

# THE LONE PILGRIM

SELMA, NORTH CAROLINA

SUNDAY, APRIL 15, 1923.

NUMBER SEVEN

These all died in 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.

## TIDINGS FROM ELD. HARDY

Atlantic, N. C., March 31, 1923  
Dear Brother Wyatt:

We have been made glad by the prompt appearance of each number of The Lone Pilgrim. This is a part of the life of each paper. No paper can live long when the subscribers go time and again to the office for it and it is not there. It appears to be in somewhat a sickly condition, and waning. Therefore I am glad to see The Lone Pilgrim put in its appearance each month before the month is out. It looks as if its owner and editor has some interest in his paper.

Also we are glad to see that the matter contained in The Lone Pilgrim is of first class type. We see nothing in it which will not pass for the truth in any sound Old School Baptist paper or home. There is nothing to make any strife about because it is all the same truth. Where the truth is all the time advocated there can be no divisions, for there is nothing to divide over.

The inheritance in the house of the Lord is one inheritance. What is yours is mine also, for we hold all things in joint inheritance. Not only are we joint heirs with one another but with the Lord Jesus Christ. We do not enter fully into our inheritance now because we are minors. We are under tutors and governors until the appointed time. But we can no more lose out on our inheritance than our Lord can. It is an heavenly inheritance, and is therefore laid up in heaven for us; and we are kept by the power of God unto that heavenly inheritance, and shall be satisfied. There will not be any deficiency in either the heirs nor the inheritance. This

is because He that gives the inheritance is perfect, never makes any mistakes, nor does wrong at any time. We can well trust such an holy one as this.

We find nowhere in sacred record where He offers anything but on all occasions He gives. This consigns all we receive on the side of grace. Therefore it is in grace we are led to trust at all times. For this cause the people of God can never be overcome with disappointments.

This world is governed by the great of the earth. It appears to be the mind of God to show how frail man is by putting the best, the ablest of them at the heads of governments, and showing how far they will fall short of being wise and understanding, how to rule with justice. If they cannot rule in earthing things so as to be just to all their subjects, how could they rule in the great Kingdom of God's eternal glory? The Lord has reserved this authority unto Himself and altogether for Himself.

His children seeing this are made to trust altogether in Him for their great salvation. There is not another name given among men under heaven whereby he must be saved. Thus we are taught, each for himself, that there is no good thing dwelling in our flesh. We are glad to find it in the Bible, and expressed by the Apostle Paul, but we have such a sense of inward teaching of this truth in us we know it is so before we read what he said about it. Thus the Bible is written in us and we know it to be the truth.

The little children of God need this strength in this day in whi-

great men of the earth call the Bible "account of the creation," "The fable of Eden," and the Bible account of the crucifixion, "The fable of the cross." It is good that the Lord makes the wisdom of the wise of no effect to His little ones. He destroys the wisdom of the wise, and brings to nothing the understanding of the prudent.

Brother Wyatt, pardon this long letter for the first one for The Lone Pilgrim. May it long live and always contend for the truth of our God.

Yours in a good hope through grace,

L. H. HARDY.

## INFANT SALVATION

By Fred W. Keene

(Continued from last issue)

princes that had gold, who filled their houses with silver; or as an hidden, untimely birth, I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there; and the servant is free from his master." (iii. 11-19.)

If everlasting punishment were the doom of such children; if they were not saved from their sins, could he have thus desired? No, indeed! but his faith embraced the precious God-glorifying revelation of the everlasting salvation in Christ Jesus of those dying in infancy: "For no one could a people scatter and being the king's provinces, a people differing in laws and customs from the rest of mankind, a people useless and burdensome, if not actually numerous, may be exterminated from the face of the earth." (Acts 17:24-28)

that Job finds comfort in. This indeed is a precious thought; for as the flesh of Christ did rest in hope (Ps. xvi. 9), so do the bodies of those who "sleep in Jesus." (1 Thes. iv. 13, 14.) But Job contemplated we believe, that rest spoken of in Isaiah lvii. 1, 2; "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness." "There the wicked cease from troubling, and there the waery be at rest." Could this be the condition of these babes if they were unsaved? Do the wicked cease from troubling in hell? Did Job have in his mind the doctrine of annihilation? No, indeed! for the Lord had revealed to him most clearly the doctrine of the resurrection, which he very blessedly declares, saying, "Man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou woldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past; that thou woldest appoint me a set time, and remember me. If a man die, shall he live again? All the days of my appointed time will I wait till my change come. (1 Cor. xv. 51-54.) Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." (Job xiv. 10-15; xix. 25, 26.) The prophet Jeremiah also expressed himself in similar language. (xx. 14-18; see also

salvation of such in the precious blood of the Lamb of God.

How far does the salvation of God extend? The apostle John writes: "They sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. v. 9.) And in Rev. vii. 9: "All nations, and kindreds, and people, and tongues." The only fulfilment of these words of the Scripture, that cannot be broken, is found in the salvation of God's elect who die in childhood. Jehovah declared unto Abraham, "In thy seed shall all the kindreds of the earth be blessed." (Acts iii. 25.) "Out of all nations;" "every nation." Then God's remnant according to the election of grace embraced the children of those seven nations of Canaan whose death the Lord appointed to be, by their being slain by the tribes of Israel. "All kindreds," "every kindred." "All the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." (Ps. xxii. 27, 28.) It is said that the harlot Rahab and "all her kindred" were brought out alive from Jericho. Other kindreds were left, and died in the overthrow of the city. Old and young were slain. "Every kindred." Then this declares that God's elections and salvation embraces the infant and suckling even of Amalek (1 Sam. xv. 3), whose death the Lord appointed to be by the edge of the sword. (Gen. xxvi. 12; Ex. xvii. 14-16; Deut. xxv. 19.)

We have already seen that in the election of grace was one of the kindred, a child, of the wicked king Jeroboam, who made Israel to sin (1 Ki. xiv. 3-13), and God claims as his own portion those little children whom they caused to pass through the fire in sacrifice to idols. (Ezek. xvi. 21.) All and every nation, kindred, people, tongues,

before the flood; all the families, tongues and nations of Ham. All the families, tongues and nations of Shem. (Gen. x. 5, 20, 31.) Yea, all the families of the earth. (xii. 3). And thus, while it is recorded, "All kindreds of the earth shall wail because of him. Even so, Amen." (Rev. i. 7), out of them all is found a remnant according to the election of grace, whom our Lord Jesus Christ, the Lamb of God, hath redeemed by his precious blood unto God, to sing before the throne Jehovah's everlasting praise. Amen!

I feel I have but imperfectly presented this subject, but submit it to the consideration of those who fear the Lord; who will remember that all the imperfections belong unto one who is, I hope,

Your Brother in Christ Jesus,  
FREDK. W. KEENE.  
(End.)

#### ESTHER

What bounds can be assigned to human ambition? Ahasuerus, king of Persia, whose empire was extended to the most distant regions of the globe, prepares to add yet other provinces to his conquests. He cannot hope to see the land he now possesses, and yet he cannot rest while he hears of more. How small a portion of earth is sufficient for the mighty dead, whom, while living, a whole world could scarcely satisfy; How vain and frivolous is that happiness which depends on popular applause—on the exaggeration of those titles which are very far from conducing to real glory? Nothing can properly fill the heart of man but He who made it.

Ahasuerus, by way of triumph for his past victories, and with a view of animating his princes and soldiers to future exploits, makes a feast, like himself, princely and magnificent. For six whole months the people, the nations and the languages resort to Susa. The spacious court of the palace is turned into the royal hall—the walls are

of rich hangings—the pillars of marble—the couches enriched with silver—the pavement of porphyry—the vessels of the purest gold.

Amidst all this princely magnificence, in the height of his ostentation and glory, the Lord of Asia finds himself despised and set at nought by a capricious woman. The scorn and disobedience of his queen, so publicly demonstrated to the world, at once eclipses all his magnificence, fills that heart with sorrow which had expected nothing but joy, and puts the king of so many kings to shame before those very nobles whom he meant to send away astonished at his power and majesty.

The Jews were only partially returned to the land of their captivity: many of that wretched people were yet in the dominions of Ahasuerus—all were under the sceptre of his power. Lo, the mercy of God causes light to arise in the midst of darkness, to cheer the hearts of a repentant and afflicted nation. The pious and faithful Esther is called on to share the throne of Ahasuerus, in place of the repudiated Vashti. It was happy for this orphan that, in the land of her captivity, the tenderness of Mordecai had fulfilled all those duties which the early death of her parents forbade them to discharge. Above all things, he impressed upon her young mind those religious sentiments which preserved her constancy unshaken amidst the severest trials—taught her (in an idolatrous city, to worship the God of Israel—taught her, while in the splendid palace of Susa, to think with the fondest affection on Jerusalem.

She prays, she meditates in secret—for Mordecai, on her advancement to the royal dignity, enjoined her to conceal for a season the circumstances of her birth. Her unparalleled beauty had raised her to the throne—he feared lest (while her honors were yet unsettled) the

mention of her captivity might expose her to unmerited contempt; he looked forward to the time when her virtues should endear her to every heart; when her name should dignify her nation, and take away the reproach from the people of God.

The office of Mordecai led him to daily attendance at the palace of Ahasuerus—his piety and religion taught him faithfulness in his service. Two of the king's chamberlains conspires against the life of their lord. Mordecai discovers the meditated treason, and reveals it at once to Esther. With what joy does the queen avail herself of this opportunity to commend in public the fidelity of one whom she secretly loved and honored! She imparts the discovery to the king in the name of Mordecai; the circumstances are examined; the plot is discovered; the traitors executed; the service recorded in the Persian annals. No greatness can afford a security from malice or violence. He who ruled over millions of men, the lord of an hundred and twenty-seven provinces, extending from India to Ethiopia, is in danger of his life by the arm of an assassin. How much more happy is the meanest Christian! He can look forward to a crown incorruptible, undefiled, and that fadeth not away, reserved for him in the regions of glory. No force, no treason can reach thither; there can be no peril either of violence or forfeiture.

Without any other recompense than is afforded by his own conscientious virtue, Mordecai returns to the duties of his office. Little did the people imagine that the child of his adoption was seated in the throne of Persia; little did the proud Haman imagine that the man who refused to pay obeisance to his newborn dignity stood so nearly connected with the empress of the world!

All the servants, all the subjects of Ahasuerus, fall prostrate, by the

king's command, before his minion. Mordecai cannot, dares not pay this forbidden homage. His companions charge him with disobedience, and spare not the language of ex-postulation: he is silent for a while; at last he imparts this much, in justification of his conduct; "Let it suffice that I am a Jew, and Haman an Amalekite."

How prone are men to hate those who are deaf to their persuasions! The associates of Mordecai hasten to inform the favorite that a proud and stubborn Jew sat among them, who scorned to bow the knee to his greatness. No sooner is the accusation made than the Agagite in a transport of fury repairs to the king's gate, that he might view the man who dared deny reverence to the greatest prince of Persia. How did his eyes sparkle with fury when he saw that no apprehension of personal danger could prevail on Mordecai to transgress the law of his God!

A Jew had offended Haman; the whole nation must perish to assuage his wrath. The monarchy of the world was now in the hands of Ahasuerus; scarcely was there a Hebrew upon earth out of the reach of Haman's fury and his master's power. The generation shall die at once; the people who had been renowned for so many thousand years shall fall a sacrifice, in a moment, to the indignant pride of Haman. Perhaps the hereditary quarrel between Isarel and Amalek inflamed his rage and gave fresh vigor to his resentment.

Having previously determined on the day for the intended massacre, he repairs to Ahasuerus in a careless confidence of success. He demands, as if it were a trivial request, that a certain people scattered among the king's provinces, a people differing in laws and customs from the rest of mankind, a people useless and burdensome, if not actually pernicious, may be exterminated from the face of the earth.

spiritual the face of the  
gospel; t  
in

earth. How easy is it to suggest untruths when there is no answer! That the Jews were dispersed was their misery, not their choice; it was a circumstance which should have disarmed and pleaded for pity; often did they cry unto God in sorrow of heart, "Have mercy on us, O Lord, and save us; our soul is full of contempt; we are scattered among the heathen!" That they were seditious, was a most unjust and cruel slander. Their laws enjoined obedience, and denounced vengeance against rebellion. That their extinction would tend to the glory and welfare of Ahasuerus is a charge which Haman himself disproves, while in contradiction to his own assertions he offers ten thousand talents of silver to the royal treasury as the price of innocent blood.

Too long had the king been enslaved to his unworthy favorite. Without considering the weight of these specious arguments, he delivered to the sanguinary monster his royal signet. The secretaries are called—messengers are despatched into all the provinces—the day is appointed on which all Jews, without regard to age or sex, thru the whole extent of the Persian Empire, shall be sacrificed to the wrath of Haman.

Who shall express the tears, the lamentations, the outcries of this miserable and devoted people when the fatal decree was promulgated? Above all, who shall attempt to paint the grief of Mordecai? "Alas, am not I the sole cause of this general calamity? Could I have imagined that the revenge of Haman would have been thus dreadfully extensive! Had it terminated in my blood, I had died contented—now, to have brought death on so many thousands of innocents, what sorrow equals mine? Why did I contest with so powerful an enemy? Why did I not hide myself from the face of that proud Amalek?"

man of Israel will live to curse me—mine enemies only shall record my name with ignominy, and say, Mordecai was the bane of his people! O Lord, if my presumption hath incurred thy displeasure, what have thy captive tribes offended; O let it be thy just mercy that I should perish alone!"

Such thoughts as these were doubtless in the breast of Mordecai while he walked in sackcloth before that palace whereinto no man was suffered to enter in the habit of a mourner. How different are the ways of God from those of man. That which caused exclusion from the court of Ahasuerus, opens wide the portals of heaven. The sacrifice of God is a broken heart, O God, thou wilt not despise.

The public sorrow of Mordecai cannot long be concealed from Esther. Her diadem, her royal purple afford her no joy while the friend she loves and honors is sitting in sackcloth and ashes. With what consternation does she learn the cause of his grief! How does her heart faint within her when she receives the charge of her kinsman to exert all her power, all her interest with the monarch of Persia in behalf of her afflicted people. Alas, whoever dares enter into the royal presence uncalled must die—nothing but the extended sceptre can rescue the offender from the grave. Esther could only bewail, she could not hope to avert the impending evil.

Mordecai will not be thus discouraged—though he mourns, he will not utterly despair. Again he addresses the queen in more animated language. "What, is it death thou fearest? Hast thou any thing but death to expect if thou avoidest the present danger? Art thou not of the race of Israel? If these unalterable edicts exempt no individual of our nation, how shalt thou escape? Wilt thou prefer certain per-

il to the possibility of hope? Away with this weak timidity, unworthy a believer, unworthy a queen. But if fear or policy withhold thine aid from thy people, if thou neglect the church of God, God will not neglect it. It shall not be in the power of tyrants to exterminate the chosen seed—the Holy One of Israel shall rather work miracles from heaven, than this inheritance shall perish on earth, or that his own prophecy shall fail. Let me then adjure thee by that tender love which trained up thine orphan infancy—by those grateful sentiments thou hast expressed in return—by the name of the God whom we adore—that thou awaken thine holy courage, and adventure thy life for thy people. Hath it not pleased the Almighty to exalt thee to that pre-eminence of honor for this very purpose, that light may arise by thee to them that sit in darkness, that the remnant of his chosen servants may be saved by thee from utter destruction?"

Mordecai has said enough—his words have inspired Esther with becoming intrepidity. "Go, gather the Jews that are present in Susa, and fast ye for me—I will fast likewise—and so will I go unto the king, which is not according to the law; and if I perish, I perish." Heroic thoughts befit great action. The pious queen trusts to her devotions rather than her beauty. "This is the victory that overcometh the world, even our faith."

#### SOUP AND SOP—HOW SILLY

Saving the world with soup and sandwiches, with social service and sanitation, with education and elegance, with moral reform and idealism has had its day since the great world war and the world seems to have saved almost to the point where she is ready to see to it that humanity is exterminated from the face of the earth by another war that will, if it comes, make the last

one look like a Sunday School picnic. Every time we get near a bunch of religious specialists these days we hear of how the world is being saved almost overnight by these new processes. According to these enthusiasts, the world is getting better so fast that every knee will bow and every tongue confess almost any minute. Whole tribes and nations are being converted in groupes. If you will listen to their optimistic ravings. "China is virtually a Christian country," I heard one of them say quite recently. Wonderful!

And thus it is the new program is giving to the world more religion and less of the salvation of Jesus Christ, which salvation can alone be accomplished by faith in His sacrifice upon Calvary, than it ever had before. We must covert society we are told. And while the process goes on, the world sinks deeper and deeper in despair. What man is not alive who could, with his imagination amaine, write half the horrors and agonies of the next twenty years, if war and bloodshed are to advance as they have since the great world war. This world is tottering on the very brinks of ruin, and yet there are those who glibly relate the roseate story of how it is being saved.

Some day when the terror of the world-wide chaos seizes the souls of men, we will realize how helpless soup and soap are in the salvation of this poor, lost world. I believe in a soup line for the hungry. I have tried in the name of my Christ to feed the hungry through all my ministry. But God knows it is a poor substitute for real and genuine conscious salvation. I am an apostle of moral reform, of social service, of education, of uplift, of better conditions. I would be ashamed to say that Christ was in my life and directing my paths if I did not stand true in these matters. It's a sorry Christian indeed who is wil-

ling to shout all day, while an open bootleg joint next door to his neighbor's children. I have no patience with these fellows who are so busy looking up to heaven that they have no time to do their duty as Christian citizens in the midst of lawlessness and vice, immorality and crime. Much less have I patience with those who are delighted that the old world is becoming hell-like, feeling that thus it is fitting itself for the coming of the Lord. But, brethren, the process of scrubbing and washing, of scouring and cleaning, of purifying by sanitation and making white with a whitewash brush, as a method of salvation, is about the most disgusting spectacle that the angels ever looked down upon until they were sick at the stomach.

Those who have found some other way save conscious and new life in Jesus Christ have already been discribed by Him and as they put their little ladders up against the wall and try to climb over, they will find their mistake as evident and as monstrous as it was in the day when He nominated them thieves and robbers. If there is another path out save Christ, save individual, save the New Birth, save an actual application of the blood, then it is certain that the Lord of Glory knew not of it, nor did the saints and martyrs who seeded this old world for the coming Church, nor did the glorious preachers of the revival days when Christianity swept the world and saved the nations from their folly, nor do those today who really know the Lord. Back to an altar of penitence and prayer should be the message flashed from every pulpit with in this poor, old broken-hearted world! Back to a faith, childlike but certain, that claims the promises of God. Back to a conscious experience that floods the heart with peace and joy and sends the sinner forth, saved, with the message on his lips, "Come and see!" Back to a Holy Ghost baptism and a minis-

try of power and authority! Back to the cross, my brethren! There isn't enough soup possible from the bean fields of America to save one doomed soul from sin and hell!

To those who having lost the experience themselves, seek to convince their own minds that by a program of social service and education, the world may yet be saved, I would urge a return to a secret place, your face in your hands your eyelashes wet, your lips trembling as you whisper your prayer. You are robbing your own heart, making barren your own heart, making barren your own ministry, creating your congregation, blindly leading the blind and flooding hell with those who have dreamed that your program would work. I say these words with a heart made tender at the tragic fact that thousands, called of God, have lost their way.

A babe, conceived of the Holy Ghost and born of a virgin, who lived and taught as never man had lived or taught, who served and blessed until the world has with her voice proclaimed Him blessed, who wept who sweated blood, who endured a crown of thorns, who died, who rose again—brethren, have we forgotten him; Bob Shuler's Magazine, Los Angeles, Cal.

Mr. Bob Shuler, of California, has his eyes open in part, his article smacks so much with the truth we feel like giving it space in the Pilgrim, we hope all the readers of the Lone Pilgrim, will read carefully and consider its contents, and compare them with the doctrines we hear every day and when you read give to some of the exponents of the Soup and Soap system to read, it will do them good I think.

May the Lord give us all to stop and consider.

J. W. W.

spiritual **RED DRAGON**  
gospel; to were appeared a great  
(in heaven, a woman cloth)

ed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

"And she being with child cried, travailling in birth, and feared to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." Rev. 12:1-4.

This is not the natural birth of the infant Jesus. else it is not a symbol.

This is not the natural woman in natural childbirth, or it, too, could not be a symbol. The meaning to be found is not a natural, literal child nor woman. But we are to find something similar to all this. The figure is never the same as the substance. The picture of the President is not the President, but is like him.

A good woman is a figure of the Church of Christ. This woman clothed with the sun is the gospel, New Testament organic, militant church set up here in the days of Jesus Christ. Clothed with the light and righteousness and presence of Jesus, as the sun of righteousness. Mind you, at the very same time that Christ is this great light, or sun, He also is the King, Priest, Prophet, Shepherd, Creator, fulfilling the figures as Solomon the wisest, Sampson the strongest, David the mightiest ruler, Joshua the triumphant captain, Moses the mediator of the temporal covenant of works. Also He is the little child that is born to lead them.

Let me prove that these disciples of Jesus, subjects of the covenant of grace, and called and chosen by him, is this near mother. (

20.) "Verily, verily, I say unto you, that ye shall weep and lament, but

the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy." (21.)

"A woman, when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." (22.)

"Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The disciples felt like their hopes were ruined when they crucified Christ. Their enemies rejoiced. It seemed now that all his miracles were fakes. They had felt sure that He did come from God, but now sadness has settled over them. But when He appeared again to them alive and proved that all He had ever done and said was to stand, all their joy came back, and now they became fully assured that their first hope was good and was to be fully realized. Oh, how glad glad they were. They were now made willing to go preach the gospel to every creature with a joy that remained through life.

This dragon was the Herod government backed up by the Roman Empire. They crucified Jesus in weakness as a child and He lay in the grave as a child. The enemy set a watch around this sealed grave to kill Him if He came out; but when the moment arrived He was delivered from the hands of death, embraced in the eternal covenant contract, and He came forth to rule all nations with a rod of iron.

From here, too, he is caught up to the throne of God. Some writers first make this woman the Church of God, and then turn back and make her the Virgin Mary. The figure and the substance can never be the same thing in intelligent interpretation. The map of Texas can never be Texas. The picture of W.

J. Bryan can never be the same as the man. A natural woman as a symbol could not point to another natural woman. One natural beast or dragon could not be a symbol of another beast. The shadow of a tree can never be the tree.

So then, friendly reader, this great dragon can not be a big red lion or tiger, or bear, etc. But it is the organized power that persecuted Jesus and his Church. In its fullness, it is the heathen Roman government that opposed the little band that started out from Jerusalem. This heathen or pagan government persecuted them for about 325 years, when all at once, under Constantine the Great, it reversed about and proposed to defend them. God's wrath is to be poured out on all governments and nations that persecute his Church. Neither has he ever called on any Gentile nation to defend it.

"Now this dragon's tail drew down a third part of the stars (preachers or teachers) and did cast them to the earth." Into the wicked temporal government, and worldly affairs instead of remaining in the spiritual part as teachers of the truths under Moses. This Heaven was the general Mosaic system. That was all the heavenly line of teaching which they had. It was in this Jewish heaven that Michael and his angels fought the dragon and his angels. The dragon was cast out of this heaven never to enter again. Then his tail could no longer down the stars. The old prophet says: "The ancient and honorable he is the head; and the prophet that teaches lies, he is the tail." So then this long tail that could draw away many even of God's people was the false teachers that serve for hire and teach like all Baal prophets, to get self a big name and big salary. They want to be seen of men and to get a big name with a popular side. When the woman fled into the wilderness

this dragon cast a flood of waters out of his mouth to cause her to be carried away of this flood. But God caused the earth, temporal or other earthly government to defend her.

God made here enemies to fall out with each other, and so the great Roman army came from Rome and swallowed up all this Herod government, and killed hundreds of thousands of these unbelieving Jews. They had been the worst persecutors of the early church, because most of them did not want the Gentiles to come in without circumcision, and many of them would not believe that Christ was but a mere man, just like many of our religious schools in the United States are teaching today. But the dragon was swallowed up by the time the government of Constantine was set up. So we read that the dragon gave this sea beast his seat and power and great authority.

The entire twelfth chapter of Revelation is substantially interpreted in the last verse. Let us read it slowly. "And the dragon was wroth with the woman (the organic Church of Christ) and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The true gospel and the commandments of God combine to tell just exactly where the sweet, lovely bride of Jesus is. "She is fair as the moon, clear as the sun, and terrible as an army with banners."

The best evidence that a man is God's servant and is connected with the sweet golden candlesticks of Christ is to have the lightning fire of heaven upon him when he goes to the stand, and this does not come by education, human wisdom, nor power to men. "Thou, O son of man, shalt hear the word at my mouth, and warn them from me." When it goes this way heaven takes care of the message and brings it back to give God glory, "for the rain com-

eth down and the snow from heaven, and returneth not thither, but watereth it, and causes it to bud and bring forth seed to the sower and bread to the eater." So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and shall prosper in the thing whereunto I sent it." Isa. 55:10-11.

This is that testimony of Jesus that shall stand, and when the commandments of Christ are added to this we find that virtuous woman whose price is far above rubies.

J. H. FISHER.

#### SALVATION IS ALL OF GOD

One of the most complete and unanswerable texts to prove that the salvation of sinners depends entirely upon God is 1 Cor. 21:30-21: "Of Him (that is, God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, he that glorieth, let him glory in the Lord." (Jer. 9:23-24.) The language of God by the Prophet Jeremiah is very similar to the language of the Apostle Paul: "Thus saith the Lord, let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord who exercise loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord."

The Apostle Paul was called by the Holy Spirit to leave Asia and to come to Europe to preach the gospel in Macedonia (Acts 16:6-10), which had been consolidated with Greece under King Philip II and his son Alexander the Great, in the early part of the fourth century before Christ; and he preached at Philippi and Thessalonike and Berea and

Athens, and then came to Corinth, where he remained a year and six months, supporting himself, as usual, by tent making, and founded a large church, composed mostly of Greeks (Gentiles), to whom he addressed two of his longest epistles (Acts 18:1-11). The Greeks were the most intellectual people of the world (disproving the ungodly theory of evolution). Corinth was a city of six hundred thousand inhabitants—wealthy, intemperate, immoral, learned, philosophical and speculative. To the Church of Christ at Corinth, chosen and called of God, believing in Christ, saved by Him, and confirmed of God unto the end, the Apostle Paul writes: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are, that no flesh should glory in His presence. But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, he that glorieth, let him glory in the Lord."

That is to say, God, and God alone, has chosen and called His people, and put them in vital union with Christ Jesus, their anointed and divine-human Saviour, and made Him unto them wisdom, righteousness, sanctification, and redemption. "Wisdom"—to make them wise unto salvation; to know Him and themselves, and born to live, and thank and praise and serve and glorify Him; to understand spiritual things; to rejoice in His gospel; to abase themselves and ev-

(Continued on Page 9)

## THE LONE PILGRIM

A Semi-monthly publication, devoted to the Cause of Christ and The Interest of the Old School or-Predestinarian Baptist.

Editor-in-Chief

ELDER J. W. WYATT,  
Selma, N. C.

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

Associate Editors

Elder J. A. Ward, Spray, N. C.  
Elder N. B. Gilbert, 202 West St.,  
Winston-Salem, N. C.

Elder J. A. Stump, Twin Branch,  
West Va.

Elder J. T. Coyler, Micro, N. C.  
Elder J. S. Morrison, Mount Airy,  
N. C.

Chas F. Nichols, Associate and  
Corresponding Editor, Nickolsville,  
Va.

Elder J. P. Tingle, Grantsboro,  
N. C.

Elder E. C. Stone, Williamston,  
N. C.

Price \$1.50 Per Year in Advance

Entered as Second Class Matter  
February 13, 1923 at the Post Office  
at Selma, N. C., under the Act of  
March 3, 1879.

Published by the Johnston County  
Publishing Co., Smithfield, N. C.

### CHURCH DIRECTORY

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

Bethany, at Pine Level, N. C. Preaching every 4th Sunday and Saturday before. Elder J. T. Colyer, 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, Pastr. Elder Jessie Barnes, Assistant Pastor.

Old Harnett, in Sampson County, N. C. Preaching every first Sunday and Saturday before. Elder J. W. Wyatt, Pastor.

Old Salera church. Northeast of and Saturday before. Elder J. A. Clayton, N. C., every 3rd Sunday T. Jones, Pastor. Elder Jesse Barnes assistant pastor.

Four Oaks, N. C., 1st Sunday and Saturday before. Elder D. A. Johnson, Pastor.

Raleigh, N. C., near old soldiers' home, 3rd Sunday and Saturday before. Elder E. L. Cobb, pastor.

Seven Miles, 3rd Sunday and Saturday before. Elder L. A. Johnson, Pastor.

Mingo, near Dunn, N. C., 2nd Sunday and Saturday before. Elder Xure Lee, Pastor.

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

Eld. A. D. Johnson, of Coats, N. C., will preach at old Beulah church on the second Sunday evening in May at 3 o'clock p. m.

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

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

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.

All who would love to have their churches on the LONE PILGRIM Church directory will please give me the time of "their meetings and

name of their pastor."

J. W. WYATT.

### LOVE

"Little children, love one another," John.

This address, as all the others given us in the Scriptures, are to the children of God. And all of God's children are little children. That great man, to-wit, Paul, said, "Unto me who am less than all the saints is that is grace is given, that I might preach the unsearchable riches of Christ to the Gentiles." Paul was no less than any other of God's little children, for they all feel to be the least of all, "less than the least," and are made to cry out and say who shall deliver me from the body of this death. The love of God makes us to see our sins, and because of this love of God in our hearts, we are made to die daily, to die to ourselves and to the things of the world, that is we are made to see the utter folly of the things in us and in the world, to see that all is vanity and vexation and sorrow and death. The love of God teaches us all this and teaches us to love one another, and teaches us that in our flesh there dwells no good thing, "with my flesh I serve the law of sin. But with my mind the law of God," and with this last mind we love God. And when we love God we love the brethren, we love one another and so fulfill the law of God," for the love is of God," and he that loveth is born of God. If we say we love God and that our brother, we lie and do not the truth. Love hides a multitude of sin. Love makes us to see ourselves as we are, this love makes us to love our brethren, and not only this but makes us to love our enemies as well and to pray for them that do us wrong, may the Lord give us to love one another for Christ sake.

J. W. W.



**SALVATION IS ALL OF GOD**

(Continued from Page 7)

ery other creature, and to exalt their only Saviour. "Righteousness"—the Lord their Righteousness, who, as their head and representative, perfectly obeyed the holy law of God for them, and suffered and endured all the penalties which the law required them to suffer for their sins, thus justifying them from all things from which they could not justify themselves by any imperfect obedience they could render the law. "Sanctification"—by His indwelling, renewing, illuminating, purifying Spirit, applying the atoning blood of Christ to them, cleansing them from all sin. "Redemption"—delivering them in soul, and finally in body, from the condemnation and curse of the law, and from sin and sorrow, pain and death. So that they can not glory in angels or men, the inventions or institutions of men, in their own wisdom or righteousness or merits and sufferings or good works or services, agencies, or in forms or ceremonies; but their glorying is alone and altogether in the Lord, who has loved, and chosen, and redeemed, and regenerated them, and will, at His second personal coming, most certainly conform them, in soul and body, to His own glorious likeness, and take them forever to himself in Heaven.

S. HASSELL.

**THE FOES WITHIN**

"But if ye bite and devour one another take heed that ye be not consumed one of another." Gal. 5:15.

The Apostle Paul says "that in the last days perilous times shall come." (II Tim. 3:1.) Until 1792 the Baptists were one family, living together in love and unity. Then something happened. One of the family all at once became very anxious about the heathen; hence a new doctrine and practice was introduced into the Baptist family, which

resulted in a complete division in 1832. "Of your own selves shall men arise, speaking perverse things to draw away disciples after them." (Acts 20:30.) This scripture is as true today as it was the day it was written by the Apostle Paul.

Our troubles and our divisions have never occurred over things the Bible teaches, but the things it does not teach. Mr. Fuller did not get his man-made theory of helping God to save the heathen out of the Bible. Up to that time the Baptists were content to believe that Jesus would save His people from their sins.

It has been nearly ninety-one years since the first division in our family. This should have been sufficient, and no doubt would have been if we had confined ourselves to the teachings of God's word instead of the teachings of men.

The Bible does not teach that there is "no devil but man"; "that Christ was never here in the flesh"; that there is no resurrection of our mortal bodies"; "that there is no hell"; "that Cain, Judas, Pharaoh are the children of God;" "that there is nothing done for the natural man in regeneration"; "that all of our wicked acts are predestinated we should do, therefore it is all right"; "that we had an eternal vital (living) existence or union with God in eternity or before the world began"; "that man has no soul."

Primitive Baptists do not believe those things because the Bible does not teach them.

Primitive Baptists believe that in a state of nature is dead in sin (Eph. 2:1) and that there is no difference between God's chosen people (prior to regeneration) and others; that they "were by nature the children of wrath even as others." (Eph. 2:3.) That at that time they were without Christ, "being aliens" from the commonwealth of Israel"

and strangers from the covenants of promise, having no hope and without God in the world." (Eph. 2:12.) If they were without God, how could they be vitally related or united to Him;

Yet we believe (because the Bible so teaches) that "grace was given us in Christ Jesus before the world began" (II Tim. 1:9); that we were predestinated "unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will" (Eph. 1:5), and that all whom He made choice of predestinated to adoption and elected according to His knowledge will finally be saved in Heaven. Not that they were always saved in Heaven, but they will finally be some sweet day. This is our hope.

I once heard a preacher say that he believed in "eternal justification." He used that expression in the pulpit. One month after I tried to preach at the same place. The above statement came into my mind while I was preaching, and I said: "Our people have always believed in the doctrine of total depravity, and if it is the truth, I ask how can a man be 'eternally justified' and 'totally depraved' at the same time?" I said that such "could not be." That was nearly twenty years ago, and I am standing upon the same doctrinal principle yet. These great fundamental truths and principles have always been advocated among Primitive Baptists. How sad it is that we are now come to the position in life that even an aged and almost worn out man of God must be excluded for preaching the very doctrine so long loved and held sacred and in high esteem by Primitive Baptists. Surely, brethren, "perilous times" are upon us. Patrick Henry walked a long distance years ago to defend an old Baptist who had been indicted for "preaching the gospel of the Son of God." Are we drifting back to those days? Can't we cease to make our brother

"an offender for a word"? Can't we cease to "bite and devour one another"? Haven't we had "divisions" and heartaches" enough and have we not shed enough bitter tears of sorrow over the languishing state of Zion? Oh, let us, dear children of God, cease this terrible war on one another. I love the dear Old Baptists better than any people on earth. Let us leave the world with all its man-made inventions and come together (for we are one people) and live in peace.

When I joined the Old Baptist Church over thirty years ago, in Kentucky, I knew and associated with such men as Elder J. N. Cullon, William Rupard, T. J. Gilbert, H. J. Clark, A. C. Newland, J. J. Gilbert, James Hurst and others. These elders all believed and preached that according to God's foreknowledge and predestination, and His choice or electing mercy, He did foreordain the eternal salvation of all of His elect or chosen people to be conformed to His image, and although they had no vital (living existence and therefore could not have any vital relationship with God), yet in the mind and purpose of God the number was definite—none could be added, and none taken away from that number; that this salvation was sure; that in the mind and purpose of God the plan of this salvation was fixed in eternity or before the hills or mountains were brought forth—even before the earth was created out of nothing. He devised the plan of salvation, and afterward He created the earth, and the last thing He made was man. This man fell into sin, and as he was the first man all of his posterity were like him (sinners). They were full of "wounds and putrefying sores," "the whole head sick and the heart faint"; there "was no soundness in them." This is the natural condition of man prior to regeneration, and this is what those men preach-

ed. And here in the State of Missouri such men as Elders Priest, Goodson, Sutton, Sears, Oliphant, Sisk, Branstetter, Elkins and many others all preached the same doctrine—that it is the sinner that is saved, not something that lived away back in eternity.

If I am saved it will be a poor sinner who was born in the year 1867, April 8th, and I am sure I had no relationship with my Father until I was begotten of Him. And yet I am one of God's children. I was embraced in His plan of salvation and was chosen in Christ before the world began. God's plan and purposes will all stand forever.

I know also that regeneration has done something for one poor sinner. That sinner once loved to take God's name in vain. He doesn't do that now. The feet of that poor sinner once carried him to ruinous and dangerous places. The same feet now carry that same poor sinner to the house of God, and to be with God's dear people. The hands of that poor sinner once handled the revolver, the cards and the whiskey bottle. Now those same hands of the same poor sinner handle the Bible, and the lips which once loved to take God's name in vain now preach the gospel of the Son of God. Yes, indeed, dear brother, regeneration makes men live better in this world.

Now a word in conclusion, dear brethren. We are hurting each other when we "bite and devour one another" worse than all the world can. We don't expect anything else at the hands of Arminians and worldly people but opposition and persecution; therefore, they can not hurt us. But when we fall out among ourselves, and can't bear with each other's weaknesses and imperfections and shortcomings, and make our "brother an offender for a word" and "bite and devour one another"—if such does not soon cease to be we will be consumed

"one of another."

I feel sure that the difference now existing among our people (to a large extent) is only a seeming difference. I can't think it is real; it is a difference of words and expressions more than something real.

E. B. BARTLETT.

### ARTICLE III

We believe in total depravity and the just condemnation of the entire human family because of the relationship they bear to the first man, Adam, in whom they all sinned and fell under the law of God. Therefore, all men are dead in trespasses and sins.

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: for as by one man's disobedience many were made sinners," etc.—Romans v. 19.

The doctrine of total depravity is a Bible truth. Now we mean by this statement that men in nature are dead in sins, just as the great Apostle Paul said to the church at Ephesus, "You hath he quickened who were dead in trespasses and sins." So we believe from the above, and many other texts that might be given, that all men are by nature the children of wrath, entirely destitute of the Christ life. Now the doctrine of total depravity, like all other Bible Truths, is poorly understood by many and by a great many they are not understood at all, because men by worldly wisdom can't know these things. Some religious people claim to believe the doctrine of total depravity, when they have no place in their theology for it. I have before me now the articles of two of the leading denominations of the country and they both contain the aboved named doctrine, and yet teach if the sinner don't do something he will be lost eternally, if it is nothing more than to have

faith in God. Now if you can harmonize the two, you will work a problem that I have never seen worked out yet, and one that I never expect to see worked out if I should live a thousand years.

Now some people make a great ado about the doctrine of total depravity, and say that it places a sinner where he could not come to Christ if he wanted to. A statement like this only shows that one does not understand anything about the doctrine. The doctrine of total depravity does not place a sinner anywhere, it only implies a state of being, and has no tendency whatever to push a sinner away from Christ, but only shows that by nature he is already so far away that he doesn't even have any inclination to come to Christ. Hence, our Master said, "Ye will not come to me that you might have life." Paul said "they cannot come." Then we find the men not only possessing a will not, but we find he has a can not as well, and they are both the fruit of his condition. David said, "The wicked through the pride of his countenance will not seek after God, for God is not in all of his thoughts." showing the state that a man by nature is in. Now this does not at all prove that men are not in fault on the account of their sins, while some will argue that if this position be true it destroys responsibility. But I say that it does not any more than the criminal's responsibility is destroyed by his violation of the criminal laws of the state in which he lives. By the violation of the law men bring themselves under the penalty of said law. Men often put themselves into places that they can't get out. We may brake the law in one minute to the extent that we never could make amends for what we had done.

Our Lord and Master said to the unregenerated, or at least to those who had rejected his teachings,

"No man can come to me except the Father which sent me to draw him," showing again their state of being and their unwillingness to come to Christ. And not only their unwillingness to come, but their inability to come. I know that is the plain teaching of Jesus, but show one time or place where He excused them for their wickedness. On this point of Bible truth, like all others, men have substituted something to suit themselves and rejected the truth. There is a difference between physical inability and moral inability. The first only implies a cannot, or a lack of physical strength, while the second implies not only a cannot but a will not as well. So we see that a man might be willing to perform a certain thing and not have the physical power to do so. Then he would be excusable for not performing the work. But moral inability is not this way. We might illustrate with the man who was not able to pay his debts, and would not pay if he could. This is a fair illustration of the man in nature. He is in debt and can not pay and he would not if he could. He don't care. Dead in sin, a stranger to God and to the covenant of grace—heathen.

The above text plainly states how sin entered the world. It was by the transgression of our father Adam, and by his transgression the fountain head was corrupted. And when you poison the fountain the stream is sure to be poison, can't be any other way. Therefore, men by nature are in the same condition that Adam was after his transgression. Then people are sinners when they are born. Yes, the doctrine of total depravity means that. Now some one says that babies are sinners by practice, but we know that they are sinners by nature. First, because a clean thing canot come from an unclean thing. So in order to have a pure infant you would have to have pure

parants. So to argue infant purity is to argue adult purity. If we can prove the first, we have got the second already proven. But we want to examine this proposition a little futher and see how it will test out.

David said, "The wicked are estranged from the womb: they go astray as soon as they are born, speaking lies."—Psalms Iviii. 3. This dosen't sound like infant to me. In fact, this one text is sufficient to prove total depravity. We know one being a liar is no evidence of purity, but to the contrary, it's an evidence of one's sinful conditions because it is inward sin that makes people lie. And David says they go lying from the womb. Of course David did not mean they told lies before they could talk, but as soon as they are able to talk they go at it. Yes, that is what David said, whether we like it or not; that has nothing on earth to do with. I know by experience and by observation, that David's language is the truth. It's said that George Washington never told a lie. Now that might be true, but if it is I don't know it. You take a little fellow (or a big one either) and let him think that there is severe punishment awaiting him and that he can escape by (oh, not lying, but just telling it some other way, but David called it lying), and the most of them will take the advantage of escaping the punishment.

Now some one says, "Brush, don't you know that this little tender, smooth, innocent looking baby is not a sinner." Well that's like many other things, it looks better at a glance than it does when it is inspected. I am going to use an illustration: The baby is like the bamboo brier, when its' young and tender there is no signs of thorns on it, but time develops what it is. As the brier grows we see the thorns make their approach. Now the putting forth of the thorns does not

make it a brier, but only demonstrates that it is a brier. So it is with a baby, when it is young and tender it doesn't look like a sinner, but as time goes on and the child grows, like the brier, the thorns develop. That is, we see the child doing wrong, and that's sin; for sin is the transgression of the law. And the sin that the child commits only proves what it is, as the thorn proves what the brier is. The thorn did not produce the nature in the brier; sin in the child produced or was the cause of the sinful acts.

Again, death comes by sin, no other reason assigned in all the Scriptures of death coming to any one. So if the infant was pure it would not die. Then the very fact that they die is unmistakable evidence that they have sin; otherwise they would not die. Paul said we were by nature the children of wrath even as others.—Ephesians ii. 3. If to be a child of wrath is not total depravity, I would love for someone to tell me what it would take to make it. Say, read the third chapter of Romans and see how that sounds. Paul is describing the fallen condition of men in this chapter. He says there is none that seeks after God. Then why should preachers call on these same characters to seek God, when Paul plainly says that there is none that seeketh after God. If a man could get one of these persons to seek God he would make the apostle's language untrue. Well but, says one, the Bible says, "Seek the Lord while he may be found, call upon him while he is near." Yes, this is Scripture, but it is not addressed to the same people Paul was talking about, because that would make a contradiction. That would be the Lord directing one man to write one thing, and then direct another to write something in contradiction to what the other one had already written. The Lord don't do that way. Hence, we need

to take heed to the apostle's admonition when he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Properly dividing the word of thought.

"Now we know what things soever the law saith to them that are under the law: that every mouth may be stopped, and all the world become guilty before God." Romans iii 19. This text presents to us a guilty world before God, with their mouths stopped, all so condemned that they could not so much as open their mouths. Think of it, could a picture be drawn darker than this one; And yet it's drawn by the pen of inspiration. And yet in the face of this, together with all other Scriptures that set forth the doctrine of total depravity, men will deny it. Yes, all the world guilty before God, condemned criminals, with the just sentence of death resting on them. God's laws know no mercy and in the absence of the satisfaction that Jesus Christ rendered the entire human family would go down (and that justly, too) to hell. And so, my friends, if He did not make complete satisfaction for our sins we are gone.

Daniel in describing the wicked said, "But the wicked shall do wickedly, and none of them shall understand."—Daniel xii. 10. The prophet is here describing the condition of the unregenerate, and clearly shows that just as long as men remain in a state of nature they will continue to do wickedly, because it's bred and born in them. And all the moral persuasion that can be brought to bear can never cause them to be born again. The Apostle Peter says of the same class, "Having eyes full of adultery, and that can not cease from sin."—2 Peter ii. 14. Hence, we see from the Holy Scriptures that man in nature is totally depraved. And it seems to me that if the Scriptures said nothing about it we would know

from the way men do that they are totally depraved, when it comes to men killing their wives, wives killing their husbands and children killing their parents, and parents their children. And then take the extreme position that men are not totally depraved. It seems most ridiculous to me to think that men of good sense will take a position like this. The way this world is going today is all the evidence that we need to establish the fact that men are totally depraved. My judgment leads me to believe, after as I feel due consideration, that there is one sin of this nation that will in the event of time bring it to ruin. No people as a nation can prosper and at the same time disregard the holy laws of Him that spake as never man spake. One among the first commands that God gave to man was to multiply and replenish the earth.—Gen. i. 28. Has God ever repealed this holy law? If so, please point it out to me. I am perfectly satisfied that a disregard for this holy law, together with others of his laws is bringing his nation to the same fate that Rome suffered. What is the nouble? Is there not a cause? Now if this disregard for the holy law of God were only found among the world, it would not be so alarming. But to my mind there is no difference with a few excepted. The same disregard for this holy law is found among the people who profess to be the followers of the Lord Jesus Christ. Paul says, "I will therefore the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully."—1 Timothy v. 14. It doesn't take Solomon to see that this command is not being followed out as it should be. And I think that one great trouble is that mothers have not taught their daughters as they should along this line. Not only has this law been disregarded to the hurt already of this nation, and also

to the hurt of the church of Jesus Christ, but other laws that God has laid down to be observed by all.

Then when we take under consideration the rapid increase in crime how can we truthfully say that the world is getting better, and that men are not totally depraved? As the years go by crime of every conceivable manner increases—more drunkenness, more theft, more adultery, more idolatry. In fact more heathenism. While the world says we are growing better. And the religious denominations of the country say, "Give us the money and we will bring the world to Christ." Now it looks like it to a man that has any discernment at all, when we see for ourselves that the above named violations of God's law are daily engaged in.

If it were possible for one person to lead another to Christ, would it not take a person that's living a godly life to do so? It seems to me that it would. And judging from what we see, the majority of the people that are proposing to lead people to Christ need themselves to be led to the fountain that will cleanse.

But the depraved condition of the human family is such that it takes the almighty power of an all-powerful God to draw men to Christ. Then every man, it makes no difference who he is nor where he came from, that is claiming to be leading people to Christ is a false teacher; because Jesus said that, "no man can come to me except that the Father has sent me to draw him."—St. John vi. 44. There is not one intimation in all the Bible that a man can lead a man to Christ, who is dead in trespasses and sins, but all the time to the contrary, as the above text. Jesus positively says that no man can come except the Father draws him. And yet men are so depraved that they will stand up and say, "If you will help us, we will take the world for Christ." An absolute disregard for

the words of the Lord and Master, for He positively said, "All that the Father hath given me shall come to me, and he that cometh to me I will in no wise cast out." Then it makes no difference what men say, I know from the teachings of God's holy word, that nothing short of divine power of God Himself can draw a man to Christ. The Scriptures nowhere indicate that even God Himself leads men to Christ, but it does say that He draws men to Himself or to Christ. The statement in itself is proof of the statement in our articles of Faith; which says, "We believe in total depravity, even to the extent that all men are dead in trespasses and sins." Hence, nothing short of the quickening power of God's holy Spirit can bring a man to Christ. Jesus said, "As the Father raiseth up the dead and quickeneth them, even so (or in like manner) the Son quickeneth whom he will (not whosoever will let him as the world would have you believe.)" Now I use this text purposely to show that men are totally depraved, or completely dead in sins. If they were not then it would not have been at all necessary for the Master to have used the above statement. But seeing that they were all dead in sins, that is the only way that men can be brought to Christ. Hence, no one man can lead another to Christ.

But we could not expect any better of a depraved people than for them to have a depraved doctrine. Many other things might be said along this line. The things already referred to prove that men are totally depraved. The Scriptures pointed out, together with many others that might be given, is why we believe as we do, as stated in the Article of Faith at the head of this article.

Then, dear saints of the Most High, let's be careful that we are not found living as does the depraved world.

W. E. BRUSH.

#### UPPER COUNTRY LINE

The next session of the Upper Country Line Union will convene the Lord willing on the 5th Sunday and Saturday before in April, 1923, with the church at Prospect Hill, Caswell county, North Carolina.

Those coming on the railroad will be met at Mebane on Friday before. All lovers of the truth are cordially invited.

W. C. KING, Union Clerk.

#### STAUNTON RIVER UNION

The next Staunton River Union will convene with the church at Canaan to commence Friday before 5th Sunday in April, 1923, and continue three days. Brethren (and friends are invited to attend, especially preaching brethren.

Written by order of Church at Canaan.

F. S. SEARCE, Church Clerk.  
Whiteville, Va.

#### ELDER A. D. JOHNSON

Elder A. D. Johnson will preach the Lord willing:

Pittman Grove, Monday after the Second Sunday in May.

Tuesday at Elm City.

Wednesday at Mill Branch.

Thursday at Fall Tar River.

Friday at Pleasant Hill.

Saturday and Sunday at Upper Town Creek, the third Sunday in May.

#### APPOINTMENTS FOR ELDER J. W. WYATT

Sandy Grove the third Sunday and Saturday before in April.

Goose Creek, Monday.

Rose Bay, Tuesday.

Swan Quarter, Thursday and Friday.

Beulah, Hyde Co., Saturday and Fourth Sunday.

Farmville, Wednesday night before the Fifth Sunday.

Hatie, in Durham, Friday night before the Fifth Sunday in April.

Hellena, the fifth Sunday and Saturday before.

Mebane, Tuesday night after the fifth Sunday.

Angier, Thursday before First Sunday in May.

Old Hornett, the First Sunday and Saturday before in May.

#### WHITE OAK UNION

The next session of the White Oak Union is appointed to be held the Lord willing, with the church at Wilmington, N. C., Saturday and Fifth Sunday in April, 1923.

All lovers of truth are invited to attend.

R. W. GURGANUS, Clerk.

#### THE SMITHFIELD UNION

The next session of the Smithfield Union will be held with Mt. Gilead church, Clayton, N. C., on Saturday and 5th Sunday in April, 1923. Eld. Jesse Barnes was chosen to preach the introductory sermon and Eld. L. H. Stephenson, his alternate. Brethren, sisters, friends and ministers especially are cordially invited to attend. It is convenient to railroad for those coming on train at Clayton.

Yours respectfully,

J. A. Batten, Union Clerk.

#### BLACK RIVER UNION MEETING

Please say in the Lone Pilgrim that the next session of our Union is appointed to be held with the church at Primitive Zion M. H. in Harnett County on the 5th Sunday and Saturday before in April 1923, about 6 miles west from Benson and Dunn, N. C. Visitors will be met at either Benson or Dunn, N. C. A general invitation is extended to Baptists and especially the ministers.

W. V. Blackman, Clerk.

#### LOWER COUNTRY LINE UNION

The next session of the Lower Country Line Union is appointed to be held with the church at Helena, Person County, N. C., on the 5th Sunday and Saturday before in April. A welcome is extended to

all friends and especially to visiting brethren who will be met at Helena.

C. T. Hall, Union Clerk.  
Woodsdale, N. C.

#### BLACK CREEK UNION

Micro, N. C., April 6, 1923.

Dear Brother Wyatt:

Please publish in next issue of Lone Pilgrim that the Black Creek Union is to be held with the church at Creeche's Saturday and 5th Sunday in April, 1923.

Visitors to be met at Micro Friday p. m. All lovers of truth especially ministers invited to attend.

Done by order of conference.

J. T. COLYER, Mod.

G. G. Creech, C. C.

#### THE LINVILLE UNION

Please publish in your good paper that the next session of the Linville Union meeting will be held with the church here at Lexington, N. C., the fifth Saturday and Sunday in April, 1923, and we cordially invite all true and orderly Baptists and especially the ministers to come and be with us. All trains will be met on Saturday morning.

The Primitive Monitor and all other Primitive Baptist papers please copy and publish the same and oblige.

Yours truly,

C. E. Gallimore,  
Care of Decotah Mills,  
Lexington, N. C.

P. W. Willard.

#### BEAR CREEK ASSOCIATION

The Spring sessions of the Bear Creek Primitive Baptist Association is to convene with the church at Watson, Union County, N. C., commencing on Saturday before first Sunday in May, 1923, and closing on Monday following. Those coming by railroad from and beyond Charlotte, leave trains at Wingate, N. C. Notify Brother Troy Simpson, R. 2, Unionville, N. C. Those coming by and beyond

Wadesboro, leave train at Marshville, N. C. Notify Brother W. A. Hargett, Marshville, N. C. We invite our brethren, sisters and friends.

Done by request of the Association.

Reach points above Friday is possible.

J. W. Jones, Clerk.

Peachland, N. C.

#### THE ANGIER UNION

Please state that the Lord willing, the next session of the Angier Union will be held with the church at Sandy Grove, three miles east of Angier, N. C., and to be held Saturday and 5th Sunday in April, 1923, and Eld. L. H. Stephenson, was appointed to preach the introductory sermon and Eld. J. E. Adams his alternate and we extend a general invitation to all lovers of the truth as it is in Christ, to come and be with us in this meeting, and we extend a general invitation to the ministering brethren to be with us, and those coming by rail will be met at Angier, Friday evening and conveyed to the church.

A. H. Dupree.

Union Clerk.

#### THE SKEEWARKEY UNION

The next session of the Skewarkey Union will be held with the church at Kehukee, Halifax county, near Scotland Neck. All who have a mind to come are cordially invited to do so. Ministers especially. It will begin Friday, Saturday and Fifth Sunday in April, 1923.

The train usually stops at the church yard, but if it doesn't stop there you will be met at the depot in Scotland Neck.

W. H. Daniel.

Union Clerk

#### ELDER HARDY TO PREACH

The Lord willing, I will fill the following appointments:

Tuesday, May 1st, Mewborn;  
Wednesday, 2nd, Nahunta. At night

Fremont; Thursday, Memorial; Friday, day or night as may be arranged; Wilson; Saturday and first Sunday, Tarboro; Monday, Upper Town Creek; Tuesday, Pleasant Hill; Wednesday, Falls. Thence to meeting at Frying Pan, Virginia, and on to the Eastern Association and to appointments which may be arranged by brethren ending up with the meeting in Canada, on 4th Sunday in June.

In hope and love,

L. H. HARDY.

### CONTENTNEA UNION

The next session of the Contentnea Union was appointed to be held with the church at Tysons, Pitt Co., N. C., the fifth Saturday and Sunday in April, 1923.

Elder A. M. Crisp was chosen to preach the introductory sermon and Elder Luther Joyner, alternate.

The meeting house is about 1 mile from Arthur Station on Norfolk Southern railroad and 5 miles from Farmville, N. C. Those desiring information can write Bro. A. P. Turnage and S. M. Smith.

All lovers of the truth and especially our ministering brethren are invited to attend.

J. E. MEWBORN,  
Union Clerk.

### DOINGS OF FAITH

Paul defines faith as the "substance of things hoped for, the evidence of the things not seen." What are the things for which we hope, and what are the things not seen? They must be those things which shall constitute our existence, our tabernacle, and our employ which to us will be that which shall call heaven. The real idea of heaven consists in the things the evidence of which and the substance of which is denominated faith. Whatever these things might be, the evidence of their existence and that they exist for us, and the substance of their nature and char-

acter constitute to us an earnest of the inheritance, and is that which we term an experience of grace. This grace was given us in Christ before the world was, and is in him yet, and only as we are made partakers of the divine nature do we receive it, as tasting that the Lord is gracious, as a foretaste of heavenly things, as an unction from the holy one by which we know all things, even the things we do not see, and yet we hope for them. And this hope is not a mere whim or notion, but is a virtue and power of assurance from which we cannot be dissuaded. The spirit of the confidence in this invincible assurance is faith. Faith being a fruit of the spirit, and that which is spirit is life, and the life is the power and the virtue. The life of Christ was in the heart of the woman and reasoned, as by it she reasoned in her heart, as to the healing virtue of Christ, and yet how unreasonable was the reasoning, and yet she suited the action of her hand to the thought of her heart, and it was so, even as she had reasoned she was made whole of her disease.

Christ himself is the very substance of eternal existence, and the source of all saving and healing virtue. He is the sum and substance of our best desires and the reality of our fondest expectations. Revelation of Christ affords perfect reconciliation and complete satisfaction. "I shall be satisfied when I awake with thy likeness." David did not then have this blessed likeness, nor could he see it, but he knew it was and that it was for him, because he was looking at it; the eyes of his understanding were enlightened that he might know the things freely given him of God, the things eternal, things which we see not with the natural eye, but at which we look as with the eye of faith.

Faith never yields nor lags, but is ever aggressive and progressive

forcing upon us, as it were, convictions and beliefs that otherwise are impossible, in all human consideration. It is not in the province of the human mind to conceive that things can be looked at which are not seen, but faith makes it so. Not only do we thus look at things which are not seen but we know things that are not known, and believe things which are not believed, and we do things which are not done. That is our faith comprehends and accomplishes these things, and by it we do them. These are our works, even the works of faith, which makes them persistent, effectual and conclusive. Faith is our victory. Born of the spirit it is mighty through God to the overcoming of the world, bringing us, through the spirit, to prevail with God to the obtaining of all spiritual blessings which are in Christ Jesus. Was it not faith in Jacob, working mightily in him, as he received princely character through the wrestling of the man with him by which he became powerful with God and with men and prevailed? A little while ago how lonely and fearful he was, and how peculiarly he mingled his apprehension and feeling sense of need with a lingering remembrance of blessings of the covenant the Lord had made with his father and with his grandfather and with him. The Lord had told him to return to his country and to his kindred and he would deal well with him, and yet he felt to be unworthy of the least of all his mercies and besides his brother is coming to meet him and will kill him and his wives and his children and he prays to God for deliverance from the hand of his brother. "Thou saidst I will surely do thee good." Thus faith, it seems to me, wrought with him midst the fears and assurances, anxieties and hopefulness, finally bringing him to the critical moment when no doubt he felt that the very God of salva-

tion would leave him to his deserved fate, until at the time he should have been left all alone to his misery and woe a princely power asserted itself and he said unto the man who had so mysteriously wrestled with him, "I will not let thee go till thou bless me." Many a poor sinner has felt to be going for the last time to try to beg the Lord for mercy, and to their great astonishment obtained surviving strength, and was given a new name, "the friend of God, the Lord our righteousness," and in the triumphs of faith held on his way fearless of the coming foe. At the end of this ordeal comes the final or decisive averment of the covenant which the Lord had made with Abraham, and with Isaac and with Jacob in the changing of Jacob's name in which is involved a change of character as of the natural man to the man of faith, in which the promise of God became to Jacob a law but to Israel an everlasting covenant. The law is not of faith, but the covenant of grace is. While the man said to Jacob, thy name shall no longer be called Jacob but Israel, yet the name Jacob was used often after that in reference to Jacob, but always as a man, a sinner, an unbelieving, incredulous creature, but in the use of the name Israel there is hope, confidence, assurance and faith. The faith of Abraham is still triumphant in the Israel of God.

The covenant of works is in the law and appertains to Jacob, while the covenant of grace is of faith and appertains to Israel.

While faith is a substance, yet it is not material nor of material things. It is not consequent upon literal things, nor its results upon literal events. It consists in the things of what are termed divine nature, which is a matter of revelation, and its works are before and above, and beyond the purposes, ways and conclusions of nature. Faith is not subject to the purpose,

will and pleasure of men but men are made willing subjects to the will of God through the power of its revelations.

Belief of the several principles of the doctrine is a matter of faith, therefore according as our faith is so is our belief, and according to the measure of our faith so is the measure of our strength in the belief in this or that principle of the doctrine. Some are weak in the faith and in proportion are weak in the doctrine, but under a sound and faithful ministry, in faithful attendance upon the word, and to the things which accompany salvation, there is a growth in grace, and in the knowledge of the Lord, Jesus Christ, and there is an increase to faith, as was indicated by those who prayed to the Lord to increase their faith. And there is a supplying in the degree of belief, as one said, yea, Lord, I believe, help thou mine unbelief." In the purpose for the church, and the meetings, and the preaching, and prayer, and singing and in speaking often one to another is embraced the summing up of the evidence of our hope, and gathering together the things which indicate the character of our faith, in all of which there is an adding together, a multiplying, and an increase in growth and strength and an assurance in faith, and in confidence, and in fellowship. And in gladness of heart and rejoicing in spirit, we rest in the pleasing persuasion that the Lord is there.

P. G. LESTER.

#### WILL YOU PRAY FOR US

Now as the seventh issue of the Lone Pilgrim goes forth, we wish to ask those who read the paper to read it carefully and if anything appears in its columns that is not in harmony with the teachings of the word of God, please tell us and we assure you we will have no controversy about it but on the other hand we will thank you, by the grace of

God we shall contend for the old landmarks which our fathers have contended for, we shall invite no controversies nor accept none. We shall publish no controversies or quarrels in the Pilgrim, and as much as in us is we shall contend for salvation by grace and grace alone. We are glad to say that the Lone Pilgrim has so far gone far beyond what we could hope for in the outset with the seventh issue we have most five hundred subscribers, which is more than I looked for in one year. May the Lord give all the editors a mind to write for its columns, and others who may have a mind to do so, and let's have it filled with good reading matter that all may enjoy, and that none can disapprove of, to this end we ask your prayers and patronage.

J. W. W.

#### PRIMITIVE BAPTIST PRINCIPLES

In America, to speak from an historical standpoint, we may rightly classify the religious orders of the day under three heads: Primitive Baptist, Roman Catholic and Protestant.

The Protestants, though variously named, many of which stand in doctrine and practice as related to the Roman Catholics, some few have some resemblance of the faith and order of Primitive Baptists.

The Romans are wont to call all opposers to their creed, Protestant. But Primitive Baptists disclaim such an epithet. They copied from no human organizer. Jesus alone is the builder and founder of the Primitive Baptist faith and order. Since the Apostolic age our Lord has not revealed or commanded any new things to be taught or observed in the church of God. All religious inventions, doctrines and commandments of men, either Roman Catholic or Protestant are forbidden by Him.

Roman Catholicism had its origin  
(Continued in Next Issue)