledge the dealings of God with him; and akin to that is to hear one acknowledge his faults to his brethren, and pleading for mercy. Who could turn a deaf ear to such a cry? For when we fully understand

the frailty of our mortal being and the corruption that dwells in our carnal nature, then we may know how to make allowances for some of the deeds and words of the body, but not to the extent that we should sacrifice law and order or either principles for any man's person.

Yours in hope of a better day than this.

JNO. R. SMITH.

Reidsville, N. C., P. O. Box 311.

REMARKS

Let each one of us examine ourselves and see if it is us causing all this confusion, and if so let us come down on our knees and ask God and the brethren to forgive us.

J. W. WYATT.

—O—

HE ACCEPTS OUR OFFER

—O—

Below we print an extract from a letter from Brother William L. Parker, of Schoolfield, Va.:

Schoolfield, Va.,

November 24th, 1923.

Elder J. W. Wyatt.

Dear Brother Wyatt:

I am sending you \$10.00 for the *Lone Pilgrim*, as per your offer. I have only received two copies, but I like it better than any Baptist paper I have ever seen, and besides I want to help you along too. I feel it will be appreciated.

Your brother in sweet hope,

WILLIAM L. PARKER.

Editor's note:—Now, brethren, we need at least one hundred just such encouraging letters as this brother has written. It makes us feel good to get such letters, and besides we are in need of some money just at this time, as we have just purchased a plant in order that the *Pilgrim* might come out regularly on time and in good form. This means a very heavy burden on me, and I am sure that those of the *Pilgrim* readers who are in a position to do so will come to our relief just at this time and help us by accepting the liberal offer made in our last issue. Remember I am not asking you to give me anything, but only asking

that you send \$10.00, and in turn I will send you the *Pilgrim* for ten years, isn't this a fair proposition?

J. W. WYATT.

—O—

Those responding to the call for help in the last issue are as follows: W. L. Parker, Schoolfield, Va., \$10.00; Elder L. H. Hardy, Atlantic, N. C., \$5.00; D. M. Morris, Selma, N. C., \$5.00; E. S. Lamb, Wilson Mills, N. C., \$6.00.

—O—

THINGS OF OUR DAY

—O—

To write a few things which have passed through my mind,
To you as good people, I feel now inclined;
Whilst Christians are searching their duty to know;
The devil is busy, his work to pursue.

A wolf in sheep's clothing, he's seeking your harm,
A cloak of hypocrisy covers his form;
A hoodwink, he has, to put over your eyes,
He shows you his wonders set forth in disguise.

A kind hearted creative he professes to be,
And greatly desires us all to be free;
He draws forth your feelings with sermons and books,
And robs all your pockets with sanctified looks.

He is the spirit which tempted old Eve,
And his work ever since has been to deceive;
He comes to the church with his sympathies great,
And stands up with boldness in matters of State.

Extensive benevolence he doth profess,
For people and nations that are in distress;
A light to the heathen he longs to extend,
And begs hard for money his gospel to send.

He sheds many tears, and he heaves many groans,
See how with great sympathy o'er them he moans;
He will rave and exhort, and his note he'll swell,
"The heathen are dying and going to hell!"

And when to the height of the passion he's got,
He'll send his subagents around with the hat;
Come, brothers and sisters, come open your store
And give to the Lord, and He'll bless you with more.

Such preachers he's sent forth, all over the world,
To gather up dimes with banner unfurled;
To insure them success he gives them a hook,
And sends them a fishing with God's holy book.

So neat are they clad and so bright do they shine,

One surely would think them quite truly divine;
But deceivers you'll find them, wolves in disguise,
And known by their bleating for money their cries.

They preach up man's power himself to retrieve,
And urge him to work, to repent and believe;
They use all the skill in the power of man,
To add to God's glory, make broader his plan.

The only true Christians they secretly hate,
And wish them expelled by the laws of the State;
Because they reject them with every new plan—
Deny that salvation is purchased by man.

Their Bible societies, their tracts and their schools,
Their authors and papers, and all of their tools,
Which have been invented "to give sinners a chance,"
Are but traps to catch fools—you may see at a glance.

Another great genius quite lately, lately arose,
In whom this benevolent spirit all flows,
To relieve unfortunate drunkards of rum;
We are told they call him the *Temperance Son*.

A Father he has; or he is not a son,
For nothing is finished that's never begun;
God is not his Father, from record we see;
A Father he has, and the *Devil is He*.

His mother the harlot of Rome, we conceive,
She gives her *Babe* suck, all his wants to relieve;
She calls good teachers for her little *Sonny*,
Benevolent preachers who come for the *money*.

With coats made of broadcloth and buttons that shine,
With shoe-boots and legging and liner most fine;
These teachers go forth; but strange, *strange* to tell,
They all take the sheep shears, a bag and a bell.

When all put together and taken as one,
Societies, missions and temperance son;
They constitute wholly to stop at the least,
The body and spirit of John's second beast.

—O—

Dear Brother Wyatt:

Here is a piece of poetry written by Deacon David Risinger in the advanced years of his life; when in worldly matters he was somewhat childish but in things pertaining to eternal life his mind was as young as ever, and in church discipline he was almost unequaled. Brother Risinger was born in 1803 and died in 189...

J. P. TINGLE.

November 5th, 1923.

Elder J. W. Wyatt,

Dear Brother:

For some cause my mind is led to write a vision of my Lord and Master, and the glorious manifestation I received, it must have been a dream but I was sound asleep. Someone laid their hand on my shoulder and said, wake up. I opened my eyes, the room was light as the noon day sun. I saw a man clothed in white, a garment exceeding any whiteness I ever saw, he said, arise, he took hold of my hand and raised me up, as he raised me up a deep sleep came over me and I was so weak, my strength was all most gone. He then said, follow me, I told him I was so sleepy and so weak I could not walk. He said I will lead thee, he led me by the hand some distance. I felt my weakness so much I said, Lord, I can't go any farther. He said here is a door, he opened the door and led me out and as I passed out the door I could see as good as ever I did, and my strength returned, I could see the messenger, he was plain and visible to me, he said, tell these people what to do, I asked what people? he said, look, and I looked around, I saw a table and there was men sitting at the table, they seemed to be confused over their money, for they were sectarian preachers, I was at a great loss for I saw myself with nothing, a poor helpless creature, I was made to cry out, Lord, you tell them while you are here with them, for I know not what they ought to do, he then said, I will be with thee, for they can neither see me nor hear me for they are at variance, there is no variance in me, they are of the world, I am not of the world, they are natural bodies, behold I am a spiritual body, I cried out, my Lord and my God, how is it I can both see and hear you, for I am a natural body? He then said, you are both a natural body and a spiritual body. And because of thy exceeding great faith I could not withhold my presence from thee, I have spoken it with mine own mouth and in mine own

voice, and in mine own express image, for I am Jesus the Christ, the Son of the true and living God, behold My hands and My feet that it is I for ye shall make it known unto my chosen and elect people for in me ye have peace and purity for I make all things new, then vanished away. I have become so troubled over it that I cannot rest, I thought it would not do to tell it while musing over the vision, something seemed to say there is more against you for the things you don't do than there is for the things you do and therefore I feel compelled to write it. I hope the dear brothers and sisters will not feel gloomy over this. I hope it will comfort some one of God's humble poor, for it is a great consolation to me for it is true, I will never deny it if the whole world turns me down, for I did both see and hear, not only see and hear, but did feel the touch of his dear hand, he was most glorious to behold and altogether lovely, he was clothed in a shining garment, his hands and feet were naked, I saw the wounds of the cruel nails that pierced his hands and feet. I know he is the only begotten of the Father who is without beginning of days or end of years, who is full of grace, mercy and truth, who was prepared from eternity to all eternity, according to his foreknowledge of all things. While writing my mind is led to read the 14th chapter of Saint John, I find great consolation therein for I am trusting in one who is rich in mercy, behold he has heard my cry by day and he has given me knowledge by visions in the night time. He has been my support, he has preserved me in many sore trials, he has filled me with his love even to the consuming of my strength.

Dear Editor, if you deem it worthy of space in your valuable paper, *The Lone Pilgrim*, you are at liberty to do so, and also send a copy to *Zions Landmark*. I will hush before you get tired of reading such feeble and broken language.

An humble sister in hope.

MRS. DELPHIA J. PITTMAN.

Swan Quarter, N. C.,

November 1st, 1923.

Dear Mr. Wyatt:

I am sending you my uncle's obituary and asking you to print it in the *Lone Pilgrim* for me.

Well, Mr. Wyatt, the people want you to come down and preach some before the road gets so bad, come down before long.

I am yours truly,

MARTHA NEAL.

—O—

OBITUARY OF

GEORGE W. CARAWAN

—O—

George W. Carwan was born October 17th, 1850, and died August 17th, 1923. Making his stay on earth 72 years, 9 months and 17 days. He was married to Mary E. Williamson April 14th, 1877, and to this union 3 children were born. He and two children having preceded her to the grave, and on January 2d, 1890, he was married to Mary J. Pedrick, and unto this union 6 children were born, 4 of them died at an early age, he leaves a wife and two children, 6 grand children, 3 brothers and a host of relatives and friends to mourn his death, but we hope that our loss is his gain.

He united with the Primitive Baptist Church in July, 1890, and was a faithful member until the last year he lived, he was not able to attend. He was always afflicted, but he bore his afflictions with much patience, and on December 1st, 1922, he was taken very sick and was helpless until he died, but had good attention for he was confined to the bed for 5 months and was tended to just as an infant baby, but he never wished for a thing but what he got it if he would tell his loving wife about it, for she sure nursed him well.

He sure was in a good community, for his loving neighbors seemed just like his own people toward him. He is missed at home, also at the church, but we do not wish him back again for we feel like he has gone to rest.

A precious one from us has gone,

A voice we loved is still;
A place is vacant in his home,
Which never can be filled.

Written by his loving niece,
MARTHA W. NEAL.

Saturday before the fourth Sunday in October, 1923, we, the church at Reedy Prong in Johnston County, N. C., being in conference, desire to pass some suitable resolutions of respect concerning the death of our beloved brother and deacon, John P. Dunn, who was called home August 25th, 1923. We desire to thank our blessed Lord for the exemplary life he was blessed to live, it was such that we all loved him because he was so kind, peaceable and humble. Always ready to every good work, ready to speak a good and kind word to the troubled, and to help them in time of need. Filling the office of a deacon well. He joined the church at Reedy Prong on Saturday before the fourth Sunday in July, 1910, and was baptized the next day by Elder W. M. Monsees. Soon afterwards he was ordained to the office of deacon, which place he filled until his death. We deeply sympathize with that dear one who walked by his side, and who stood by him and with him in joys and was a partaker with him in all his sorrows. May God abundantly bless and comfort her. May he be a husband to her, and a father to her precious children. May they be enabled to follow the examples of our dear brother whose loss we do so deeply mourn, and may we all be reconciled to this sad stroke of God's providence. May we all be still and know that He is God. Therefore be it resolved that the church has lost a noble deacon and sister Dunn a kind and loving husband, the children an affectionate father, and the neighborhood a good friend. Be it further resolved that a copy of this sketch be placed on our church book, and a copy sent to the *Landmark* and the *Lone Pilgrim* for publication. Done by order of the church in conference, Saturday before the fourth Sunday

in October, 1923.

ELDER L. A. JOHNSON,
Moderator.
I. E. SMITH, Church Clerk.

—O—
Jetersville, Va.,
November 9th, 1923.

Elder J. W. Wyatt.

Dear Brother:

I hope you will pardon me for writing you the second time, but I don't know that you got the card that I sent before. I receive the *Lone Pilgrim* only every 15th. How is it that I received August 15th, September 15th and October 15th editions and haven't yet received a copy for 1st? If you have the back numbers, September, October and November 1st issues, would be glad if you would send them some articles have been continued from time to time and I have missed them. I hope you won't think hard of my complaint, please try and see what is wrong and correct it for me. I heartily endorse the doctrine set forth in the *Lone Pilgrim*, and rejoice in the truth as I hope it has been revealed in me through Jesus Christ our Lord. The doctrine of the predestination of all things, and the covenant ordered in all things and sure is glorious to my poor heart, yea Brother Wyatt, we know that the Lord is God, and besides Him there is none else, and though he has seen and declared the end from the beginning, and from ancient times the things not yet done, saying, my council shall stand and I will do all my pleasure, there is no sin in Him, who is he that will condemn our God? or before what man shall He be judged? I am persuaded that He is good and right in all His ways, though I may find my portion outside the city with dogs and every abominable creature, yet He is just and good, and I think some times that if it is His will for it to be thus, that I would go down, and yet praise Him for He is good and His mercy endureth forever. Oh, my dear brother, what are the joys of salvation? Is it reward for obedience? or is it obedience? To know that I

could walk in the ways of God and do that which would be acceptable and well pleasing in His sight, would be more joy to my poor heart than all the gold and all the houses and lands and the glory of this world, my prayer and cry daily is, Oh keep me O Lord, and direct me in thy ways.

My Father! cheering name! Oh, may I call thee mine? Give me with humble hope to claim a portion so divine. This can my fears control, and bid my sorrows fly; what real harm can reach my soul beneath my Father's eye? Whate'er thy will denies, I calmly would resign; for thou art just, and good, and wise. Oh, bend my will to thine!

Whate'er thy will ordains, Oh give me strength to bear; still let me know a Father reigns, and trust a Father's care.

Thy ways are little known to my weak, erring sight; yet shall my soul believing, own that all thy ways are right.

Remember me at a throne of grace and if you ever feel to do so come to see us and preach for us here. Your unworthy brother I hope.

P. D. GEORGE.

—O—

REMARKS

The *Pilgrim* only comes out once per month so far, but we hope to get it out twice a month soon.

J. W. WYATT.

—O—

Newark, Del.

Dear Editors:—In looking over mother's effects I find four letters which passed between her and Elder Chick. If you have space any time in the future, will you kindly publish them? Each one is a sermon. If you decide not to publish, kindly return and oblige.

Your brother, I hope, in gospel bonds,

J. B. MILLER.

—O—

Newark, Delaware,

May 28, 1878.

Elder Chick:—Sad, weary and alone, I feel like telling you a few of my thoughts. I esteemed it a great

privilege to be able to attend the association. Very many able ministers were there, beneath the sound of whose voices, which was almost a shout of praise to God, how little and insignificant did I feel; and when I heard them tell a reason of hope within, what is the wavering light I have been trying to keep in view? I know that your hope is the fixed and beautiful star; mine lost in doubts and fears. Four years ago we buried our interesting babe of nearly two years; just as the sun was setting his soul left its prison-house of clay and rose on high to join the blessed company above, and from then I desired religion. I began to think of a life beyond this, and of the necessity of being prepared for it. Neither time nor space will permit me to tell you all that has occurred in these long years. I have never been able to converse with any one as I would wish. It is a feeling of my great inability to rightly express myself on this solemn and all-important subject, and I feel that it is presumption in me to send you this, but when you extended to me your hand, I felt that you understood my case, and moreover, I felt that you had sympathy for me. I do so much want to know where I stand, and as I told you, my great sense of unworthiness does not diminish the desire to be one of God's people, yet it makes me afraid to go forward and ask that this yoke be placed upon me. But why do I wish to live with them? Simply because I love them. I am called to pass through sore trials, together with poor health, and there is always a longing for rest, an aching void in my heart, but I could bear all this if I could feel in my inmost soul that Jesus, who died for sinners, died for me; to say in truth, My Father. Some times when I try to pray it all merges into one thought: Lord, thou knowest; and in the still hours of night I raise my helpless arms to Him who alone can help, and ask that He will give me faith, and for an evidence of His pardoning mercy. I believe that upon faith

alone hangs my deliverance. Oh, if I only knew what to do, how to understand, how to exercise faith, then all would be well. But if I am not to feel this, not my will, but thine, be done. Some time when you are writing will you not treat upon the subject of faith, through the SIGNS? I do not wish anything I have written published. After I came home Friday evening, I asked myself over and over again, Is it the work of God, and will it endure to the end? He that overcometh shall inherit all things. I was much disappointed that I did not get to hear you preach, but I knew nothing whatever of your being in the neighborhood until the evening of the day that you preached at Welsh Tract. I had been longing to hear a comforting gospel sermon. I was sorry to hear of Elder Francis being so ill with a lingering, prostrating disease, but hope he may recover.

I hope you will pardon me for thus trespassing upon your time. Often when in darkness and distress it affords me relief to write. I feel calmer this evening. I can feel to say that it is good for me that I have been afflicted, and I think I can see the hand of God in it all, and in Him alone do I place all my trust, for,

"I smite upon my troubled breast,
With deep and conscious guilt oppressed;
Christ and His cross my only plea;
O God, be merciful to me."

AGNES E. MILLER.

—O—

Reisterstown, Md.,

May 30, 1878.

Mrs. A. E. Miller.

My esteemed friend and sister in Christ:—I was made glad at the coming of your unexpected letter, and feel that today I must attempt a reply. I am glad that you could feel to speak of some of the feelings of your heart in regard to the great things that belong to our salvation. It is often a joy and a comfort to speak of the darkness and trials of

the way to those who love the same things. I can recall to mind many times when it has done me much good to tell some brother or sister the trials of my mind, and yet often I have felt to regret it afterward, fearing that I had deceived them in what I had said. In my early experience I suffered very much under the fear that I should deceive some one; that they would think me a Christian when I was not. In your letter, my dear friend, you speak of many trials of mind and of many doubts and fears. I believe that these are the temptations of the enemy of God's people. He does not annoy the ungodly, the unthinking world, in this way, but God's dear children are often distressed by him. These very doubts and fears arise because we see so much that is depraved in our hearts that we cannot even think sometimes that we are the children of God. But, my dear friend, we could not even see this vileness, this depravity of heart, if it were not that the light shined in the darkness; and if God had not loved us, this light would not have been given. So that your very doubts and questionings are evidences that you are born of God. It is said, "The light shineth in darkness; and the darkness comprehended it not." So the light has shined in the heart of many a poor sinner and he has not seen the light, but he has seen the darkness which it revealed, and so has thought there could be no hope for him. I believe that this is the true meaning of the text just named. But bye and bye the poor, needy, perishing sinner hears the voice of Jesus, and looking up out of the darkness of unbelief, and from the prison-house of sin, he sees the light, and in the joy of that hour forgets that this clay tenement is still his abiding place. Oh, then he can sing,

"On the wings of his love
I was carried above
All sin and temptation and pain;
And I could not believe
That I ever should grieve,

That I ever should suffer again."

Oh how good it is to trust in the Lord. We have no resting place, no other refuge that will endure the trying storms of adversity. I believe your feelings are those of a child of God. I believe that he has been leading you by a new way, by paths that your feet have not known; and for you and for all the people of God has he said, I will not leave you. Why should you love God's people if you are not one of them? Why should you delight in the truth if you have it not in your heart? We know (there is no doubt) that we have passed from death unto life, because we love the brethren. This is the word of a loving, pitying God and Father to encourage his little, trembling children on their way.

I enjoyed the association much all through. I felt that for you and for all such seeking souls as you, there must be a word of comfort, some little crumb from the Master's table. I felt a great desire to have a more full talk with you at that time. Before closing I want to say, If it be in your heart to go to the people of God and ask a home with them, do not delay. Ruth said, "Entreat me not to leave thee," and Naomi ceased her objecting. God in his word bids you say as Ruth did, the church of God will not say you no. I will try to write upon the subject of faith ere long for the SIGNS. Give my love to all who love the Lord Jesus Christ in Newark. Write to me again. May God bless you, is my prayer.

As ever, yours,

F. A. CHICK.

APPOINTMENTS FOR ELDER
TILMAN SAWYER

As follows:

- Flat Swamps, January 6th, 1924.
- Robersonville at night, January 6th.
- Tarboro, 7th at night.
- Falls, 8th.
- Mill Branch, 9th.
- Sappony, 10th.

- Nashville, 11th.
- Peach Tree, 12th and 13th.
- Sandy Grove, 14th.
- Healthy Plains, 15th.
- Contentnea, 16th.
- Scoots, 17th.
- Bulah, 18th.
- Creeches, 19th.
- Little Vine, 20th.
- Bethany, 21st.
- Cross Roads, 22d.
- Aycocks, 23d.
- Memorial, 24th.
- Pitmans Grove, 25th.
- Upper Black Creek, 26th and 27th.
- Lower Black Creek, 28th.
- Wilson, 28th, at night.
- Elm City, 29th.
- Mores, 30th.
- Upper Town Creek, 31st.
- Pleasant Hill, February 1st.
- Atries Creek, 2d and 3d.
- Lower Town Creek, 4th.

I hope to be with Elder Sawyer on some of these appointments if it is the Lord's will.

I am yours in hope.

J. T. WILLIAMS.

Sharpsburg, N. C.

Wheeling, W. Va.,

Jan. 12, 1923.

Dear Brethren:

I am inclosing two letters, one from sister Workman and one from brother G. O. Walker. They were very comforting to me. I will leave them to your judgment as to publication. I feel to be highly favored, that my letter in the SIGNS should bring such kind response from the members. I also received a "Feast" sent by brother Thomas Roe, of Masses, Md. It has proved indeed a feast of fat things to me. It is a book I had long desired to read. He has my warmest thanks. Since my last letter in the SIGNS my poor old husband has become almost helpless from hardening of the arteries. He is almost as helpless as an infant. I entreat the prayers of my dear brethren and sisters that I may endure the extra burden. Our address is changed from 77 13th Street to 56 Zane Street, Wheeling, West Vir-

ginia. In much love and appreciation I remain your very unworthy sister in hope,

FLORENCE PULTZ.

Montrose, W. Va.,

Jan. 24, 1923.

Dear Brother Lefferts:

I will, after so long delay, write you a few lines. I have thought of you many times since you stayed all night at my home. I do not think I was ever better pleased with visitors than I was with the two dear Elders McClanahan and yourself. I had desired for a long time to meet you and to hear you preach, and I do believe that the dear Lord, who directs all things after the counsel of his own will, directed you to my home at the proper time. Our conversation and the sermon you preached that night could not have pleased me any better, and I have a strong desire to see you again, although I feel very unworthy of your company and fellowship. I long for the company and sweet fellowship of the Old School Baptists, for they are the dearest people on earth to me, and I love to see peace and love among them. I believe from the depths of my soul they are the true followers of Christ and the apostles and that they are the ones who today know the joyful sound of the gospel of the Son of God.

I am sending you a letter I received from dear old Elder J. W. McClanahan, which you may publish in the SIGNS if you think proper. I think all sound Baptists who are acquainted with this dear old brother esteem him very highly for the truth's sake.

I hope these few lines may find you and your family well, and that it may be the Lord's will for you to visit our association this year. May the God of love still be your strength and stay in all your trials.

Your brother in gospel bonds,

J. S. MURPHY.

