

# THE LONE PILGRIM

VOL. 2

OCTOBER 15, 1923

NO. 1

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U. S. BELLE NEAL, #3

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



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

## HOW SHALL WE UNIFY?

Dear Brother Wyatt:

I have your letter requesting me to write an article for publication in your paper.

In a measure, my pen has been lain aside, and I feel perfectly willing, for it to rest, unless there can be more good accomplished among our papers in the future than there has been in the past, in unifying.

To unify the church, in the faith once delivered to the saints, is the purpose of the gospel ministry; to draw them together, comfort and edify them. Here they grow in grace and the knowledge of the truth, as it is in Christ. The knowledge of the truth in Christ, is what we need. When we know Him, we know ourselves. Unbounded faith in Him, is the gift of God and it says *God cannot fail*. Man does not learn this only, as he is put to the test, and learns in the school of grace.

Elder J. E. Marshall told me while I was preaching at our association, that he thought he saw plainer than ever before, what was only an *imaginary difference* between the old Baptist.

He said, "It's a misunderstanding." I think so, in a very great measure.

As I came out from Amelia County to Danville, Va., in company with sister Ferris recently, she began to want to know the difference in Baptist. I told her it was a matter as to the walk of the child of God here, after regeneration. Some saying, he is *active* in obedience and others saying, he is *passive*.

More easily to be understood probably, I said, is this: Does what the child do wrongfully, cause the Lord

to withdraw His presence from it or does the Lord withdraw His presence, and then we stray?

To say what the child does in sinning forces the Lord to do that which He does not want to do and hence, contrary to His will makes Him subservant to satan, and must therefore be condemned by the church as unsound doctrine. To say that God withdraws His restraint that we may go on and sin, just to get to chasten, don't look good and many of the brethren and sisters feel that this is not true. *Then how?*

Here is where the muddle is and to get it straightened out in the minds of the children, that they dwell together in peace, seems to be a very difficult matter.

Now, I have this to say: if the question had never been raised at all, experienced brethren and sisters would have never known anything about it and would have been far better off. Who raised it?

I told Elder Marshall, and tell you, I fully believe the government in the church, over the family of God, to be parental.

The love of God is shed abroad in your heart by the Holy Ghost, this love for God and for His cause in the world, is of itself the evidence that one is born of God.

Good works follow as the fruit of the Spirit of God, which is in us. Somehow, I feel that it does not only tell us what is right but leads us into that which is right.

It's my experience that when the season of spiritual comfort is with me, then I have the joys of God's salvation. At no time have I been allowed to look back and say, I have this because I've lived right. My heart is not seeking wickedness to

follow the course of evil. Why? Because I *do* feel so far, I've been kept by the power of God.

I humbly ask, does not a child of God want to be kept from the evil of this world?

The Saviour's prayer, "Father, keep them from the evil of the world," is yet going on.

Praise God for the intercession of the spirit in us, which pleads, and ever lives to grant repentance and forgiveness of sins to Israel.

Farewell,

J. P. COCKRAM.

Elder J. W. Wyatt,

Dear Brother:

I receive the "Lone Pilgrim" regular and so far as I can understand, the doctrine expressed therein meets my approval and is about the same as expressed in the London Baptist Confession of Faith, written and published in the year 1689. A similar Baptist Confession of Faith was published by the Swiss Baptist in 1527, then another again in London in the year 1644, then again in Somcrest and adjoining counties of sixteen churches in the year 1656. The three latter were short and brief but the Confession of 1689 was by far the fullest and most esteemed Baptist Confession of Faith ever published; it being drawn in London by the ministers and messengers of more than one hundred churches in England and Wales. There were other confessions written and published, one in the year 1580 by the Mennonites, one by James Mytenbogaert, a disciple of James Arminius of Holland in 1610. These two latter confessions were much like the Sadducees who were free-willers (or Pelagians) rationalist and infidels and the Phari-



sees, who were Semi-Pelagians, co-operations or conditional Predestinarians. Arminianism differs from Semi-Pelagianism chiefly in declaring that all men are born entirely corrupt, and must have Divine grace operate upon them before they can think or will any good thing; but it also affirms that Divine grace operates upon all men, and that each man's salvation actually depends upon the use which his own free-will makes of that grace so that Arminianism, like Pelagianism and Semi-Pelagianism represents God as making salvation possible to all men but sure to none, and represents man as at last doing that which really saves him, or makes man his own savior. The great majority of the professedly Christian world are Arminians. This Pelagian doctrine entered the church during the fourth century after Christ by Pelagius, a British monk, but was strongly opposed by Augustine, Bishop of the church at Hippo Regions in North Africa. Pelagians regarded man as well, sound, strong and able to do all that he needs for himself; Semi-Pelagianism regards man as sick, but conscious and able to desire the help of a physician, and either accept on refuse such help when offered, and that, unless he coöperate with Divine grace, he will be lost; Augustine affirmed that man is dead in sin and absolutely needing God to quicken him and save him. Pelagianism and Semi-Pelagianism are *one*, in referring the actual cause of salvation to man; Augustinianism, on the contrary, refers the actual cause of salvation to God. In this controversy between Pelagius and Augustine, the church in general stood for the doctrine taught by Augustine and rejected Pelagius as one who was under another color reviving the old doctrines held by the Sadducees and Pharisees.

"The system of doctrine known in history as the Pauline, Augustinian or Calvinistic" says Prof. Charles Hodge, "is taught, as we believe, in the Scriptures; was developed by Augustine, formerly sanctioned by

the Latin Church, adhered to by the witnesses of the truth during the Middle Ages, repudiated by the Church of Rome in the Council of Trent, revived in that church by the Jansenist, adopted by all the reformers, incorporated in the creeds of the Protestant churches of Switzerland of the Palatinate, of France, Holland, England and Scotland, and unfolded in the Standards framed by the Westminster Assembly" which have been doctrinally adopted by the Presbyterians, Congregationalists and Baptists of Europe and America. And unless words are twisted out of their original meaning, the Episcopal Articles of Faith from the ninth to the eighteenth and the Methodist Articles, from the seventh to the twelfth, establish this same doctrine and are emphatic witnesses against their members who repudiate this doctrine of the Bible and of their fathers.

Prof. Henry Drummond in his work entitled "Natural Law in the Spiritual World," has some admirable pages unanswerably and harmonious testimony of both science and Scripture to the truth of the Pauline or Augustinian or Calvinistic doctrines of salvation and will now give the substance of some of his remarks upon this subject: The apostle John says, "He that hath the Son hath life; and he that hath not the Son of God hath not life," 1 Jno. 5:12 (everything living comes from something living). Spontaneous generation is a scientific heresy, but given up with reluctance by Tyndall, Huxley, and all the great scientists of Europe. Biogenesis is victorious along the whole line, says Huxley; no life without antecedent life, says Tyndall. Even so the spiritual life is the gift of the living spirit, a new creation from above, which no natural man, by improving himself, can attain, although nearly all the preachers and poets proclaim differently. No physical change or evolution can endow a single mineral atom with life. The vast helpless world of the dead or inorganic is cut off from the living by the law of biogenesis; only

by the bending down of some living form into this dead world can these dead atoms live. So there is a mighty gulf between the natural and spiritual world, which is hermetically sealed on the natural side, which no natural power can bridge across. "Except a man be born again he cannot enter into the kingdom of God." The passage from the dead to the living is miraculous, Divine. Any communication from the higher to the lower world must be a revelation; "the natural man cannot know spiritual things, because they are spiritually discerned." It is perfect folly to offer us Christianity without a living creative spirit or a personal religion without regeneration. A stone cannot grow more and more living till it enters the organic world; neither can a natural man simply grow better and better till in his own power he enter the kingdom of God. A new principle distinguishes the plant from the stone and the spiritual from the natural man the principle of life. It cannot be truly said that he that hath Brahma, or Buddha or Mohammed hath life; but it can be truly said that he that hath Christ hath life. This fact distinguishes Christianity from all other religions. The Christian, like the poet, is born not made; and the fruits of his character are not manufactured things, but living things grown from the secret inward germ of the living Spirit—not the products of this world, but the products of a sunnier clime. If you can account for a flower, it is artificial and dead. True life, growth and spirituality are mysterious, unaccountable. The Christian is a unique phenomenon; if you can account for him he is not a Christian.

Mr. C. H. Spurgeon says: "The sovereignty of God in the dispensation of His grace shines throughout both the Old and New Testaments and throughout the history of the human race, and in every case of true conversion. When a man is weaned from self and totally delivered from looking to the flesh for help,



there is hope for him; he is just ready to trust in Christ for salvation. What! Am I to set a sinner industriously to labor after eternal life by his own works? Then, indeed, am I an ambassador of hell? Am I to teach him that there is a goodness in him which he is to evolve to polish and educate and perfect and to save himself? Then I am a teacher of the beggarly elements of the law, and not the gospel of Christ."

I have referred to the various creeds and quoted from these various authors in order to show the real difference between those who hold to the doctrine that salvation is based on the puny efforts of man and those who hold to the doctrine that salvation is based on the sovereign grace of God. I like the many extracts published in the "Lone Pilgrim," taken from those old English preachers and writers of the Strict or Particular Predestinarian Baptists of those times, and how they compare with the Primitive Predestinarian Baptists of the present day and then look at the Regular Conditional Baptists of that day and compare them with the Conditional Baptists that are now known by so many different names existing among us. The purity of the membership among the Conditional Baptists of 150 and 200 years ago far surpasses that of the present day. Ninety per cent of them are unreliable, their word can't be depended on, even under oath. Their conversation strictly of the world and matters of business misleading and deceptive. Often using ridicule, sarcasm and abuse against their own brethren. They can't be distinguished from the world by their profession. Given over to idolatry, for they are lovers of pleasure, more than lovers of God. The Federal statistics show that the population of the U. S. has increased 61 per cent during the past twenty years while the converts to religion has increased 94 per cent and during the same period crime has increased 124 per cent. The picture sickens!

We are approaching the midnight

darkness of the Laodicean Age.

Yours in hope,

J. P. TINGLE,  
Grantsboro, N. C.

### PREDESTINATION

Elder J. W. Wyatt,

Very dear brother, and to all the dear children of God scattered abroad, greeting. As I am shut in today on account of inclement weather, my mind for some unaccountable cause, is in lively exercise on the subject of the Great First cause of all matter and of mind. I am thinking of Him as the Alone Eternal, Self Existent, All powerful Trinity; of infinite power, everywhere present, of universal knowledge, of universal perception, and all efficient, absolutely unchangeable, can we poor finite beings, mere nothings, contemplate the awful majesty and infinite wisdom, deep and unsearchable council boundless and unerring workmanship in all that He has condescended to let us know of His great and wonderful creation, and still stand in doubt of His predestinating power, and unlimited government over all beings, all worlds, and all events, from the remote morning of time, to the final consummation of the present system of things? He worketh all things after the counsel of His own will (Eph. 1:11). He gave to the sea His decree, and said hither to shalt thou come, but no further; and here shall thy proud waves be staid (Job 37:11). And hath further declared in (Proverbs 16:4), "He hath made all things for Himself; yea, even the wicked for the day of evil." And He uses the wicked as His sword (Psa. 17:13, Zech. 13:7). I have witnessed to my hurt, in the preaching and writing of some of our highly esteemed and able brethren, a disposition to so yield or modify the precious doctrine of predestination as to limit its application to such things as the carnal mind of man can comprehend, or the wisdom of this world can approve.

All of us, so far as I know, will concede that all things which we regard as being pure and holy are decreed, or predestinated of God. If we admit that sort of theory to be the truth, then the entire Christian system in the economy of the glorious plan of the salvation of poor wretched sinners is null and void, nothing more than a fancied sketch, and our Bible a mere fictitious allegory; and therefore worthless; but we know this is not true; therefore we are bound to accept its teaching as the most sacred word of truth throughout the whole narrative; declaring the unchangeable purpose of the unchangeable God, from the first of Genesis to the last of Revelation. If God in His solemn decrees, deals with none only the pure and good, then it inevitably follows that nothing is predestinated; creatures nor events, men nor angels, none of Adam's fallen race, and why? because there are none such described in the Sacred Book; save those whose hearts have been cleansed and made pure by virtue of the obedience and precious blood of the dear Saviour.

Read Romans 3:10-18, inclusive, for proof of total human depravity, yea, all men, I believe that the most Holy Father, Son, and Spirit, by His irrevocable law through the agency of His aid pervading providence, governs all of His creatures, from the falling of a sparrow even to the dissolution of a world, embracing the very least as well as the greatest of His handiwork. There are some of our dear brethren whom I hold in very high esteem and love them dearly; but they object to the doctrine of the predestination of all things whatsoever comes to pass on the ground that it involves the idea that God is the author of sin, but that, I believe, is owing to a failure to comprehend the two great parallel mysteries of Godliness and of iniquity. I do not understand it myself; but that does not hinder me from believing the unconditional, yet, sinless predestination of all things, it is not any more the cause of sin, than the sun is the



cause of darkness, the most Holy God is not in any sense the cause or author of sin. For proof see (Gen. 18:25, Job 15:15, Psa. 145:17, Habak. 1:13, St. John 1:5). The righteous and holy God willed or predestinated sin in a different way than He does or did that which is good; He did not purpose to do it Himself, nor, yet to do it by others, but permitted it to be done, and which is not a bare permission, but a voluntary permission; and is expressed by God's giving up men to their own heart's lust, and by suffering them to walk in their own sinful ways (Psa. 81:12, Acts 14:16, Rom. 1:24-28). And as God is unchangeable, what He does in time He eternally decreed to do, that is, it was His eternal purpose to permit sin, yet in such a way as that He cannot be justly charged with being the author of sin, nor the approver of sin, nor tempts, nor forces to it (James 1:13, 14, 15), but all the reverse, He forbids it, disapproves of it, hates it with a perfect hatred, punishes for it, chastises His own dear children for it; and besides overrules it for great good, and His own declarative glory. The prime meaning of the word predestinate in its application to sin, wicked men, and devils; is to limit in advance in this manner, "I am that I am," restrains the rage and malice of bloodthirsty men so that they can do no more than what His hand and His counsel determined before to be done (Psa. 76:10, Acts 4:28). He hath set metes and bounds, beyond which they cannot go. Satan is bound with a great chain and cast into the bottomless pit for a thousand years.

Joseph's brethren conspired to kill him, but the Holy Lord of Hosts restrained them; they could not destroy his life; however, the Lord did allow them to sell him to company of Ishmaelites for twenty pieces of silver, and they carried him down to Egypt and sold him again to Potiphar, captain of the king's guard. Later, Potiphar's wife became enamoured with an immodest love for him, therefore, when she attempted

to force him to an immoral act, Joseph resisted her unchaste act, for that reason she lifted up her voice and cried; his master upon hearing this false report, his wrath was kindled against him, therefore he imprisoned him, but the Lord caused all things to work together for Joseph's good while inward. The jealousy, envy, and malice of his brethren, and Potiphar's wife, God overruled for his and Israel's good, and to the glory of God. They had no knowledge of nor respect for the purpose of God (Acts 3:17). They meant it for evil but God ordained it for good. When men commit sin it is voluntary, and in ignorance and the unhampered exercise of their creaturely free will, all of which arising from the evil propensities of their fallen nature, and the bent of their corrupt minds. Sin is man's act, he is to blame for it and is accountable to God for his acts, when we do wrong we do not feel like blaming the Lord for our sins, but we feel condemned for it and mourn over wrongs. When the apostles were persecuted and scourged and driven even into strange cities, it was God's foreordained method of spreading his everlasting gospel. Their persecutors were brought to a halt when, in their rage of green eyed jealousy and envy had gotten to their limit. The most Holy God restrained the remainder of their wrath.

The same is true of John Bunyan. When his enemies being moved with envy, imprisoned him into Bedford jail for twelve long years. It is also written of William Cowper, the famous English poet, that he "was given to fits of the blackest melancholy, that he resolved at one time while suffering under one of those fits to drown himself, therefore he employed a taxicab and a driver and started out towards London Bridge, which spans the Thames River, but God in His overruling providence, caused a dense fog to hover over the entire city of London on that day; therefore he became confused, and could not find the way; finally, in his meanderings he came to a certain

point where he alighted from his cab, in order to give the cabman more careful instructions regarding the way, it was then that he realized that he was at his own cottage door. At that juncture, the God of providence put the words of that sweet hymn in his mind, No. 305 Lloyd selection, God moves in a mysterious way, etc. He immediately retired to his room and penned them down. Thus we see a wonderful demonstration of God's restraining power in that event.

In the great event of the tragic death of our Lord Jesus Christ, the blackest deed of judicial murder that was ever perpetrated by the hands of men. We see the solemn decree of Jehovah accomplished by bloodthirsty men; who were the ignorant but guilty instruments of its accomplishment; for the sin and crimes of His death must be at the door of manhood. God, the one God of heaven and earth, hath the book of destiny entirely in His own power, in that book there is nothing written by a stranger's hand. The penmanship of the solemn book of predestination is from beginning to end entirely divine.

Chained to His throne a volume lies with all the fates of men, with every angel's form and size, drawn by the eternal pen. It was all, from its divine beginning to its solemn finish, marked out, designed, sketched, and planned by the mind of the All Wise, All Knowing God. He that guides a sparrow, He that protects the hairs of our head from falling prematurely to the ground, was not likely, when He took notice of such little things, to omit in His solemn decrees the greatest of earth's miracles, the death of Christ. O no! that unparalleled event was as much decreed of Jehovah as any other. No, I know not but that I shall have scripture for my warrant when I say, that this is the very core of predestination, and that the death of Christ is the very center and main spring by which God did fashion all His other decrees, making this the bottom and foundation stone upon which the



sacred architecture should be build-  
ed. Christ was put to death by the  
absolute foreknowledge and solemn  
decree of God the Father, and it is  
in this sense that it hath "pleased  
Jehovah to bruise Him; He hath put  
Him to grief," etc. (Isa. 53:10, Acts  
2:23, and 4:27.) The Lord God as  
much predestinated that Christ  
should subsequently descend into the  
tomb after three days rise again for  
our justification, leading captivity  
captive. Subsequently, we get a  
glimpse of the poor tried church  
away back in the dark ages suffering  
in the bloody throes of martyrdom  
at the hands of that infernal institu-  
tion known as the Inquisition, an  
auxiliary of the Catholic Church. It  
is recorded in Hassel's Church His-  
tory that the blood of martyred  
saints would have filled a stream,  
ten feet wide, ten feet deep, and  
twenty-five miles long. It is also  
written that a half million of Chris-  
tians were put to death during the  
bloody reign of the Beast. It was  
the design no doubt, of that institu-  
tion to exterminate God's humble and  
tried people from the face of the  
earth, but were hindered—God, in  
His boundless wisdom and unaltera-  
ble decrees had established a bound-  
ary line beyond which they could not  
pass. Thus, the eternal God suffered  
the great mystery of iniquity to make  
havoc of His predestinated and chos-  
en people, but we find that our God  
still perpetuates His church and  
righteous cause upon earth. Like  
the thorn bush of the desert, they  
are lowly and poor and naturally un-  
attractive (Zeph. 3:12, Isa. 53:2,  
Rom. 8:29, 1st Cor. 8:29), and they  
have been burning and burning, and  
burning under the cruel hand of op-  
pression, throughout every dispensa-  
tion to the present time, and are even  
yet not consumed. The promise of  
Christ has to the present been fulfill-  
ed, and will be to the end of the  
world; "upon this rock I will build  
my church, and the gates of hell shall  
not prevail against it." (Matt. 16:  
18.) The flame in the bush also  
represents that God dwells in His

people. (Exodus 3:2, Zech. 2:5, Isa.  
4:4; 57:15, Mal. 3:2, Matt. 3:11, Acts  
2:3, 4.) See Hassel's Church His-  
tory, pages 80, 81. The venerable  
apostle Paul assures us that "all  
things work together for good to  
them that love God, to them who are  
the called according to His purpose.  
For whom He did foreknow He also  
did predestinate to be conformed to  
the image of His Son, that He might  
be the first born among many breth-  
ren." (Rom. 8:28, 29.) We know  
this to be true experimentally, but if  
God were not a sovereign working  
all things after the counsel of His  
own will, it could not be true, but  
having this guarantee, we are per-  
suaded that all things which come  
to pass in the experience of God's  
elect children in some way, some how,  
and at some time during their sojourn  
in this life, "work together for their  
good." Every sorrow yields them  
good, all their afflictions, spiritual  
and physical, every chastisement,  
every humiliation, every disappoint-  
ment, every unforeseen event, every  
burden, every calamity. God hath  
spoken it, "All things work together  
for good." The Lord's children are  
developed by severe trials—"That the  
trial of your faith, being much more  
precious, than of gold that perisheth,  
though it be tried with fire might be  
found unto praise and honor and  
glory at the appearing of Jesus  
Christ." (1st Peter 1:7.)

"My brethren count it all joy when  
ye fall into divers temptations."  
(James 1:2.) If God, through the  
apostle, had said some things work  
together for good to them who love  
God; what confusion would have  
come to many of God's dear children!  
They would be driven almost to hope-  
less despair. But it is a comforting  
thought to know that the dear Book  
abundantly declares that the contin-  
gency of second causes are not taken  
away, but rather established; these  
are defined as events, casualties, and  
accidents, in so far as we are con-  
cerned, to us it is unexpected, the  
cause is unknown, but the omniscient  
God foresaw every event that befalls

us and ordained them to our good, and  
to His ultimate glory, every trial and  
sore conflict are embraced in His  
infinite wisdom and predeterminate  
counsel; registered, probated, sealed,  
and filed away in the most sacred  
archives of heaven, and recorded in  
our Father's will as well. Every  
sigh, every groan, every lamentation,  
every care, every sorrow; the Spirit  
of prayer, and the answer of prayer,  
the steps that we take and the sta-  
tion we fill; every way that we go.  
(Jer. 10:23, Psa. 37:23, Prov. 16:  
9.) For now thou numberest my  
steps; dost thou not watch over my  
sin? (Job 14:16.) The hairs of  
our head are all numbered. (Matt.  
10:20.) Our days are determined,  
the number our months are with  
him." He hath appointed our bounds  
that we cannot pass (Job 14:5, 6.)  
Our cross and our crown are willed by  
our God. Our conviction of sin, re-  
pentance, forgiveness, faith, hope,  
justification. (Rom. 4:25.) Our  
sanctification. (Heb. 10:14; Jude  
1.) Redemption; and every grace  
were written in our Father's will in  
the ancients of eternity, and executed  
by His incarnate Son in due time, and  
it just takes the "All things working  
together to conform us to the image  
of Jesus." Everything that we have  
enumerated, and thousands of other  
things which we cannot see, nor com-  
prehend, however, it is truly com-  
forting to us to have the inestimable  
warrant, that our Father is still at  
the helm, and that He is our trusty  
pilot, and the God of Israel will be  
our reward. (Margin), (gather you  
up), see Isa. 52:12, and 58:8. It is  
awe-inspiring to us to reflect that our  
glorious heavenly Father in His over-  
ruling providence and grace is work-  
ing all things together for our good.  
They all work together like a num-  
ber of links composing one insepara-  
ble chain, and sometimes we are ready  
to conclude that because we cannot  
see the connection, it has none. We  
can see the division, our separation  
from the most Holy God appears to  
us inevitable. The Lord's children,  
under certain conditions are repre-



sented by the Little Islands of the great seas; isolated at a remote distance from the mainland, subjected to all the storms, hurricanes, and water spouts that arise. Sometimes overflowed by the angry billows, etc. The far distant shore they cannot see, nothing but darkness, gloom, frightfulness, and commotion arising from the turbulent waters of the mighty deep. They do not realize that far, far down in the deep waters they are joined by the bed of the sea to the mainland. (See Isa. 41:1, and 42:4). Thus, "all things work together for good to them that love God, to them who are the called according to His purpose." Then the poor tempest-tossed isle (child of God) says, "He knoweth the way that I take, when He hath tried me, I shall come forth as gold." (Job 23:10.) So we are assured that in all He has condescended to let us know of His righteous and sinless government, that the minutest particle of a chance system dwindles into non-entity. It all amounts to nothing more than wild speculation of a crazy deluded brain.

It was not by chance that the writer, while in the employment of the Interstate Cooperage Company of Belhaven, N. C., March 23d, 1914, was unexpectedly entangled in a sprocket wheel in the third story of the fuel building, or (dust house) and was hurled 18 feet below, was awfully crushed, bruised, and broken, therefore, totally disabled for a period of seven months. Now, courteous reader, I refer to this incident as one of the many links in the chain of events connected with my experience; because I verily believe that it was the dealings of the Lord with me, effecting His strange work through the medium of His providence. Experimentally, I have seen and realized it as one of the "all things" that worked together for my good and to the declarative glory of God.

Now I will say to the Lord's humble poor, every one who may read this imperfect and lengthy scribble;

I do earnestly request you all to carefully consider the sentiments herein expressed. Then compare them with the scriptures of divine truth, then if they don't run parallel with, or measure up to the standard, then of course condemn the whole. I do most solemnly believe that my motive for writing this is for God's glory, and the comfort of His children.

I have never before attempted to write on the great subject of predestination, neither have I during the 27 years of my feeble exercises in the ministry, used it as a subject in the pulpit. I have never made a hobby of any one point of doctrine, neither have I used the prefixed absolute in connection with predestination. It occurs to my mind, that our brethren in the ministry especially, should be very careful to avoid the use of any word or words that are not Bible terms. Why? for the simple reason that it confuses, engenders strife, alienates, and divides God's little children. Now dear brother Wyatt, and brethren, on the Editorial Staff, I do earnestly request you to think upon this lengthy article deliberately, then if you judge it orthodox and worthy, you are at liberty to publish it in the *Lone Pilgrim*, if not cast it away and all will be well with me.

Now unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever, Amen.

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

#### TUNE: UNION

Come brethren and sisters who love one another,  
And have done for years that are gone,  
How often we met in sweet heav'nly union,  
That opens the way to God's throne!  
With joy and thanksgiving we'll praise

Him who loved us  
While we're on the bright shining way!  
Tho' we part here in body we're bound for  
one glory,  
And bound for each other to pray.

There's Jesse and Joseph, Elias and Moses,  
And Solomon, Stephen and John,  
And Abraham, Isaac and Jacob and David,  
Who prayed as they journeyed along;  
There's Simeon and Anna, 'I don't know  
how many,  
Who prayed and God heard from His  
throne;  
Some cast among lions, some bound in  
rough irons;  
Yet glory and praises they sung.

And three of the Hebrews, most valiant  
and faithful,  
With courage went into the flame;  
With praying and praising they entered  
the furnace,  
While trusting in the Lord's good name.  
As Samson was dying, he was heard of  
God crying,  
And Saul when he fell by the way;  
See Gideon a-marching—for truth I am  
searching—  
So, then, to my God I will pray.

Some tell us that praying and also that  
praising,  
Is labor that's all spent in vain;  
But we have such a witness that God hears  
with swiftmess,  
From praying we will not refrain;  
There's old Father Noah and ten thousand  
or more,  
Who witnessed that God heard them pray;  
There was Samuel and Hannah, Paul, Silas  
and Peter,  
And Daniel and Jonah we'll say.

That God by His Spirit and angels did visit  
Their souls, when to Him they did pray;  
While we go on praying, and they go on  
praising,  
And glorify God on the way,  
God grant us t' inherit that same praying  
spirit,  
While we are here toiling below,  
But when we cease praying we shall not  
cease praising,  
But 'round God's bright throne we shall  
bow.

And when we assemble, our Jesus resemble,  
And rise to enjoy Him above,  
To see God who loved us, His Son who  
redeemed us,  
And purified us with His blood,  
The Spirit unites us, and angels convey us  
Away to the heavenly land;  
Then the sweet solemn praise we will ever-  
more raise,  
Be glory to God and the Lamb.



## GRACIOUS SUBMISSION

By MR. S. FARMER

[Continued from Last Issue]

"Thou art faithful, though Thou hast The psalmist does not say here, afflicted me;" but, "Thou *in faithfulness* hast afflicted me." There are two things to be viewed here. He acknowledges God's hand in his afflictions. He does not view them as coming from secondary causes; we are too prone to do that in reference to our losses and troubles, we trace them to a secondary cause. We may trace some of our reverses in life to our own mistakes, and say, "If I had only done so and so, then this would not have befallen me." But the psalmist here views only the hand of God: "Thou *in faithfulness* hast afflicted me." These two things will shine forth conspicuously. Whenever the children of God are led clearly to see God's hand in all their sorrows and afflictions, and His righteousness and faithfulness therein exhibited, His hand blinds them to every secondary cause.

iii. Then, here, we have set forth *the only pathway to the enjoyment of God's merciful kindness*. The psalmist goes on to say, whilst thus confessing God's righteousness and faithfulness in affliction, "Let, I pray Thee, Thy merciful kindness be for my comfort;" as though he had said, "Let but my soul be comforted by the manifestation of Thy merciful kindness, and whatever griefs I bear will be nothing then to me; whatever I bear, only let Thy merciful kindness comfort my soul." All the children of God are witnesses to this. When the Lord in lovingkindness visits their souls, when He sheds abroad His love in their hearts, when He softens all their griefs and dries their tears by manifesting His lovingkindness, then they lose the bitterness, they lose the weight of their troubles, and their comforts are so strong they are then enabled to bear them. The only pathway to this enjoyment is

God in affliction. Cowper says, "The cross is preparatory to comfort." *Subjection*. The psalmist refers again to the merciful kindness of God: "Let Thy tender mercies come unto me, that I may live: for Thy law is my delight" (Ps. cxix. 77)—"Grant the divine application of Thy mercies that I may live;" as though he had said, "I have no joy in my life; I seem like one that is not living a life worth the name of life, whilst Thy merciful kindness is withheld from me." You will observe how Paul argues with the afflicted saints of God in the 12th chapter of Hebrews, exhorting them to subjection to the Father's hand, when he says, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in *subjection* unto the Father of spirits, and live?" (Heb. xii. 9). Paul does not mean to say that they will be destitute of life until that submission is wrought, but that they will be living a very poor life, not worthy of the name of life. The Redeemer said concerning His sheep, "I am come that they might have life, and that they might have it more abundantly" (Jno. x. 10). What is the effect of the Lord's dealings with His people? Growing in grace and in the knowledge of Christ, is the effect of sanctified sorrows and afflictions; and hereby they live in a sense that might well be described as living "more abundantly." People live sometimes when the means of subsistence are very scanty. They can say they do live, it is true, but it is only a bare living; but if there is a turn in providence with them, and God deals bountifully with them, they live "more abundantly." They will have abundance—not only what they need, but what they desire. This, in a spiritual sense, Christ referred to when He said, "My sheep shall have life more abundantly." And what is that more abundant living, but living more abundantly in the enjoyment of a sense of divine lovingkindness? "Let Thy tender mercies come unto me, that I may live." Herein is the

pathway to this enjoyment very clearly pointed out to us. It may be after a long period of trial and sorrow; and when, at length, the heart is brought in sweet and filial submission to the will and mind of God in all our trials and afflictions, we find submission to be the open door which leads us into the very bowels of God's mercy, that leads us into the enjoyment of His lovingkindness; and whilst before, reason may have been saying, "Ah, if the Lord loved me, He would not permit this or that disaster and trouble to come upon me," faith now says, "It is *because* He loves you He has brought it upon you." "Whom the Lord loveth He chasteneth."

"Bastards may escape the rod,  
Sunk in earthly, vain delight;  
But the trueborn child of God  
Must not, would not if he might."

It is the pathway, the only pathway, to the enjoyment of God's lovingkindness.

iv. Then we have here brought before us *how divine promises are made good*, fulfilled. David prays, "According to Thy word unto Thy servant, let Thy lovingkindness be for my comfort." Only a submissive soul could be thus bold in making use of divine promises in pleading with God. Whilst we are fretful, whilst we are rebellious under the cross, whilst we are kicking and plunging like a bullock that is unaccustomed to the yoke, we are not then making use of the divine promises in dealing with God. When the soul is humbled at God's feet, confessing Him righteous in all His ways, when the soul is thus submissive, then faith is active in making use of the promises of God at the Throne, and pleads on the ground of those promises. "According to Thy word unto Thy servant." "Thou hast promised that Thy mercy shall be the comfort of Thy people." It is God's merciful kindness which is the proper comfort of the children of God. Thus,

Continued on page ten



# THE LONE PILGRIM

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

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## CHURCH DIRECTORY

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

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

Little Vine, six miles northwest of  
Selma, N. C. Preaching every second  
Sunday and Saturday before. Elder  
J. W. Wyatt, Pastor.

Smithfield, N. C. Every 1st Sunday  
and Saturday before. Elder J. A. T.  
Jones, Pastor. Elder Jesse Barnes, As-  
sistant Pastor.

Old Harnett, in Sampson County, N. C.  
Preaching every first Sunday and Satur-  
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Old Salem Church. Northeast of  
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Pastor. Elder Jesse Barnes, Assistant  
Pastor.

Four Oaks, N. C., 1st Sunday and  
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Raleigh, N. C., near old soldiers' home,  
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Mingo, near Dunn, N. C., 2d Sunday  
and Saturday before. Elder Xure Lee,  
Pastor.

Sandy Grove, below Washington, N. C.  
Meetings 3d Sunday and Saturday before.  
Elder J. W. Wyatt, Pastor.

Hunting Quarters, 2d Sunday and  
Saturday before in each month. L. H.  
Hardy, Pastor, Atlantic, N. C. John D.  
Smith, Clerk, Atlantic, N. C.

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

Cross Roads, near Princeton, N. C.,  
4th Sunday and Saturday before in  
each month, Elder J. W. Gardner,  
pastor, C. L. Gurley, Clerk, Prince-  
ton, N. C.

Goldsboro, N. C., in Goldsboro, N.  
C. First Sunday and Saturday be-  
fore in each month, Elder J. W. Gard-  
ner, pastor, B. F. Smith, clerk, Golds-  
boro, N. C.

New Chappel, Elder J. W. Gardner,  
pastor, A. J. Smith, clerk, Po, Golds-  
boro, N. C.

Reedy Prong, 10 miles East of  
Benson, N. C., 4th Sunday and Sat-  
urday before in each month, Elder L.  
A. Johnson, pastor, Benson, N. C.

Little Creek, 6 miles west of Smith  
field, N. C., lder E. F. Pearce, pastor.  
meeting 3rd Sunday and Saturday  
before in each month, J. J. Batten,  
clerk, Smithfield, N. C.

Little Creek Church, six miles west  
of Smithfield, N. C. Preaching every  
third Sunday and Saturday before in  
each month, Elder E. F. Pearce, pas-  
tor, J. J. Batten, church clerk Smith-  
field, N. C.

The Church at Crumpler, W. Va.,  
holds their meeting every first Sun-  
day and Saturday before in each  
month, Elder J. M. Wyatt, pastor.

The Church at Davy, W. Va., holds  
their meeting every fourth Sunday  
and Saturday before, Elder J. M.  
Wyatt, pastor. All lovers of truth  
are invited to attend.

Brethren, sisters and friends, when  
visiting in the towns or neighborhoods  
are invited to come and be with us. You  
may get more comfort out of it than  
you will loafing on the streets, around  
the hotels and boarding houses.

L. H. HARDY, Pastor.

## ASSOCIATION DIRECTORY FOR 1923

Upper Country Line—Eld. J. W.  
Gilliam, Clerk, Alamahaw, N. C., at  
Big Meadow, Alamance County, August  
15, 16, 17. Nearest station, Burlington.

Salem—W. L. Teague, Clerk, Winston-  
Salem, N. C., at Abbotts Creek, David-  
son County, October 13, 14, 15. Nearest  
station, High Point.

Staunton River—R. L. Dodson, Clerk,  
Danville, Va., at Danville, Va., August  
11, 12, 13. Nearest station, Danville.

Abbotts Creek—A. L. Owens, Clerk,  
Salisbury, N. C., at Lamm's Grove, Moore  
County, August 25, 26, 27. Nearest  
station, Carthage.

Black Creek—Eld. E. L. Cobb, Clerk,  
Wilson, N. C., at Sandy Grove, Nash  
County, October 26, 27, 28. Nearest sta-  
tion, Bailey or Spring Hope.

Smith's River—Eld. J. D. Cockram,  
Clerk, Floyd, Va., at Dan River, Friday  
before the 1st Sunday in September.

Mayo—At Pleasantville Church, Rock-  
ingham County, October 20, 21, 22.



### WE CALL HIM LORD BY THE HOLY GHOST

It is in this vision of faith we call Jesus Lord by the Holy Ghost, because here is opened the infinite dignity of the sufferer, that could fill the gap of law, satisfy eternal Justice, give an everlasting equivalent for the wrongs of divine government, endure the curse of offended majesty, overthrow hell, harmonize attributes eternal, destroy death, take possession of the grave, and lift up the everlasting doors for His ransomed to pass in. Thus by the operation of God we are led to discover the greatness of the atonement in the majesty of him offered; the intrinsic worth, the all-availing glory of the sacrifice, the everlasting validity of the offering lay in the divinity of the person, who by Himself purged our sins: hear faith fastens, the soul embraces the one offering once offered, and while eyeing the majesty of Him who died to save, rejoices in the fact, "He hath obtained eternal redemption." When the Holy Ghost reveals a dying redeemer to a law-wrecked, hell condemned sinner, there is no question (though he had been to lengths extreme in sinning) as to the sufficiency of the sacrifice, all the guilt is engulfed in the ocean of blood and love, the sinner loses all in the vision of a dying Christ. He beholds the essential grandeur of him who is made sin, and calls him Lord by the Holy Ghost, in embracing him as God's ordinance of salvation to the ends of the earth, as the only door of outlet from eternal woe, and the only way unto all the felicities of the upper world.

J. W. W.

### THE HOLY GHOST ALONE

While thus musing, this scripture dropped on my thought; "No man can call Jesus Lord but by the Holy Ghost;" we leave the negative and take up the positive. He is the lone revealer of Him as one of the personalities in the essence; he is the author

of very worshiping thought of His Divine Majesty, of every admiring and adoring view of His self existing greatness, of every believing acknowledgment of His Godhead, as over all God blessed forever more. When the Holy Ghost opens to the renewed mind the divine attributes, names, and prerogatives of God the Word, the heart echoes to the Scriptures, the thoughts respond to revelation, and all the powers are employed to adore His Divine Majesty. Thousands have called Him Lord, have preached in defense of His divinity, and have written largely to prove the same, of whom it is said, "Many shall say, Lord, Lord, open to us"; then will He profess unto them "I never knew you." These never inwardly believed nor heartily worshiped His ever adorable name. They call Him Lord, but not by the Holy Ghost, not by His inward teaching and perception of the glories of His uncreated Majesty.

J. W. W.

### THE CHARACTER OF GOD

It is by the Holy Ghost we call him Lord, when we apprehend him as the Lord our righteousness, that he who wrought it was Immanuel, Jehovah, Jesus. The infinite worth and dignity of his person was in every item of his work. Pefection eternal was in all the miscellany of his actions, every deed partook of the sublimity of his character, while each good deed and each pure thought combined to constitute the imperishable robe; it was the thoughts and deeds of Jehovah our righteousness. For God to be just, and yet the justifier of a sinner, can only be upheld in the dignity of the great interposer. To be unreprouvable in the all-searching eye of Deity, to stand forever faultless before the blazing throne of unsullied holiness, loudly proclaims the attributes of Him who hath covered the church with endless perfection. This apprehended, the heart beats high with His character, and we adoringly call him Lord by the

Holy Ghost, to the glory of God the Father. We call him Lord by the Holy Ghost, while we believe the testimony that all the names, titles, and glories of Jehovah are his by nature: that he is coequal, coessential, coeternal, underived, and without beginning; one with the Father and the Holy Ghost, the only true God, distinctly known, adored, and worshiped in unity with the Father and the Holy Ghost; distinctly believed, loved, and praised in all His personal acts in the salvation of the church; daily communed with, trusted, and glorified by the living in Jerusalem, and crowned with essential glory and honor in the high praises of the redeemed, and all under the superintending reign and incessant ministry of the Holy Ghost. We call him Lord, when we believe he concurred in all the acts of eternity, when we view him in his essential greatness as our representing Surety, when we behold him creating all things by the word of his power, when we believe all things by him consist. Otherwise we could not behold as God at all, without this we can know nothing of his character.

J. W. W.

### WHEN QUICKENED

When quickened to life everlasting, we are born to a discovery of our ruin; stung with guilt and the horrors of despair, we flee to every false refuge for a shelter from the storm of divine indignation; but refuge faileth, the approach of death and the awfulness of eternity make the soul cry out, "A wounded spirit who can bear?" All this is to make way for the relation of Christ as the great High Priest over the house of God, when the Holy Ghost opens the eye of faith, the transactions of Calvary, exhibits a crucified Redeemer as the great sin bearer, and gives a realization of interest in His sin-expiating offering. He cries out in heart-melting, soul-ravishing view, "My Lord, and my God."

J. W. W.



## NOTICE

We are prepared to print your association minutes, and will be able to give you quick service at a reasonable cost. We ask that you let us make you an estimate on your work this fall. We guarantee satisfaction.

J. W. WYATT.

Schoolfield, Va.,  
September 17, 1923.

Editor of The Lone Pilgrim,  
Selma, N. C.

Dear Brother:

At our regular church conference held at the Primitive Baptist Church at Danville, Va., September 8th, last, we found it necessary to exclude Elder J. R. Wilson, for the following reasons: To wit, for contempt and abusive language in the church. And trying to hold the church at Danville, Va., responsible for the act of the entire Association, and for breaking the rules of the church by trying to set himself up as moderator over the protest of the pastor and the church, and trying to hold as legal visiting members of sister churches to vote with our church for a motion put forth by himself, and in his favor, and so there was nothing left for the church to do except to exclude him, and ten others went out with him, including Elder J. B. Dallas. This done by order of the church, the day and date first above written.

W. L. PARKER,  
Church Clerk.

## TO THE ELDERS

God bless you dear brethren  
We wish you God's speed;  
May His holy sweet Spirit  
Of your mind take the lead.

That the needs of the moment  
May by thy Father be given,  
That many souls you may lead  
To the beauties of Heaven.

Live worthy; seek thy Father  
Then be not afraid;  
For He will surely bless you,

He will grant you His aid.

To make you successful  
On your mission of love  
With reward and true pleasure  
Both here and above.

Then rely upon thy Father  
And take Him as your friend;  
To Him for your blessings  
Our prayers will ascend.

To guide and to help you  
Each lesson to learn;  
To shield you with blessings  
Until you safely return.  
MRS. DELPHIA PITMAN.

## APPOINTMENTS

Elds. J. T. Spencer and E. C. Jones  
Kehukee Association, Oct. 6, 7, 8.  
Moratock, Tues., Oct. 9.  
White Plains, Wed., Oct. 10.  
North Creek, Thurs., Oct. 11.  
Beulah, Fri., Oct. 12.  
Goose Creek Island, at night.  
Thence to Contentnea Association.  
Bethel, Mon. night.  
Newport, Tues., Oct. 16.  
Hadnots Creek, Wed., Oct. 17.  
North East, Thurs., Oct. 18.  
Wards Hill, Fri., Oct. 19.  
Thence to White Oak Association.  
Southwest, Tues., Oct. 23.  
Cypress Creek, Wednes., Oct. 24.  
Thence to Black Creek Association.  
J. P. TINGLE.

## GRACIOUS SUBMISSION

Continued from page seven

as the true and proper comfort of every child naturally is the compassion and love of the parent's heart, so it is spiritually. It is only to drive us closer to His heart that God afflicts us, and that sometimes severely. It is a purpose of His love when He thus afflicts us.

"According to Thy word." Has God given us a promise? With many He has been dealing in a way of merciful judgment, and for years His dealing has been producing a deeper

and yet deeper sense of their own pollution, guilt, and failings. We could not have things stated more emphatically than this divine statement, that he that confesseth and forsaketh his sins, shall have mercy—there is no peradventure about it. It applies to the quickened sinner in the first days of repentance, it applies also to the saint of God in all subsequent experience when the Lord is afflicting him in the way of merciful judgment. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Isa. lv. 7). There is something divinely emphatic about it—no peradventure—and so the Lord says to Moses, and you will remember the apostle quoted it in the Epistles, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Rom. ix. 15). I think there is something in that emphatic statement which is frequently lost sight of when we quote it. It is true that it is an expression of the sovereignty of God's mercy, but there is something more than that. It is as though the Lord had said: "Those to whom I do show mercy, shall know and prove and feel that it is mercy indeed. I *will* be merciful, I *will* be gracious to them, they shall be made the subjects of a deep impression of the greatness of My mercy and of the wondrous nature of My grace; I *will* be merciful to them." Job's case very strikingly illustrates the teaching we have in our text. We know what the apostle James says, "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. v. 11). The word "patience" here may puzzle us, as we first read this statement of the patience of Job. When we read the greatest proportion of Job's utterances, we should say, "What a fretful, complaining, and repining man he is! where is the patience?" Although Job passed through such dire



calamities and afflictions, none of these calamities ever killed Job's religion—he *endured* chastening. That is one of the evidences of God's dealing with you as with sons. And what does the apostle James say? "The end of the Lord" is manifested: "The Lord is very pitiful and of tender mercy." It is all to bring Job to a deeper and fuller sense of how pitiful God is, and what tender mercy His mercy is. When under an overpowering sense of the divine presence, he ceased all his complaining, all his repining, all his arguing, and he came to this, "I abhor myself, and repent in dust and ashes—Behold, I am vile" (Job. xlii. 6; xl. 4). Job was submissive then. How bountifully the Lord dealt with him spiritually and temporally in the afterward! It is in the afterward, Paul says, that the peaceable fruit of righteousness is reaped by the soul. Now the psalmist says, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort." And has not the Lord made great promises in reference to what He will be to His people when passing through the deepest and greatest trouble? "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. xliii. 2). He makes use of three metaphors to illustrate the effect which troubles naturally have on us. The deep waters, those depths of trouble that threaten to engulf us, to overwhelm us; the rivers, that mighty, flowing volume of water, that threatens to carry us completely away; the fire, that which threatens to consume us outright. And have you not, in the very depth of some of your greatest troubles, said, "Oh! I shall be engulfed outright, I shall be swallowed up"? Have you not, like a weakling cast into a mighty, flowing river, thought nothing could prevent you from being carried away? you have felt this will

completely demolish all your religion. The Lord says, "I will be with thee in the waters, in the rivers, in the fire"—He gives the reason why—"for I am the Lord thy God." Yea, it is by these things that God makes His people know and prove, by experience which cannot be gainsaid, that He is the Lord their God. You see it is the road to assurance, the way God takes to bring His people to know Him more fully, and to know that He is the Lord their God.

Here we must leave these few observations. May the Lord add His blessing. Amen.

#### "CHOSEN US IN HIM"

I have seasons of musing, at times only a few moments in duration, when wrapped up in contemplations of God, and His ways unsearchable, such sacred sweetness is my portion, that language can never tell it. I see myself a tiny speck, my God so great, so infinite! Glorious in holiness, fearful in praises, doing wonders; almighty, eternal, unchangeable, His understanding infinite.

Then His judgments and mercy, His justice and grace, and His love in Christ Jesus our Lord, are fields of meditation so vast, so high, so glorious, exceeding all my thoughts, that I lose myself in adoring wonder and worship at His footstool. Holy and reverend is His name, and He is to be had in reverence of all them that are about Him. So, in such moments, how sacred is every revelation the Lord has made of Himself! How desirable is that posture, to sit as a little child at the feet of our God, to receive the words of His mouth! Those who are born of the Spirit learn, and, in due time, will confess that the Holy Spirit is the only guide into the truth. The Spirit searcheth all things, yea, the deep things of God.

I have often trembled lest I should have wrong thoughts of God—lest I should be taken captive by divers and strange doctrines. The very thought

that I should be moved away from the simplicity of Christ, and teach what is not the doctrine of God, has so pained me that I have cried, O Lord, have mercy upon me. Why do we experience such trouble of soul? It is because God is dear to our hearts, and we want no thought or doctrine to intrude that would dishonor His great and gracious name. The doctrine of election and predestination are embraced in the deep things of God, and though ever so much misunderstanding and hatred by men of corrupt minds, destitute of the truth, and though among the churches there arise vain janglings over the doctrine, and though some dear children of God are much tossed about by such contentions, nevertheless the doctrine of election and predestination testified of in the Scriptures, is very precious and comforting in the hearts of those to whom it is revealed by the Spirit of truth.

God's glory therein is wondrously made known, and as from time to time the Holy Spirit gives us glimpses of God's glory and grace therein, our admiration of the God of electing love will not a whit diminish. O no! but our God and the revelation of His truth will be more and more precious. In our contemplations upon the deep things of God it is well for us to remember that, "His understanding is infinite," Psalm 147:5. He made the world to be inhabited; He formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul. But before the worlds were framed by the word of God, all creation from the loftiest aspect of it to its tiniest atom, with all that should transpire therein, whether it were earthquakes or floods, the revolutions among the nations of the earth, or the falling of a sparrow to the ground, or the thoughts in the hearts of mankind, all were present in the counsel of His own will. For God is revealed unto us declaring the end from the beginning, and from ancient times the things that are not yet done, saying,



"My counsel shall stand, and I will do all my pleasure."

Our God, therefore, whose understanding is infinite, is revealed as speaking of things that are not as though they were. Rom. 4:17. David speaks of God, saying, "My substance was not hid from Thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in Thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Psalm 139:15-16. The Lord speaks to Jeremiah, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, I ordained thee a prophet unto the nations." Before the foundation of the world God speaks of His creatures, the offspring of Adam. He beholds them as His creatures, and in His infinite wisdom, and for His own glory, He makes choice of a number of His creatures, so considered, a people unto Himself, "the election of grace," "His own elect." Then He beholds the "election," and "the rest," Rom. 11:7, fallen in sin; He appoints to salvation His own elect, and the nonelect to wrath. 1 Thess. 5:9. "What if God, willing to show His wrath, and to make His power known, endureth with much longsuffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" Rom. 9:22-24. The lot, the portion, the eternal destiny of all mankind, was determined in the everlasting counsel of Jehovah's will. The sovereign acts of God in election, as recorded in the Scriptures do not all set forth the same event. There are various manifestations of election that it is instructive for us to observe, and not to confound the distinctions. Thus of the apostle Paul who was chosen in Christ Jesus, God declares, "He is a chosen vessel unto

Me, to bear My name before the Gentiles and kings, and the children of Israel." The people of God are "chosen in Christ," and again they are spoken of as "chosen in the furnace of affliction." Isaiah 48:10. The one revelation of God's election has relation to them in regard to eternity, and the other has reference to the estate of His chosen during the time of their sojourn in the world, keeping these scriptural distinctions in view, of which the foregoing are examples, let us pursue our contemplation of this subject. In the minds of some there is only a partial, imperfect understanding of this glorious doctrine, "The election of grace."

Though I write this, I do not claim to have that full and infallible understanding, therefore if any child of God discovers anything in what I may pen upon the subject that is not according to the teaching of the word of God, utterly refuse it, and have mercy upon me, and show me from the scriptures wherein I err.

The highest view, wherein the crowning glories of God's election are revealed (and wherein there is a lack and confusion of understanding, even among those who profess to believe the doctrine), is recorded in Ephes. 1:3. "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." Some who very sweetly and comfortingly dwell upon the theme that God hath from the beginning chosen His people unto salvation, 2 Thess. 2:13, have not as yet entered into the depths of grace and glory revealed in the doctrine that God the Father hath chosen us in Christ before the foundation of the world. Jehovah's eternal election of His people was not apart from but in Christ Jesus.

It is upon what is embraced in this aspect of the election of grace, that I desire particularly to dwell. Our Lord Jesus Christ, in whom the

Father hath chosen His elect is the Son of God, the word, who in the beginning was with God, and is God. He is equal and one with the Father. Phil. 2:6. He is man also, the seed of Abraham according to the flesh. Christ is Emmanuel, God with us. Matt. 1:23. The man that is my fellow, saith the Lord of Hosts. Zech. 13:7. In arriving at the peculiar signification of being "chosen in Him," we are led to seek how, and in what relationship, are we chosen in Christ, and yet new fields of delightful meditation will open upon our view in contemplation of what is the purpose and end of God in the election of grace in Christ Jesus. The church is Christ's body, the fullness of Him who filleth all in all. Eph. 1:23. "The husband is the head of the wife, even as Christ is the head of the church; and He is the Saviour of the body." Ephes. 5:23. In Christ as the Head and Husband, the church was chosen. All other relationships (revealed in the scriptures) subsisting between Christ and the church, are related to and proceed from this highest revelation of the oneness of Christ and His people. "We are members of His body, of His flesh and of His bones." The election of grace are members of Christ's body, which is His fullness, and He is the chosen Head of the elect. Those rulers that derided the Son of God knew not what they said when they exclaimed, "He saved others; let him save Himself, if He be Christ, the chosen of God." Luke 23:35. The Lord speaks of Christ, "Behold my servant, whom I uphold, mine elect, in whom my soul delighteth." Isaiah 43:1. "The Lord hath chosen Zion." Psalm 132:13. "He hath chosen Jerusalem." Zech. 3:2. This represents the church, the chosen of God. Christ is the foundation, chosen of God and precious, ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:4-5.

"Would you, the church of God survey



Its beauty, strength and harmony?  
Then Christ Emmanuel see  
Where all perfections in him meet,  
There is the church of God complete;  
The sum of all is He.

Christ is the precious corner stone  
Which all His church is built upon,  
Nor can it ever fall.  
The prophets and apostles too,  
Other foundation never knew,  
Than Jesus, Lord of all."

From the whole connection of the doctrine recorded in Ephesians 1st chapter it is most preciouslly evident that as members in the head, the church was chosen in our Lord Jesus Christ.

"Ere angels fell, or time had birth,  
Or God to being spake the earth;  
In Christ, the Head, the saints were chose  
One Glorious body to compose."

Christ is the Father's elect, in whom His soul delighteth. "When He appointed the foundations of the earth; then was I by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him; rejoicing in the habitable parts of His earth; and my delights were with the sons of men." Prov. 8:29-31. The highest and greatest grace ever bestowed upon the creature, was in the election of that "Holy Thing," Luke 1:35, the man Jesus who was conceived by the Holy Ghost, in the womb of His mother the Virgin Mary, unto union with the Word. For the Son of God verily took upon Him the seed of Abraham. This is bestowing the highest dignity upon the creature man, and is the most exalted view of the election of grace. Our Lord Jesus Christ in all things hath the preëminence. He is the word made flesh and thus considered is the Head of the Body, the Church.

"Mine elect in whom my soul delighteth." Abraham was the father of the children of Israel, and is an eminent illustration of the election of

grace; and in his election we can trace a type of the election of Christ the Head of the church, and the election of the church in Him. "God talked with Him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations." Gen. 17:4, Rom. 4:17-18. God chose Abraham personally and in his election he was constituted the head of his seed, the whole nation of Israel. "Thou art the Lord the God, who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham." Neh. 9:7. "I called him alone and blessed him, and increased him." Isaiah 51:2.

"Because he loved thy fathers, therefore He chose their seed after them, and brought thee out in His sight with His mighty power out of Egypt." Again the word says, "Only the Lord had a delight in thy fathers (Abraham, Isaac and Jacob) to love them, and He chose their seed after them, even you above all people, as it is this day." Deut. 10:15. Muse upon the meaning of that word "only," which God assigns as the sole cause of the election of His people. "Thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham, my friend." Isaiah 41:8. To Abraham, and to his seed in him pertained the promises and the covenant. The Lord said unto Abraham, "All the land that thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered." (See also, Gen. 17:1-8.) Thus in Abraham his seed was blessed, and chosen unto the possession of the land of Canaan, while as yet there was none of them.

All this was secured unto all the tribes of the Lord in Abraham as the head, and this without regard to their going down into Egypt, their servitude, afflictions, evil treatment and idolatry therein. This could not disannul the immutable covenant of their God, which was secured in their election in Abraham unto the promis-

ed inheritance. "For when God made promise to Abraham, because He could swear by no greater, He sware by himself, saying, "Surely blessing I will bless thee, and multiplying, I will multiply thee, and so after he had patiently endured he obtained the promise." Heb. 6:13.

The going down of Israel into Egypt, their cruel bondage, the duration of their sufferings, their deliverance and coming forth in the time appointed, was all ordained of God for the declaration of His own glory, and it was all the predestinated pathway to the fulfillment of His promises and covenant. Acts 7:5-7 17-36. All was embraced in the eternal purpose of God as the channel through which His love and mercy, and the exceeding riches of His grace unto Israel should be displayed.

Having considered the election of the Head of the Church let us consider the election of the members of the body in Christ Jesus. "God created man in His own image, in the image of God created He him, male and female created He them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Mankind were created in Adam before he fell by transgression, and they were in him when he sinned. While he remained unfallen they were in him as creatures simply considered, and when Adam sinned they were sinners in Him. Levi is said to have paid tithes in Abraham unto Melchisedec, for he was yet in the loins of his father when Melchisedec met him. Heb. 7:9-10.

When God made choice of His people, was it upon the view of them as creatures, or as sinners, that they were chosen? In the order of the revelation of the doctrine of eternal election, it was upon the view of mankind as yet unfallen that God's decree of election and nonelection passed upon all the human race. Then



relatively being viewed as having sinned the elect in Christ were chosen to the sprinkling of the blood of Jesus Christ to salvation, and "the rest" were appointed to wrath. Before proceeding any further suffer a digression, an explanation. God ere time began in one infinite, eternal thought, embraced all creation, and all that should transpire therein until the end of time. "Known unto God are all His works from the beginning of the world." Therefore, though in the revelation of the doctrine of God's decrees of eternal election, there seems to be a succession of acts, we need not entertain the thought as though there were any interval or time between the distinct manifestations in which God has been pleased to make known the doctrine.

Thus in the election of Christ as the Head, it has the aspect to us that He was first chosen, then His members chosen and given to Him ("Thine they were; Thou gavest them Me"), and thus one with Him as the body and fullness of Christ, blessed with all spiritual blessings in heavenly places in Christ, chosen in Him unto eternal glory. Having in remembrance Jehovah's infinite understanding, and the eternity of His purpose in Christ Jesus I do not contemplate the election of Christ as the Head to be prior to the election of the members of His body which is His fullness, the fullness of Him who filled all in all; but that the distinct manifestations (in which it hath pleased the Holy Ghost to reveal the doctrine in the inspired scriptures) are all one eternal purpose and act of God. You will bear this explanation in mind, dear brethren, while reading what I may yet write concerning the election of grace.

We have seen that in the election of Abraham, the covenant head of Israel, God blessed his seed, and gave them possession of Canaan while they were yet in the loins of their father. That it was not with respect to their bondage in Egypt (which was typical of the lost and fallen condition of his people) that they were chosen,

and blessed, and had given them the promised land; but it was "that the Lord thy God may perform the word which the Lord swore unto thy fathers, Abraham, Isaac and Jacob."

Consider yet another illustration of election. "I have loved you, saith the Lord; yet ye say, Wherein has thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." Mal. 1:2-3. "When Rebecca also had conceived by one, even by our father Isaac (for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth); it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid." Rom. 9:10-14. The children, twin brothers conceived by the same act of generation, yet unborn, considered simply as creatures. God in the counsel of His will chose Jacob, and left Esau. This was purely an election of grace; for in God's election it was not that God beheld them as having done works either good or evil.

The election is the election of grace, and grace is not restricted to favor shown to sinful creatures for the highest, the most transcendent grace is shown in the Word taking unto union with himself that "Holy Thing," the seed of Abraham, that first born son (conceived by the Holy Ghost in the womb) of the Virgin Mary. 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.

God's election of His people was not upon the view of works, either good or evil. It was not upon the view of works done while mankind were yet in innocency, neither was it upon the view of works done by

mankind as sinners; but here it is absolute grace—the unconditional election of grace. Esau and Jacob are presented as an illustration of God's election, as in their case they were viewed simply as creatures. So God in the act of election considered all the seed of Adam as neither having done any good or evil; He beheld them as His creatures. A more ample view of this is presented in contemplating the purpose and end of God in the election of His people in Christ Jesus. To what end were they chosen in Him? First and highest. His own glory and praise, His own delight was the purpose and end of their election in His dear Son. "I have created him for my glory, I have formed, yea, I have made him." Isaiah 43:7. "My chosen have I formed for myself, they shall show forth my praise. 'Israel my glory.'" Isaiah 46:13. "Only the Lord had a delight in thy father's to love them." "I was daily his delight." Prov. 8:30. "Hephzibah." Isaiah 62:4. Then related to this as the highest, the purpose and end was to take the creature man unto union with Himself, unto immutable holiness, unto the adoption of children by Jesus Christ unto Himself, unto eternal life and glory. Also the elect being viewed as having sinned, their election was unto obedience and the sprinkling of the blood of Jesus Christ, to salvation; that is, to those blessings that have relation to the estate of the elect while sojourners and pilgrims on the earth. As to what concerns us, the utmost end of God in election was to exalt His chosen creatures to an higher glory than was attainable in the creation of man; that is, that they should be "one with Incarnate Deity." This is the height of our exaltation and glory to which we are secured and predestinated according as the God and Father of our Lord Jesus Christ hath chosen us in Him before the foundation of the world. I have already dwelt upon the transcendent glory and grace in the union of that "Holy Thing" with the person of the Son of God. In this Jesus Christ hath



the preëminence above His fellows, and stands distinct in infinite exaltation. Though the union of Christ in God transcends our union to God (for no other creature save that, "Holy Thing" that was conceived by the Holy Ghost in the womb of the Virgin Mary, hath such union with the Godhead) yet that union is the pattern of the union of the election of grace to our Lord Jesus Christ; the Word made flesh. "Ye are Christ's, and Christ is God's." 1 Cor. 3:23. "Your life is hid with Christ in God." Col. 3:3. The Head of every man is Christ, and the head of the woman is man, and the Head of Christ is God. 1 Cor. 11:3. This is the order of the revelation.

Will my language convey to you my meaning if I say that Jesus is in immediate union with God, and that the elect are mediately in union with God, through our Lord Jesus Christ? The Godman, the Word made flesh, is the medium of our union with God. Thus so often in the scriptures we find the words by, in and through Christ Jesus. It is in this union with Christ that we have communion with God. "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." In all this Christ speaks of the elect. "I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. And all mine are thine, and thine are mine; and I am glorified in them." John 17:6-10. As the union of the person of the Son of God with the seed of Abraham is indissolvable, so the union of Christ and the church cannot be dissolved. "For we are members of his body, of his flesh, and of his bones. For this cause shall a

man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church."

"Since Christ is my Head, this with joy I remember,

His body to which with affection I glow,

Although I'm the most insignificant member,

Can't be full without me, Ah, never, O no!"

Before the world began God who cannot lie promised to the elect eternal life. Titus 1:2. "This is the record that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11-12. "Our life is hid with Christ in God." It is being "chosen in Him" that we are bound up in the bundle of life with the Lord our God.

How blessedly Christ speaks in John 17:1-3. "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast seen." "As many as were ordained to eternal life believed." Acts 13:48. In God's act of election their names were written in the book of life. They shall never perish. Eternal life was the end to which God the Father chose them in Christ. As our Lord Jesus Christ is the Word made flesh, in His eternal Godhead He is by "nature" the Son of God. Gal. 4:8. "He thought it not robbery to be equal with God." Phil. 2:6. The purpose of God in our election in Christ Jesus was unto the adoption of children. Christ the Son of God being in the election the Head and Husband of the church, is the foundation of the relation of the

adoption of children. The wife of the Son is the child of the Father. "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." For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren." Rom. 8:29. It surpasses all our thought, that our Creator should in the eternal purpose which He purposed in Christ, bring us into such relationship. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not because it knew him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is." And then, if children, then heirs, heirs of God, and joint heirs with Jesus Christ. As God hath appointed the Incarnate Son of God heir of all things, Heb. 1:2, and as God hath predestinated us unto the adoption of children by Jesus Christ to Himself, thus it is that in union with Christ in our eternal election, we are heirs of all things also. "All things are yours: whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's and Christ is God's."

"In Christ, from everlasting loved,  
The saints were chosen and approved;  
Formed for Himself, with Him joint heirs,  
All things in heaven and earth are theirs."

Our relationship to Christ in our election in Him, is our title to the predestined glory, for it is in Christ that we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all



things after the counsel of His own will. Ephes. 1:11. Jesus, the Head of the church, prays to the Father, "O Father, glorify me, with thine own self, with the glory which I had with thee before the world was." Again He speaks, this time of the elect, whom the Father hath given Him, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory, which thou hast given me; for thou lovest me before the foundation of the world."

Christ, the Head of the election of grace entered into glory, Luke 24:16, and all His members shall be glorified together with Him. Eternal glory is the destiny of the people of God, and to this glory they were chosen in Christ before the foundation of the world. The blessings in Christ Jesus, eternal life and glory, adoption and union to Incarnate Deity, promised, given, predestinated, secured in Christ before the fall, according as God hath chosen us in Him, were never lost unto the elect when they sinned in Adam.

"Chosen of old, of old approved, In Christ the eternal Son beloved; Adopted, too, and children made, Ere sin its baneful poison spread."

The above mentioned inheritance of the elect, the ultimate end of their election in Christ, was not possessed by them in their creation in Adam, therefore when they sinned in Adam they did not forfeit their inheritance in Christ Jesus; the above mentioned blessings were not lost, and therefore were not restored by Christ.

They are distinct from those benefits which come upon the considera-

tion of us as sinners. They do not depend upon the elect having first sinned. If then without respect to man being considered as a sinner, the elect of mankind in indissoluble union to Christ Jesus as their Head and Husband were chosen and predestinated to eternal glory; why were the elect suffered to fall into sin?

"When man was created what wisdom we see,  
The whole he possessed was the image of Thee;  
But O, in his fall we are led to espy,  
'Twas all for the lifting of Jesus on high,

When Adam to eat of the fruit was inclined,  
It answered the end which Jehovah designed;  
No purpose of wisdom was altered thereby,  
'Twas all for the lifting of Jesus on high."

God, prior to their having sinned, beheld all the seed of Adam, by His own sovereign act, after the counsel of His own will, elected His people unto Himself, He left "the rest." The elect and the rest fell and sinned in the transgression of Adam. Was this a disaster? Let us not entertain such a thought, for that would reflect upon the wisdom and power of the Creator. The angels which sinned, which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness, unto the judgment of the great day. Jude 6, 2 Peter 2:4. The elect angels, 1 Tim. 5:21, God hath kept from sinning against Him; they are repeatedly designated the "holy angels." Matt. 25:31; Rev. 14:10.

#### *To be Continued*

Altamahaw, N. C.  
October 1, 1923.

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

Please publish in the next issue of the Lone Pilgrim, that the Upper Country Line Union met with the

Church at Harmony on the 5th Sunday and Saturday before in September 1923, and being Regular convened in Conference on Saturday afternoon by the Moderator, Elder W. C. Jones, withdrew fellowship from the disorderly faction of the Dan River church of the upper Country Line Union, and Association who followed J. R. Wilson, in disorder, He, J. R. Wilson having been excluded by the Primitive Baptist church at Danville, Va. Done by order of the Union.

J. W. GILLMAN,  
Clerk.

W. C. JONES,  
Moderator.

#### APPOINTMENTS

Please publish the following appointments for Elder W. H. Schenck of Pittsboro, Ind.

Spray, Saturday night and Sunday Nov. 3 and 4.

Draper, Monday night Nov. 5.

Greensboro, Wednesday night November 7.

Mebane, Thursday night Nov. 8.

Durham, Friday night Nov. 9.

Raleigh, Saturday Nov. 10.

Smithfield, Sunday Nov 11.

Beulah, Monday Nov. 12.

Wilson, Monday night Nov. 12.

Elm City Tuesday night Nov. 13.

Falls of Tar River, Tuesday Nov. 13.

Upper Town Creek Wednesday Nov. 14.

Lower Black Creek, Thursday Nov. 15.

New Chappel Friday Nov. 16.

Goldsboro, Friday night Nov 16.

Muddy Creek Sunday Nov. 18.

Sand Hill Monday Nov. 19.

Sloans Chappel Tuesday Nov. 20.

Cypress Creek Wednesday Nov. 21.

South West Thursday Nov. 22.

North East Friday Nov. 23.

Wards Will Saturday and Sunday Nov. 24 and 25.

Yopps, Monday Nov. 26.

Bay, Tuesday Nov. 27.

Stump Sound, Wednesday Nov. 28.

Wilmington, Thursday Nov. 29.

Elder Schenck expects to be at Jacksonville, Fla., the Second Saturday and Sunday in December. Elder M. L. Gilbert will please arrange appointments for him the rest of December in the State of Florida.

H. F. HUTCHENS.  
Landmark please copy.