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# THE LONE PILGRIM

VOL. 2

JULY 15, 1924

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



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SELMA, N. C.



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

## “THE LORD’S FLOCK,” “THY BEAUTIFUL FLOCK”

There is such a variety of experiences that the Redeemed of the Lord, in His provinces are caused to know all for their good and to the glory of the Lord our God. All the flock do not experience in depths and heights alike, for our God, according to the good pleasure of His will, has ordained that some shall know greater sorrows and conflicts, sorer tribulations than others. Concerning Saul of Tarsus the Lord said, “I will show him how great things he must suffer for my names sake.”—Acts 16-2.

“These are they that came out of great tribulation.”—Rev. 7-14.

“Thou which hath showed me great and sore troubles shall quicken me again, and bring me up again from the depths of the earth.”—Psalm 7-20.

What depths of soul anguish are contained in the 88th Psalm. Now, I would trace some of these varied experiences of those who are of God, and we can find them declared under this language of the Holy Ghost, “The Flock of God”—Peter 5-2.

They that are Christ’s are called Sheep and He their gracious Shepherd who gavest His life for the flock. “And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.”—Ezek. 34-31.

It is a wonder of wonders, an eternal wonder that Jehovah, the High and Holy One that inhabiteth eternity, who is infinite in all his attributes should have eternal delight in chosen creatures whom the apostle

in his adoration, in the melody of his heart, saith, “Blessed be the God and Father of our Lord Jesus Christ Thou hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world that we should be holy, and without blame before him; in love having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of His grace wherein he hath made us accepted in the beloved.”—Ephes. 1-3-6.

Christ Jesus, the Good Shepherd saith, “My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me is greater than all, and no man is able to pluck them out of my Father’s hand, I and my Father are one.”—John 10-27-30.

Thus we see that in everlasting love.—Jer. 31-3. In the eternal purpose which he purposed in Christ Jesus our Lord.—Ephes. 3-11. According to the counsel of his own will, the church, the bride, the Lord’s flock were accounted one in Christ their head and husband, and in him loved—John 17-23-24, and eternally blessed in him with all spiritual blessings in heavenly places.

Can this be frustrated brought to naught! Can they be severed from him; can this be forfeited! Ah, never! O, no! The immutability of his counsel, and the oath of God are the strong consolation of the Lord’s flock.—Heb. 6-17-18.

“The Lord’s portion is His people.”—Deut. 32-9. His elect whom he hath chosen in Christ Jesus, he hath apportioned unto himself in everlasting love. They are his Hephzibah, his eternal delight—Isaiah 62-4, Prov. 8-31. But can I, am I privileged to think I am embraced in this ineffable blessedness! Oh, it is so sacred, for a poor, vile sinner to have the right to think so. “The Lord’s portion is his people, Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness, he led him about, he instructed him, and kept him as the apple of his eye.” In the personal experience of each one of the Lord’s flock the decreed time comes when the Lord calls them by his grace to reveal his Son in them, to bring them to know that Christ who owneth them from everlasting, and gave His life a ransom for them is their Shepherd and they are His sheep. “Behold I, even I, will both search my sheep and seek them out.”—Ezek. 34-11.

The elect sinned and fell in Adam and “ye were as sheep going astray” as wild sheep whom nobody owned, “but are now returned unto the Shepherd and bishops of your souls.”—1 Peter 2-25, and the prophet also tells the wondrous story, “All we, like sheep, have gone astray, and the Lord hath laid on him the iniquity of us all.”—Isaiah 53-6.

“You had he quickened who were lead in trespass and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”—

Ephes. 1-1-2. Ah, we were dreadfully, shamefully going astray; vile transgressors, so far astray from the Holy One that inhabiteth eternity, and when the Holy Ghost, (according to the everlasting covenant ordered in all things, and sure, 2 Sam. 23-5) quickened our souls we were alive to this terrible condition, and found ourselves indeed in a desert land, a waste howling wilderness; away from God, lost and perishing in the howling wilderness of our shameful and now loathed iniquities, a prey of the wild beasts, the fiery serpents and scorpions. And it was, all our sinful estate, subject as we felt we were to the wrath of God, a land of drought, where there was no water, no righteousness, no mercy, no forgiveness, and hungry and thirsty, our soul fainted within us.—Deut. 8-15. Psalm 107-5.

Oh, it is no trifle, but a dreadful matter for a vile transgressor to be made by the Holy Ghost to feel he is a perishing sinner, a lost sheep in such a terrible wilderness. We felt we were as "scattered sheep.—Jer. 50-17; stumbling upon the "dark mountains" we became a prey to the beasts of the field, and the wilderness howled with their roarings, and the storms of the displeasure of the Lord were upon us. But—

"Jesus sought me when a stranger  
Wandering from the fold of God;

He to save my soul from danger,  
Interposed His precious blood."

He found us and made himself known as our Savior who had shed his precious blood to bring us home to God, and all our pilgrimage journey it is as we are looking to Him by faith, as we are leaning upon our Beloved—Solomon's Song 8-5, that we are found coming up from the wilderness in newness of life. He is so dear to us poor sinners, and we hope we are loved of him. Oh, we are favored sinners.

There is no shepherd so gracious and faithful as our Lord Jesus Christ that great Shepherd of the sheep, and during their sojourn in this

world, none are so tired as they; their path is beset with evils, with tribulations and their enemies are manifold. But as it was of old so it is ever, "He made his own people to go forth like sheep, and guided them in the wilderness like a flock. He led them on safely, so that they feared not; but the sea overwhelmed their enemies; and He brought them to the border of His sanctuary, even to the mountain which His right hand had purchased.—Psalm 78-52-54.

Thy flock, thine own peculiar care  
Although they seem to roam un-  
eyed;

Are led or driven only where

They best and safest may abide.

The peculiar trial, and sore providences that here and there are our portion appear to our carnal opinion of such things at times to indicate that we were uncared for; and that we were of small consequence to the Lord; for if the Lord cared for us why so often do we find the way so rugged to our feet! Why are we so frequently a prey of evils! Why such dark nights! Why should "the foot steps of the flock" traverse such a waste howling wilderness! Ah! Sometimes it appears as though we had no Shepherd.

"David said unto Saul, thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock, and I went out after him, and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him and slew him. Thy servant slew both the lion and the bear, and this uncircumcised Philistine be as one of them, seeing he hath defied the armies of the living God."—1 Sam. 17-34-36.

Christ, our great Shepherd, who in his person is David's Lord, and David's son has done, and ever does for his flock explores that surpass the transactions that David related to King Saul. Read the 34th of

Ezekiel and see there what the Lord does for his sheep.

Come with me a few moments. Here lies a sheep, torn and bleeding, dying. Two of its legs are gone and a piece of an ear bitten off. How came you into this wretchedness, dreadful plight poor suffering one! There came a devouring lion, and I became the prey of his teeth, and as you see he has bitten off two of my legs, and a piece of an ear, and gone away with them to his den, and I am left here to die, and I fear he will return and utterly devour me.

"This saith he Lord, as the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, in a couch."—Amos 3-12. O, poor sheep sin sick, rent and torn, flock of the slaughter, the Lord thy Shepherd hath said they shall never perish, either shall any man pluck them out of my hand. He will make all thy bed in thy sickness and strengthen thee upon a bed of anguishing. Ah, I hope so, but two of my legs are gone, and here I am in Damascus in a strange land, and never can travel back to the green pastures of the land of Israel. Well, poor distressed soul, the Lord will carry thee out in a couch, and he can and will do for thee even more than any earthly shepherd could do; an earthly shepherd to avenge his tortured dying sheep might pursue the lion, and slay him, take out of his mouth the two legs, and the piece of ear, and bring them back to his loved, but dying sheep, and have to sit there and see his sheep die; he could not put the two legs upon his sheep again, and restore it to its former health; but Christ can put our torn off legs on us again, and make that piece of ear to grow on again. He will bring out His sheep in a couch, this is better even than any Red Cross ambulance, and there is no nurse for a poor, broken, torn and tortured child of God live Jesus

Christ, our good, gracious, almighty Shepherd. "I will seek that which was lost, and bring that which was driven away, and bind up that which was broken, and strengthen that which was sick."—Ezek. 34-16. O, Jesus will carry the afflicted, sick and weary ones in his bosom—Isaiah 40-11. The consoling thought that he loves a poor sinner like me, was there ever such a couch where in my distressed, sin afflicted, emptied soul can repose!

The Lord's flock have troubles. Saith the Savior to the seventy, "Go your ways, behold, I send you forth as lambs among wolves."—Luke 10-3 and the Apostle Paul said to the elders of the church, "Take heed therefore to yourselves and to all the flock over which the Holy Ghost hath made you overseer, to feed the church of God, which he hath purchased with His own blood. For I know this, that after departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them."—Acts 20-28-30. Such corrupt men declare things contrary to the Gospel of Christ and worry, rend and tear the flock of God. They are wolves in sheep's clothing. They speak great swelling words of vanity and allure with much wantonness; they practice sleight and cunning craftiness whereby they lie in wait to deceive and though they are Satan's ministers, yet they profess to be of God, they are transformed as ministers of righteousness.

In the early days of the churches of Christ it was so, and our times are no exception. They mimic the voice of the Shepherd, and attempt to bleat like sheep; they may perhaps contend for election and predestination or they may, in much assumed modesty, contend for an infinitesimal amount of predestination, but no matter what they talk about it can be seen they are perverting the Gospel of Christ. Some in their

liberality talk very weakly, saying that so long as a man believes in salvation by grace that is the only test of fellowship; and all the while they are insinuating deadly errors among Zion's flock; perhaps they are attempting to explain away the resurrection of the dead; and also teach the licentious doctrine to the enemies of God that the non-elect at death are annihilated; this denying the everlasting punishment of the wicked. Others repeat the language, "By grace are ye saved," and then prate about about matters as those wizards who bewitched the Galatians, attempting to lead or drive the flock back to Mt. Sinai in Arabia declaring that though we began in the spirit we are now to be made perfect by the flesh.—Gal. 3-3. That the mercies of our gracious covenant God are conditional. Is such a covenant the new everlasting covenant ordered in all things and sure! —2 Sam. 23-5. Could such a covenant be a covenant of grace, when its blessedness are suspended upon our performances! Do ye this and ye shall live is this the new covenant! Do your duty and be happy, do your duty and you will escape afflictions and tribulation, and they teach that trials and afflictions are because we do not do our duty. Were Job's troubles because he had not done his duty! Is there not sufferings for righteousness sake, 1 Peter 3-14, for my name's sake! —Acts 9-16. Was John the Baptist cast into prison, and beheaded because he neglected to do his duty! But these troubles in Israel bring some of the children of God, whom they have bewitched, into bondage

They are for pay, sometimes with considerable self-satisfaction they say, I did so and so, and, I was well paid for it.

No pay, then, no work, is their life. That a child of God doth fear God for naught, Job 1-9, is not in their thoughts. As to the obedience of love they have had no entrance into such a life, and such sweet ob-

edience, showing very manifestly they know not the ways, and the home life of the household of God. Our Heavenly Father is never in debt to any of his children; they are not hired to be obedient. "I know my sheep, and am known of mine, they hear my voice and they follow me. Jesus saith, "If ye love me, keep my commandments." —John 14-15, and in the 23rd verse Christ saith, "If a man love me, he will keep my words, and my Father will love him, and we will come and make our abode with him." Our hearts' yearnings are to keep His commandments.

This is the obedience of the household of God. "Ye have obeyed from the heart that form of doctrine that was delivered you."

"There were false prophets also among the people, even as there shall be false teachers among you." —2 Peter 2-1. A description of some of these prophets whom the Lord had not sent is in the 23rd of Jeremiah—"They steal my words every one of his neighbor." They utter them pretentiously declaring they are out of the mouth of the Lord by revelation. But saith the Lord "I have not sent these prophets, yet they ran, I have not spoken to them yet they prophesied." Sometimes it is very dishonorable to those who are of God what they have stolen, and what is a vision out of their own hearts, and not out of the mouth of the Lord. Stolen goods mingled with what is of themselves. "What is the chaff to the wheat! saith the Lord." Will you read that beautiful 23rd Psalm. "The Lord is my Shepherd and I shall not want."

Oh, it shall ultimately be eternally well with the Lord's flock. This flock is said to be "Thy Beautiful flock." But we must have eyes to see their loveliness, and a heart to enter into what is their very beauty. As the loved and redeemed of the Lord, who has ransomed them from all iniquity—and as they come up from the washing, Solomon's Song

6-6, from the fountain opened for sin and uncleanness—Tech 13-1. How blessedly beautiful they are, for Christ's washed ones, whom he hath washed from their sins in his own blood, are whiter than snow—Isaiah 1-18; not a stain remains, not a spot or blemish or wrinkle or any such thing. As the companions of Christ, His bride, they are in immortal youth and perfection of beauty. "Out of Zion the perfection of beauty, God hath shined."—Psalm 50-2.

They are all presented faultless before the Majesty in the Heavens. O, beautiful flock! Beautiful in their attachment to their Shepherd. Who is He! None other than the Lord, the Lamb. And this beautiful flock follow Christ the Lamb whithersoever He goeth.—Rev. 14-4. They have blessed eyes that look unto Him, and blessed ears that harken to His voice. O, the voice of Christ speaks so blessedly to sin distressed souls, His gospel is so alluring and consoling that His sheep who were going astray are taken hold of by Him, he takes hold of their hearts, attaches them to himself, and returning with Him, following Him, they are walking in His steps to the better country. Christ's flock are beautiful in their inward parts, they are all glorious within—Psalm 45-13. They are beautiful by the graces wrought by the Holy Ghost in their souls. How beautiful is a humble and contrite heart! How lovely are those yearnings of the soul for forgiveness, for reconciliation! God has wrought in them a friendly heart. They are not in this heart wild sheep, enemies and strangers, running away from the Shepherd, but they are longing to know, to be nigh, to be allowed to be near the Shepherd and Bishop of their souls, and that life long pilgrimage cry is in their hearts: "God be merciful to me, a sinner."

The Lord's flock are beautiful when seen lying down in the green pastures where they have been feeding, and now rest at noon in the heat of the day, under the shadow of their

Beloved, the apple tree among the trees of the wood, they have blessed thoughts; they chew the cud, their meditations of him are sweet. — Psalm 104-34. They think upon His name.—Lat. 3-16; their meditations are of Christ, of His life and sufferings and blood, of His victory over the grave, of His immortal love, His tender compassion to the poor, and wretched, straying sheep. O, how blessed are their meditations! His loveliness has captivated their souls. Christ's beauty is so declared in His Almighty and gracious acts for their eternal salvation, and surely he will bring home to himself, in eternal glory, the church of God, which He hath purchased with His own blood.—Acts 20-28—John 14-3.

There are none so beautiful as believes in the Lamb of God. See them in that divine picture in the 16th of Ezekiel.

Though, when found of the Lord, they were as very outcasts, to the loathing of their person; yet this was the time of love. Thy time, O child, O wretched, helpless little one was the time of love's discoveries, of love's deeds to thee, and in thy behalf.—Ezek. 10-8. O, such compassion, such endowments and glory was put upon the church by Him who had cast His skirt over her and taken her into eternal wedlock to Himself. "Thy renown went forth among the heathen for thy beauty, for it was perfect though my comeliness, which I had put upon thee, saith the Lord God."

The Lord's flock are beautiful in their loves ministrations one to the other. Walking in kindness, ministering to the necessity of the saints bearing one another's burdens, and so fulfilling the law of Christ. Truly the body of Christ is unto the edifying of itself in love and in all this how beautiful the church of God is which he hath purchased with His own blood.

FREDERICK W. KEENE,  
Raleigh, N. C.

### "EXTREMES" AND "HOBBIES"

How often may an Old Baptist Minister treat a given subject and preach a certain Bible doctrine to be classed and censured as a hobby-rider! How far may he go into the truth and away from error and false doctrine to indulge in the extremes!

These questions have come up in my mind while reading of late, so much that is being said in different papers published in the name of the old school or Primitive Baptist about "extremes" and "hobbies."

In the writings of Elder Gilbert Beebe, editor of the oldest Old Baptist paper in the U. S., we find him frequently using the words "absolute predestination" in expressing his faith upon the subject but do not remember of hearing him charged with being an "extremist."

If one may judge from his writings whether he had a favorite theme, I think we might safely conclude that it was predestination; but, I have never heard of him being called a "hobby rider."

Our ancient brethren who drew up and put forth the London confession declared their faith to be that "God hath declared in himself from all eternity from the most wise and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass;" and the Old Baptists since that confession was written, have claimed—as a body—to accept it as expressing their faith upon the subject of God's decree and I have not heard any note of alarm sounded among us about those ancient brethren being extremists and hobby-riders; I am really wondering what is at the bottom of this recent trouble.

It carries my mind back through the history of our people here in the west and middle western states for more than twenty years and refreshes my memory with the facts, as I know them, relative to the very unpleasant trouble and division caus-

ed among us over the doctrine of conditional time-salvation which was known as the "Kirkland doctrine," because it was introduced by the Kirkland brothers of Kentucky.

In addition to the above named, unscriptural doctrine, the Kirklands put forth and advocated the "federation" of all the Old Baptist churches which were as foreign to usage of our people as was the conditionalism they preached, to the doctrine of salvation by grace only, that has always distinguished us from all the Arminian sects of the world.

That the reader may know what the Kirklands undertook to impose upon the Baptists in my country, I will here relate a conversation between myself and one of them at a brother's home in southern Illinois:

He asked me the question: "Brother Weaver, do you believe that Christ atoned for all the sins of His people!"

My answer to that question was, "I certainly do." Said he, "I do not."

Said I: "Brother Kirkland, you are the first man wearing the name of Old Baptist I ever heard advance such an idea, and your position certainly needs an explanation."

His explanation was this: "Christ atoned for the sins of the people up to regeneration, but, after regeneration, His people atone for their sins under the chastening rod."

Furthermore, his explanation of conditional time salvation was that, "In regeneration, God gives His children ability to keep all the commandments; gives them all the ability they will ever receive from Him; places spiritual blessings in and along the path of obedience and leaves it optional with them to walk in the way of obedience and receive the blessings He desires them to have, or to refuse the leadings of the Spirit, fail to obey and miss the blessings."

He illustrated his position by comparing the matter to the way a herds-

man would adopt to get a hog to follow him, viz: By strowing corn along the way he wishes to get the hog to travel. If the hog keeps in the path where the corn is place it will have the privilege of eating the corn; if it turns aside from the path, it misses the corn and fails to follow the herdsman.

When Elder Kirkland had finished his explanation, I tried to make it as plain as my command of language enabled me, that I could not accept such rotten stuff and it was neither Biblical or Baptist.

From that time forward I was a marked man and the guns of the whole conditional army was trained on me.

The above mentioned heretical, unbaptistical doctrine when introduced among the people of Kentucky by the Kirklands and others, met with faithful and stern opposition from such soliers of the cross as Elder J. M. Perkins, moderator of the Soldier Creek association, Elder R. H. Boaz of Bethel association and many other sound ministers in the south, and when the conditionalists found these brethren challenging their new thing they at once began to make war on the doctrine of predestination, and to misrepresent them by charging them with making God the author of sin; they began to call them "absoluters, fatalities, antinomians and cant-help-its."

churches and associations of Kentucky and Tennessee, they moved their wrecking machine into the peaceful confines of our people in southern Illinois.

The trouble started in the church of my membership in Bethel association of which I was then and still am the moderator.

It spread to adjoining sister associations with the same unhappy results that had attended their activities in other places.

This trouble and division has swept through all the states west of the Ohio river and through the south,

and is now making its appearance in the eastern states.

When all the Kirklands and quite a number of those ministers who stood with them finally joined the Missionary Baptists, their deluded followers began trying to make it appear they had never gone anywhere, and they began crying "extremes" and "hobbies."

They claimed that the Kirklands had gone to extremes in one direction and that Perkins, Boaz and Weaver had gone to extremes in another and opposite direction, while they were occupying Primitive grounds.

Such a plea did not, of course, deceive any one familiar with the facts, and those selfsame people who followed the Kirklands in their departure from the faith to the jumping off place are conditionalists still, and are as much opposed to the doctrine of predestination as it was believed and taught by the framers of the London confession and by Elder Gilbert Beebe, as they ever were, and here in the west they and my people are two separate and distinct people, and have no more affiliation in religious matters than do our people and the Arminian world.

If the question of order is considered with anything among the people, and if the true Baptists are to be protected from the disorder of any who would impose upon them, there is nothing to be gained by covering up the facts and beclouding the issues with the cry of "extremes" and "hobbies."

I am aware that the conditionalists class me as an extremist, and a hobby rider and I am frank to confess that if to believe and preach the doctrine of God's all-embracing decree as our ancient brethren believed and taught it, and the doctrine of salvation by the grace of God alone, but for time and to all eternity makes me an extremist and a rider

of hobbies, I am guilty and I pray God that I may die as such.

I am prepared to establish the facts I have herein set forth by living witnesses and also by documentary evidence at my command, and they will injure no one who really wishes to know the truth of the matter treated and I have felt to submit the same—not to engender strife and confusion but to prevent it.

My great desire is that genuine, Old School Baptists may be agreed, an walk together in the truth, but I know that men can not walk together except they be agreed.

The question with me is not whether a brother shall use words that will please or displease his hearers; but does his words express the truth

The word "absolute" expresses the thought and idea of certainty, and if we allow that God has decreed anything, we must admit that He has certainly done so.

In as much as our ancient brethren declared that God hath decreed all things whatsoever come to pass,

in the scriptures and believed by our people, where is there just grounds for making a brother an offender for the word "absolute" as used to qualify the word predestination!

I confess my inability to discover any such grounds.

I am for peace among God's people, but not at the price of surrendering the truth, just because some who call themselves Baptists object to my manner of expressing the truth.

C. M. WEAVER.

### "EATING MY FLESH AND DRINKING MY BLOOD."

Dear Brother Wyatt:

This, in answer to Sister Norris request must of necessity be only a running comment. However, I hope the good Lord may give me a word to her consolation, and to the comfort of others. The word begins: "Whoso eateth my flesh, and drink-

eth my blood, hath eternal life; and I will raise him up at the last day."

By reference to the 35th verse it appears that to believe on the Lord Jesus as our Savior is eating and drinking. Coming is eating and believing is drinking. Therefore to come to Him we are eating His flesh. We are told that no man can come to Him except the Father, who has sent Him, draw Him. This is clear. The only drawing power given in the Bible is the love of God. "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." When one is thus drawn to the Father, he or she comes by the power that draws them. That blessed power, the Holy Ghost, knows the way, the whereabouts of God and He never makes any mistake, and the one so drawn is sure to get to the right place. Therefore "He that hath begun this good work will perform it to the day of Jesus Christ." Thus drawn to Him they come believing; that is eating and drinking. Eating my flesh and drinking my blood. With these we have eternal life, without them we have everlasting death. Hence one must be so drawn or he has perished in his sins. The only eternal life is in the flesh and blood of Jesus.

"For my flesh is meat indeed, and my blood is drink indeed."—Verse 55.

This cannot be said of any earthly thing. We eat of any kind of flesh, or drink of any kind of water and soon the strength of those things is gone and we are famishing. There must be a renewing of these things which perish, but that which endureth forever does not have to be renewed. All the renewing powers are in them. The partaking of them renews us in them, and gives us the blessed assurance that they endure forever. Therefore those who are made partakers of them shall never perish. If they feel

at times that they are about to fail, and that God is about to forget to be gracious it will soon be revealed that it was only their infirmity that caused that fear. It is no failure in the flesh and blood of Jesus — these are meat indeed and water indeed.

Then this gives everlasting habitation. Those who enjoy this feast do not have to build forthemselves for "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."—56.

In another place we are told that "I and My Father are one." Therefore whosoever dwells in Christ dwells also in the Father. His throne is the heavens, and the earth is the work of His hands. All who are thus dealt with by Him dwell in Him and are continually in Him. Being in Him they cannot be separated from Him. This shows the words of Paul to be true. Read Romans 8:32 to the end of the chapter. This evidence is undeniable to every one who loves God's truth.

The Father is "Living Father." In was He that sent our Jesus into the world, into the flesh, our flesh, to bear our sins. In this flesh He did bear our sins as they were imputed to Him by divine justice. Thus they became His sins by imputation. Even so His righteousness becomes our righteousness by being imputed to us by Him. This He gives us. It is His grace in our salvation. It was the living Father who sent His Son into the world, and He lives by the Father; so he that cometh to Him shall live by Him. Verse 57.

This is a different bread from that which the Israelites ate in the wilderness. "This is that bread which came down from heaven. From the throne of God. And though He came down from heaven He was yet in heaven. No man hath ascended up into heaven but He that came down from heaven, even the son of man which is in heaven. Was in heaven, came down from heaven and



yet is in heaven. Never separate from the Father nor from His people for they are in Him. Thus the church is in Jesus Christ in the Father. There they eat and drink. The Israelitish fathers did eat manna in the wilderness and are dead, but he that eateth of this bread of heaven shall never die.—58.

This teaching was not in a closed up place but in the synagog where all the Jews assembled to teach and to be taught. However they did not believe His teachings for it was not given to them to believe the word of God.—59.

Even some who up to this time followed Him, and were called disciples went back and followed Him no more. Why! His sayings were hard to them and they could not receive them, nor hear it. That is believe. Anyone can receive what they believe. Therefore they could not believe his saying. It was too much for them to believe that they must eat his flesh and drink His blood.—60.

The Lord knew that His word had offended them but He does not modify His word. He was not seeking to please men. He must be approved unto God. The Father was His Judge. Does this offend you! is His word.—61. Then here is something more wonderful than this that I have been preaching. "What if ye shall see the Son of man ascend up where He was before."—62. He must go again to the Father. That was His last act in the eyes of His chosen people. They saw Him go away. They knew that it was He that they saw go away. They stood gazing after Him. There were angels given to them to be witnesses to them that it was He, and that He surely should come to them again.

He shows the unprofitableness of the flesh, and that all this life is given by the spirit, that there is no profit in the flesh. That His words, just His very words are spirit and life. Therefore when Jesus speaks

we have this very life in us for He speaks in there. It is eternal and all the devils in hell and out of hell can never in any way take it away.—63.

64.—However, there were some there who did not believe. And it was perfectly known to Him who they were. Nothing can at any time be hid from our Lord. He knows the ways of man as well as He does those of His own. The heart is always perfectly open to Him. It is as well understood before things come to pass as it is after everything is perfected. It was by His wisdom that the prophets spoke the words of the Bible. If any one of those things should fail the children of God would have no hope of anything promised being fulfilled to them. The very acts of Judas Iscariot were just as familiar to Him as were the things He had spoken for them to preach. The whole of time and eternity was and is an open book to our Lord Jesus Christ. Nothing can ever take Him by surprise. He is the good Shepherd, and careth for the sheep. No wolf, nor dog, nor thief, can ever slip up on them for they are under the Shepherd's eye. Hence:

65.—"Therefore said I unto you that no man can come unto me, except it were given unto him of my Father . . ." These Jews thought that the law was the way to God. That was the only way they knew, and now when the Lord shows that He is the way, they that must be drawn by the Father, and that there is no other way they turn their back on Him and go with Him no more.—66.

67.—But there were some there who could not turn back. Why! Because they saw that He had eternal life, and that was all that was worth while to any one and anywhere. They had been taught that He had the words of eternal life, that He was the Christ of God. This they had received by the spirit of

God, and there was, and is absolutely no other power that can give this revelation. It is not taught of man, nor learned by him. It is a heavenly treasure. It belongs alone to the eternal kingdom, and therefore it must be taught or received from that source, and that alone.

All the teachings of the things of this glorious kingdom is from that source. No man can at any time enter into them.

This is fully shown in the strifes and contentions which men are having today about religion. They have no knowledge of the things of the spirit. To Peter the spirit revealed that this is the Son of God. All who knew Him, come to Him, believe Him, must have the same teaching. Then they understand the truth, believe the truth, and follow the truth. It is all of God.

The good Lord bless this scattered letter to the comfort of all who may read it, and especially to Sister Norris.

Your brother in a good hope through the grace of God.

L. H. HARDY.

#### APPOINTMENTS OF ELDER I. H. HARDY

Kinston, Sunday and Sunday night,  
July 20th.

Durham, Monday night, July 21st.

Stem, Brother J. H. Gooch please  
arrange Tuesday, July 22nd.

Tar River, Wednesday, July 23rd.  
Shilo, Thursday, July 24th.

Roxboro, Thursday night, July  
24th.

Thence to Upper Country Line As-  
sociation:

Prospect Hill, Thursday, July 31st.

Thence to Lower Country Line As-  
sociation.

## THE LONE PILGRIM

A monthly 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. Coyle, Pastor.

Bethany, at Pine Level, N. C. Preach-  
ing every 4th Sunday and Saturday be-  
fore. Elder J. T. Coyle, 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-  
day before. Elder J. W. Wyatt, Pastor.

Old Salem Church. Northeast of  
Clayton, N. C., every 3d Sunday and  
Saturday before. Elder J. A. 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,  
3d Sunday and Saturday before. Elder  
E. L. Cobb, Pastor.

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

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 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 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.

### TOO GOOD TO KEEP HIMSELF

Atlantic, N. C.,

June 18th, 1924.

Dear Brother Wyatt:

I will copy and send to you for  
publication in The Lone Pilgrim,  
this good letter which I received from  
Sister Norris. It is too good for me  
to keep it all to myself when I know  
that there are others who love such  
matter just as well as I do. I will  
try to follow up her letter with a  
compliance with her request.

Yours in good hope in our dear  
Lord.

L. H. HARDY.

1032 17th St., Columbus, Ga.

June 13th, 1924.

Elder L. H. Hardy,

Dear Brother:

I received your good and comfort-  
ing letter in due time. Yes, how com-  
forting and encouraging, none of the  
dear Baptists can know, save those  
who are separated from the breth-  
ren, and the blessed privilege of  
meeting often together, and listening  
to the preached word, the precious  
gospel of Christ and His apostles, for  
this is the dearest place on earth  
to be.

I had been looking for a hearing  
from you for some time, but I know  
that your time must all be full,  
preaching and writing, etc, and the  
question came to me, what am I that  
any one of the Lord's dear children  
should take notice of me! Causing  
me to feel cast down, "cast down,

but not destroyed," for soon the uplifting thought came to comfort. I feel to know this dear people loved one another with a pure love, shed abroad in their hearts by their Lord and Savior; and I felt a hope and a promise here, for I know I loved this people far better than any other.

You spoke about good meetings; at once my heart was with you and the dear brethren and sisters, and I wished to be there also. Sometime I feel to be greedy, and I know I must not be, for the blessed Lord who does all things well, will provide a way that I may go to every one that it is His will for me to; so this is my sweet reconciliation. He has enabled me to attend many, and He being willing, I hope to attend many more. Oh, why should we, how can we tire or get wearied at these precious assemblings of ourselves together, sitting beneath the sanctuary, catching the drippings the gracious Lord and Savior has sent through His under shepherds to give us hope and sustenance. Yea, each little crumb is life giving, and altogether we have a feast of fat things, praising our Lord, who gives us all things for in Him we live, move and have our being. He is all and in all to His own, the Shepherd of His flock guiding and directing their every step whither soever He pleases; none can hinder.

Brother, you spoke about associations. I am with you, I love the coming together, the preaching, and mingling with loved ones. We meet and hear many of the Lord's ministers preach the glorious gospel, and meet with hundreds of true Baptists who perhaps we in no other way could. But, Oh, Brother, the business part, like unto supreme courts as many have felt them to be, and said so, I do not like, for the testimony of our Lord does not give us, nor any of us jurisdiction over one another. The Lord is our Judge, the Lord is our Lawgiver, and He has left on record all that is for our good

and welfare. God is love and His mercy endureth forever. His love is an everlasting love, of this love He has given us, and oh, how we should fear and tremble, when dealing with the Lord's. This business part of the associations has always been objectionable to me, cutting off dear ones, sometimes whole churches, saying what they must or must not do. I hear many Baptists objecting to the ruling of some men in the Lord's business. No good can come of it. But this we know, our Lord will bring good out of it all. So we are looking to and trusting alone to Him for He is gracious and merciful. Therefore we cast all our cares on Him.

We read that the Lord's people are chosen in the furnace of affliction, and that not many noble, not many mighty are called, but these things are kept from the wise and prudent, and revealed unto babes. Surely it is by revelation that we can know any of these wonderful and most precious things. What an unspeakable favor to be chosen to walk in His footsteps. The spirit of Jesus, which is gentle, meek and lowly, forgiving and forbearing, should be manifest in all His people, led by His spirit. No envy, no malice, no hatred, no pride, all these characterize the spirit of Jesus, or a little child. In our weakness the Lord is our strength; in all our afflictions our comfort. Oh, what a friend is Jesus. How encouraging to feel no fear of men, angels nor devils, for our God is supreme, and they cannot harm us, nor destroy us. Our Lord died for His bride, the church, to redeem them (dear they cost). The price being His precious blood, and He said, of all the Father gave Him, He should lose nothing, but raise them up at the last day, "Praise ye the Lord." The Lord doeth all things well; blessed be the name of the Lord. Our paths are laid out for us, and all we can do is to walk in them as directed by the Lord. "With-

out me ye can do nothing."

I feel more unworthy of late than I ever did, but often I am comforted hearing a voice saying, "Jesus died and paid it all, it is all the debt I owed."

Brother, I will close; I have a habit of writing too long letters I fear. I thank you so much for a picture of yourself and little great grand child. You look like a true Old Baptist minister, and as I feel about it there is no higher style men on the earth. For His people are a distinguished people, made so by His grace.

Dear Elder, when you have time I desire you to write and expound the scripture beginning with the 54th verse of the 6th chapter of John, on the end of the chapter. I don't think I have ever heard it preached from. I have had sweet thoughts on it, and wish to hear more about it.

I receive The Lone Pilgrim and am much pleased with it. I surely believe it is earnestly contending for the truth and faith once delivered to the saints. Should you be given write in our little paper, The Lone Pilgrim, that others may read and be edified and comforted also.

Write me as often as you feel to. Love to your dear wife and loved ones.

Yours unworthily. May the Lord keep and bless you in His truth.

F. J. NORRIS.

#### GOD POINTS THE WAY

I followed dress making for fifteen years or more and I never attempted to cut into a piece of goods until I could see in my mind the dress finished according to design selected. Without this, I should have worked, not knowing what I wished to accomplish. But our God who hath ever existed and who declared the end from the beginning, having all power both in heaven and on earth, to accomplish what He pleases, needed no design whereby to create the

heavens and the earth, neither did He need a design to make that which should dwell upon the earth or above the earth and to speak them into existence, neither was He dependent upon any power save His own.

He hath declared in His written word "I am Alpha and Omega, the beginning and the end, the first and the last;" surely this covers every moment of time as known to man from the creating of the heavens and the earth until every jot and tittle of the written word of God is fulfilled, and time is known no more. We believe that He looked from His eternal and ever existing abode and beheld all this open and visible to Him as existing and how, where, every purpose and everything for a purpose all of which is known unto Him as existing and how, where why why and when it should thus exist.

There is nothing new nor old with Him, neither is He blind to the works of satan. He that is all wise knoweth all things; He doeth His will in the angels of heaven and among the inhabitants of the earth, and none can hinder or stay His hand and by His restraining power satan is bound and cannot go beyond his bounds. Satan rules in the kingdom of darkness and in this kingdom all the sin, and evil deeds common to man are committed; the carnal mind is not subject to the law of God neither indeed can be, but it is subject to satanic powers therefore man is carnal, sold unto sin, then marvel not that he must be born again, for except he be born again, yes, born of the spirit he can not see the Kingdom of God, (Kingdom of Light), wherein all the fruits of the spirit the good works unto which the children of light were created in Jesus Christ is done, man can not in nature see his Kingdom, for it is seen by an eye of faith and man by nature is blind but when born again he is born of the spirit into this spiritual Kingdom and is given to see the things that are spiritually discerned,

and the things he once loved he now hates, because of having been killed to the love of them. How can they, that are dead to sin live any longer therein! They can not, they may remain out of the church but they can not enjoy the pleasures of sin; they seek food beside the shepherd's tent until they are made willing to obey the spirit and the bribe which say, come home children, come home.

Now, to you, dear ones, who are yet lingering outside the fold, I will say by way of encouragement, there is a blessing in obedience that must be realized by each individual if it be enjoyed, and there is a rest, a calm and peaceful rest known only to those who follow the bidding of the spirit within which says go home to your friends (the church) and tell them how great things the Lord hath done for your soul were of you are glad. Yes, tell them how you were led along through all your troubles of your sins until it pleased the God of heaven to forgive you your sins and enable you to praise His holy matchless name, then we do have a feast at home (the church) and there is rejoicing among the children of Israel, when the appointed time of your coming is at hand, appointed time! Yes, I say appointed time, because it is true to me, and I surely did experience it that way. I also understand the scripture to teach the same.

It does my soul good to believe; there is no happen-so's with God, no chance system for salvation, and no carelessness, all this belongs among nature, (morality), who are nothing but failure from first to last, unstable in all our ways.

No doubt you have often heard the expression "two in one." This fits the Old Baptists just fine; they are two persons in one body, having opposite minds, "carnal and spiritual." The carnal mind directs this body of clay to do that which belongs in mortality or kingdom of darkness,

while the spiritual mind directs heavenward the fruit of the spirit in the Kingdom of Light is manifested through this same lump of clay, but in an altogether different way, like "grease in a gourd," it comes to the outside, or oil in water, which goes to the top. You can not mix the two; they are separate and apart, yet two in one. I can not tell it, thank God, I believe I know the truth when I hear it; at least I know what suits me.

In hope of Heaven,

ANNIE FULCHER.

#### NOT A PREDESTINARIAN

Schoolfield, Va., Box 490,  
May 5th, 1924.

Elder H. F. Hutchens,

My Dear Brother in Christ:

I have wanted to write you since I was told that certain parties were at your association circulating a report on me to the effect that I had written a certain Elder that I believed in the absolute predestination of all things, but certain information that I wanted was not available until now, therefore I will attempt in my weak and imperfect way to try to give a clear a view of my understanding as I shall be enabled to do, trusting always in the dear Lord for light and liberty.

First, I will state that I do not for a moment believe that God is the author of sin nor did he predestinate sin, neither does he cause any man to sin but rather condemns sin always; but as now sin is eliminated from His predestination I can not state how far nor to what extent I do not know and there are none of us who do know. There is no living human today who can go into the depths of predestination and come out honorably, so I think it will, as long as we have been born into the Kingdom of God we need not stop to ask questions as to why it has pleased God to do this or that

and not waste our precious time to call God unto question as to why He did it. That is none of our business and I think that the class that is doing this thing today would do well to leave off such idolitry and serve God and be satisfied or leave His children alone, and go about their Father's business.

We notice in the scriptures that while Jesus was in the world in person, He had two enemies who gave Him no little trouble. First of these were the saducees; they were self-willers, infidels, etc., and continued to annoy Jesus in every way possible and He often denounced them in no uncertain terms as truce breakers, liars, etc. The next were the Pharasies or self righteous or conditional predestinarians. They believed in God and the strict observance of the law and the Sabbath day, but they did not believe in Jesus as their salvation nor would they have this man to reign over them—crucify Him, was their cry. We have them today contending for the same doctrine. Working out their own salvation, realizing that it is God working in them, but nor for them.

J. R. Wilson in Primitive Baptist, July 9, 1918, page 8—I think the predestination is clearly set forth in Isaiah 46, 9-10-11 verses and in Acts 4, 26-26-28 verses. Can we state what motive God had to number Herod and Pilate with the Gentiles. For to do whatsoever thy hand and thy counsel determine before to be done. Why was this determined by our Holy Father to number these two Hebrews with the Gentiles to do this work when Pilate had confessed. I find no fault in him, turn to Romans 11-11 and there is the answer to the whole question, viv: through their fall (from self-righteousness) salvation is come unto the Gentiles for to provoke them to jealousy, that is why in the plain language, so we can not tell how far predestination leads, but conditional predestination in Phar-

ysical doctrine sure as you are born, for they were a self righteous people and conditional predestinarians; and a conditional plan of salvation can only reach the good, the righteous and the obedient, and the Bible says there is no such on the earth. Such a plan can reach no member of the human family, so Dear Brother Hutchens, you may see from this poorly written letter where I stand on this important subject, Wish I was enabled to tell just what I do see in it, but I can not do it. I have not the words to express it, it is so wonderful.

Well, now I have a letter from a certain Elder — one of the ones who are condemning the Baptists up here for the doctrine we preach. He said that Brother Wilson and his brethren withdrew from us because of the doctrine we preach. That Wilson was like Elijah, he had stood almost alone for sound doctrine and at the risk of his life. Elder — says that we are not gentlemen for he complains of the ungentlemanly treatment of certain preachers in our association and s'd look at 1922 when a preacher in the Mayo association said that God told him to kill his child. This is the most insulting letter I ever received from any one.

Well, I have another letter from David S. Moore, Hillsboro, N. C. He advises Elder Cayce that he did right by breaking off from the absoluters, that they could beat hell tearing up churches wherever they went; their doctrine smells like hot tar.—Primitive Baptist, May 1, 1923, page 3.

Now, Brother Hutchens, Elder — calls his my division and refers to it as such. Well, some one has he blame to bear. It just as well be me as any one else and I know they would rather see me fall than any one in this country, but if I fall for the truth I rejoice, for I hope God will give me strength to endure to the end. I know I have been a great factor in the matter,

and have gone against conditions; that there are few men who would have the courage to undertake, but God was with me and if he be for me, who can be against me. I know these fellows have felt my weight, but I have not tired on the job and don't expect to as long as God is with me; so Brother Hutchens, I do not believe God is the cause of sin, but I am no conditional predestinarian nor saducee. I believe that God speaks and it done on no conditions.

So dear Brother, consider what I have written and see if the Bible does not bear me out on these things. If you have a mind to do so would like a line in reply.

I am I hope, your humble brother, in a blessed hope,

W. L. PARKER.

Washington, N. C.,  
April 13th, 1924.

Dear Brother Wyatt: It is in my mind to write a short description of our union meeting at Great Swamp Church in Greenville last fifth Sunday and Friday and Saturday before, for the LONE PILGRIM. We were met at the train on Friday morning by Sister Flake where we were made to feel at home and most welcome by her. Her husband and her mother, dear Sister Mollie, Flemming, who is nearing eighty years of age and is a most lovely sister. They live along side the church house.

The introductory sermon was preached by Elder W. B. Harrington, followed by a few good remarks by Elder J. N. Rogerson. Both were very much enjoyed by those present. Friday night we had two sermons, which was very much enjoyed, by Elders whose names I have forgotten, as they were strangers in the flesh to me, while I felt we were not strangers spiritually. Saturday morning after good sound preaching by Elders D. A. Mewborn, W. B. Strickland and more the Union went into conference. The churches were all represented except two, which the clerk said was the best representation the union had had since he had been clerk. After conference we adjourned until night, when we met again and had two good sermons

by Elders E. C. Stone, and Tilman Sawyer, who preached sweetly to the poor and needy, those who need the guiding hand of a loving and merciful saviour.

Sunday morning Elders B. S. Cowen and Sylvester Hassell preached very good sermons to a crowded house there not being room in the house for all who came. After the beloved pastor of the church there, Elder S. B. Denny, spoke a few minutes, telling us that he could not be with us in the afternoon as he was called on to preach the funeral of the child of a neighbor. He spoke with much feeling and love and was very much enjoyed. After about an hour intermission during which time a very nice dinner at the church was enjoyed. We met in the house again. As the union had agreed in conference to commune on Sunday, and as some of the people must leave for home early, on account of distance, we met before the afternoon session around the table in commemoration of the death and suffering of our Lord. Dear brethren and sisters this is a solemn occasion to me. Am I worthy to partake of these blessed emblems? He that eateth and drinketh unworthily eateth and drinketh damnation to himself. If we come clothed in the spotless robes of Christ having nothing in ourselves, in which to glory, trusting in God who is able to and will do His own will both in Heaven and earth, then we are worthy because Christ is our worthiness.

After communion we met again and Elder J. E. Mewborn preached a good sermon. The Union was closed and we felt like it had been good to be there, that the Lord had been with us. As I sat looking at those dear Elders whose hearts were filled with love and their faces and speech so abundantly expressed it my mind was back about twenty years ago in a dream, in which I saw a number of Elders and the Lord in the midst of them and I did so much want to be with them but they would not take me. I awoke in much trouble because I could not be with them and the Lord who was with them appeared before me and showed me that He was my hope, my salvation, my all, then Oh how I did rejoice in God, my father, Jesus had come and pardoned my sins, which were many, and said they

would be remembered against me no more.

Yours in hope of a home where Jesus is.

MRS. R. M. ALLIGOOD.

Hillsville, Va., R. No. 3, March, 1924.  
Dear Elder Hutchens,  
Spray, N. C.

Find enclosed check to pay for the LONE PILGRIM. I don't want to miss a single copy for I believe it sets forth the true doctrine or at least I believe it, and I am glad to do. Dear brother I shall never forget the association at dan river. That sweet sermon you preached that day is as fresh in my mind as if it had been yesterday. How wonderful you told how God went into the forest and prepared the timber for his building. Some way, some how, so wonderful I can only hint at it. How I do wish I could hear you again. I suppose you remember me. I only got to Flower Gap on Sunday on account of rain. Elder Wyatt and you came and spoke to me and asked me to take the LONE PILGRIM. I said I will if you will write some more for it. Well I must not worry you with any more of my scribbling. Yes we gladly welcome Elder L. H. Hardy on the Editorial staff, and give him the right hand of fellowship and love as we love to read from the pen of a ready writer. Wishing you grace and love from on high. Excuse this scribble. Farewell in hope,

MRS. ANNIE D. GOAD.

**DR. BODENHEIMER'S SERMON**

**Preached at Ridgway Baptist Church  
Sunday, November 5th, 1899.**

The following discourse was preached at Ridgeway, Va., on the first Sunday in Nov., 1899 and requested by the citizens to be published:

The following synopsis of the sermon preached by me is correct, be the same more or less,

Respectfully,

L. I. BODENHEIMER.

Last night I heard the orators of Henry county, Va., discuss the po-

litical issues of the day, with great ability and zeal; they all acquitted themselves, with credit as able defenders of their principles, and the brother (Stone) who has just taken his seat has acquitted himself in the defense of the gospel of Christ, and it now falls to my lot to discharge my duty in setting before you God's method of saving sinners and present to you the economy and grace in the salvation of this beloved Zion, and I can assure you that all the objections and all the abuse that the world may or can heap upon the plan of salvation as devised by infinite wisdom in the council of peace, before the foundation of the world, will never, no never, cause God to change, nor undo any part of his plan to save sinners and as we expect a democrat speaker to fully defend the principles of democracy, and a republican to fully defend the principles of republicanism, and a lawyer to do the best he can for his client, and the doctor to do the best he can for his patients, so we may expect God's servants to be faithful to the charge committed to them in declaring the truth as set forth in the scriptures. I shall therefore endeavor to lay before you today the only way of salvation as presented in the scriptures to a ruined world, and as a starting point for my position I refer to the following language of Christ by the Prophet Hosea, "I will ransom them from the power of the grave, I will redeem them from death; O, death I will be thy plague; O, grave I will be thy destruction, repentance shall be hid from mine eyes."

Also a text in the Psalm, that I have not yet been able to turn to, as Brother Stone closed his discourse sooner than I was expecting, yet I think the Psalmist says, "None of them can by any means redeem his brother, nor give to God a ransom for him, for the redemption of their souls is precious, and it ceaseth forever." This text affirms two great

truths, and the first is that "None of them can by no means redeem his brother." Then the subject of redemption by human means is closed against debate forever with every believer in God's word, and that system of salvation can no longer be considered worthy of recognition. Then we must look for a plan that God will recognize. The second thing affirmed in this text is that the "Salvation of their soul is precious." This is because it took "The precious blood of Christ" to redeem them. Hence this great system of salvation is affirmed and should be and is acknowledged by all believers. I shall lay my premises today in harmony with the two that I have read in your hearing in which one affirms the salvation of the soul, while the other as strongly affirms the salvation of our bodies from death and the grave. So I shall insist that man is a compound being, made up of soul and body a mortal and immortal part, and that the immortal part or soul can never die a corporal death, yet it is "dead in trespass and sins," but the mortal part or body dies a corporal death, and goes into the grave as its victim and will live again, and the same soul that occupied it before death will return to it again in the morning of the resurrection and reunite and the body put on immortality and be as the soul, capacitated to live forever either in heaven or in hell, according as they laid down in death hence it is written, "Death and hell shall give up the dead that are in them." Some think heaven and hell are like an oyster bed, that you will be in one or the other but will have no knowledge that it is you, but let me tell you, that whether you go to heaven or hell you will have all your faculties of intellectuality, and more so than you have here, for if you are saved you will be capacitated to bear an eternal weight of glory, and if you are lost you will be capacitated to endure an eternal

weight of damnation. You will not be as an oyster in the bottom of the sea, neither knowing nor caring about your state of existence. Oh, how sad would death and the grave be without this blessed promise in our text, "I will ransom them from the power of the grave. I will redeem them from death." I suppose there is not a grown person in this congregation, that has not followed some loved one to the grave, and there wept as you saw the lifeless body laid low in the tomb, and your only comfort was that my dear one will live again in the morning of the resurrection; but is your hope on, or in a conditional doctrine of acceptance on the part of the dead in the grave in order that they may be raised from the dead, or is it alone upon the promise in our text that neither expresses nor implies one condition to be accepted and performed on the part of your dead; but you are relying alone on an unconditional promise of the Lord Jesus Christ in which He says, "I will ransom them from the power of the grave." This as well as all of God's promises brings comfort in proportion to the confidence you have in the promiser.

A promise from one that is a liar brings no joy with it, but this promise is made by one that can not lie, "For it is impossible for God to lie." Again, if one were to make you a promise and you knew he was not able to fulfill it, you could get no comfort out of his promise, but he who promised that your loved ones that are now dead shall live again is able to fulfill this promise, because "All power in heaven and in earth is given unto His hands." Now as it takes the soul, and the body to make or constitute a plan, and it is the man that is saved, you are compelled to admit that no conditional plan could be of any service to the body part of the man who is dead in his grave and if you had no other promise than a conditional one on

which your dead were to be raised out of their graves, not one of you would ever expect your dead to live again—now if the body part of man is redeemed from death and the grave absolutely without conditions to be accepted and performed on the part of the dead, then the soul part of the man is also saved without conditions to be accepted and performed by the soul or there is two plans of salvation, a conditional plan to save the soul half of the man, and an unconditional plan to save the body half of the man; and the Bible teaches but one way, and as the unconditional plan can reach and save both halves, soul and body, this is bound to be the plan of salvation. Because the soul being dead in trespasses and sins, is as wholly unable to hear, accept and perform spiritual things for God, as the body dead in the grave is to hear, accept and perform natural things, and the only reason why people deny this truth is because they understand what natural death is but cannot understand what spiritual death is. Then when we remember that every one in this house will soon be compelled to die and the young whose cheeks are now rosy, and their eyes sparkle with youth, they too must fade and sink in death inspite of all the skill of your doctors and the prayers of weeping mothers, death will show no mercy, but has been the plague of all ages, and all sexes from the time that only two were born into the world Cain slew Able, and death then began to be the unquestioned foe of the world and has with an unbroken march steadily entered into every family an torn the lovely babe from its tender weeping mother's breast. But Christ will at last "wallow up death in victory" and be its everlasting plague. I now wish to discriminate between conditions as a cause of salvation and conditions as the result of salvation and conditions as result of God's moral law. First, there is no condition to

be performed by the sinner, as a cause why God saves him, as I have fully shown by the resurrection of the dead, which is part of redemption so declared in our text, but after the dead sinner is made alive and raised from the dead then and not till then is he able to comply with any conditions, then his time happiness depends largely upon his time conduct, and here is the point where the great mistake is made by all the armenian conditional world, on one hand and by many of the advocates of election and predestination on the other hand: because there are conditions in the law, to them that are under the law the arminian believes and preaches and preaches that complying with these conditions will secure your salvation and because salvation is unconditional, many Baptists repudiate the conditions that are in the law, as well as the conditions that are in the gospel, as the result of salvation and hence believe that because "The natural man receiveth not the things of the spirit of God neither can he know them" that he cannot receive, nor know the things of the law of God, nor do them. For this reason the arminian who believes he can repent, act faith, believe and be saved whenever he gets ready, goes out and does his meanness, supposing he is in no danger, as he can get religion in time, while the man who believes that if he is to be saved no matter what he does or does not do, will make no difference in his condition, so he goes out the other direction and does his meanness, believing that what is to be will be. Now my opinion is that it will be a whipping race between the two as to which gets to hell first! Some say that everything is foreknown of God, and therefore must come to pass, but let me tell you that sin is not a thing, for the scriptures tell us, that "All things are made by Him, and without Him was not anything made that was made," so sin was not made

and therefore is not a thing. Man was made, and therefore is a thing, but is the act of a thing. Some say God foreknew man would sin but the scriptures tell us that "By man came sin" and if God's foreknowledge be the cause of sin, then the scriptures should read, by foreknowledge came sin. God's foreknowledge never accomplishes anything, nor causes anything, only as God himself puts it into execution. God foreknew he could, and would create the world, long before the world was made, but until God put His knowledge into execution, there was no world made, neither men, angels, nor the devil can use God's foreknowledge. Dr. Smith sitting here in this house has a knowledge of medicine, but no man can use his skill but himself, if so then everybody could practice medicine because Dr. Smith is a doctor and Dr. Smith would be impeachable for all the malpractice done. I deny that God's foreknowledge effects anything but God himself, and causes God to act, and shapes God's purposes and actions; but has nothing to do in shaping the purposes and actions of men.

It is a fixed fact the doctors and all scientific men know that if water be dammed up, it will stagnate; but does their knowledge, either dam the water up or cause it to stagnate! They also know that stagnant water will produce fever, but was their knowledge of the effects of stagnant water, the cause that produced the fever! They also know that quinine is a cure for fever, but does the remedy make the necessity that the fever should abound or does the fever make the necessity for the quinine to be made! So neither does God's foreknowledge, nor the provisions of salvation through Christ as our spiritual quinine, or cure for sin make it necessary that we should sin in order that there be use for the remedy. But sin calls for a remedy, and not a remedy calls for sin, as the fever calls for the quinine and

not the quinine calls for the fever.

Then I hold that all men owe a duty to God, whether they be saints or sinners, and when you discharge the duty, you have paid the debt you owed, just as your state and county taxes, so long as they are not paid you owe a just debt to your state, and when you pay your taxes, you simply pay your debt; but this discharge of your duty does not bring your state under obligations to give you a pension, if so, there would not be an insolvent returned, for all would pay their taxes. In like manner ever yman owes obedience to God's law, and if he renders that obedience he only pays a debt; but he gets no pension (eternal life) for so doing. So is our work under the law. Then it behooves every man to pay his taxes (duty) because the less sin he commits, the less will be his punishment in the world to come, for there are as certainly degrees in hell as there are in the thermometer, for if you have one finger raw with a sore and one finger that has only a small sore on it, and one finger that has no sore at all, and you hold the three fingers the same distance from your hot stove you will find the finger that has the greatest sore will have the greatest misery, because the sore makes it more susceptible to the fire, and sin being the sore of the soul, will make it susceptible to the vengeance of God. Hence the more you sin, the greater will be your damnation, for this reason I call upon all men to turn from sin; not that it will make you a new creature in Christ or help you to get to heaven, but because if you fail to get to heaven, it will lessen your punishment in hell. But some say it is just as bad to want to do a thing as to do the thing, but if a man wants to shoot me, I rather he would want his lifetime than to shoot me once. I do not think he could want hard enough to kill me, but he could shoot hard enough to do it.

A man may want to drink whiskey



but I never knew a man to want it bad enough to make him drunk, provided he did not drink it. It is no sin to be tempted to drink, to lie, to steal, nor to adultery. The sin of temptation is not in the tempted, but in the tempter. Christ was tempted forty days, and yet without sin, because he resisted every temptation. Then the devil that tempted Him committed all the sin that was committed. Some people blame the devil for everything, but he is not guilty of all the meanness he is accused of, notwithstanding, he is as mean as the devil, he is not as mean as man and the devil both, for man is naturally mean and would act mean if there was no devil in a thousand miles of him.

A preacher once asked me this question, "If a man goes to hell, whose fault is it?" I replied, "It is the man's." The preacher said, "I do not believe it." I said, "whose fault do you think it is!" The preacher said, "it is the devil's fault." Then said I, "If I am on the jury when that case is tried, and you are only the witness in the case, I will clear the man and damn the devil, sure." All the reproofs in the Bible are against men for their sins, and if the world would try as hard to reform itself, as it is trying to save itself, we would need no courts, lawyers, and jails. The American people now claim that our religion requires us to wage war on the poor Filipinos in order to Christianize them. A preacher told me he believed that the present war was a righteous war, because it was our duty to give them the gospel, and to Christianize them. I replied, "I think it a tough road to heaven, if we have to blow the devil out of the Philippines with dynamite, and to shoot the gospel into them with gun powder."

I must close soon, and before I leave you I wish to remind you again of the promise in our text, "I will ransom them from the power of

the grave, I will redeem them from death. O death, I will be thy plague, O grave, I will be thy destruction." In this promise alone we can look forward to a triumphant victory over the grave and over sin, to that time when death shall no more be our plague, when the grave shall no longer be our prison, when we shall no longer weep on account of our loved ones falling the prey to death, for "He will swallow up death in victory," and "wipe all tears from all faces."—Then we will sing with the apostles, "Oh! death where is thy sting, oh! grave where is thy victory!" as the redeemed shall mount up with palms of victory, and a crown of life, and the everlasting doors will be lifted up, while the everlasting gates will fly wide to let the King of Glory enter in—May it be yours and my happy lot to be among that happy throng.

#### SISTER REBECCA PARKER

Dear Brethren, Editors:

I have been requested by the family to write the obituary notice of our dear sister, Rebecca Parker, formerly a member of the Primitive Baptist church at Hadnots Creek, Carteret county, N. C. Also I am requested to send copies to both the Zions Landmark, and The Lone Pilgrim with request to publish them.

Sister Parker was the daughter of Deacon S. C. Bell of the church of Hadnots Creek, and his wife Elizabeth. She grew up knowing the rules of the Primitive Baptist as those things were sometimes in her father's home. I don't know the date of her deliverance from the burden of sin, but at our December meeting of the aforesaid church in December, 1880, she came before the church and was received, and was baptized by this writer. She was ever a very consistent member, but had some afflictions which at times kept her from attending the meetings.

She loved the glorious doctrine of

salvation by grace. It was not because she was isolated from other religions that she was a Primitive Baptist. She was more nearly situated with the Arminian religionist than she was with her own people but the Lord and called her by His grace to love, and to walk in the chosen way of his own, and she was not disobedient to the heavenly calling.

When she grew up to young womanhood she married Mr. W. C. Parker, and became the mother of several children, perhaps seven. The bereaved husband survive her. She also has two living brothers. So far as I know all these believe in the same truth of their sister and wife, and mother.

Sister Parker passed from the stage of natural action on May 12th, 1924, making her stay on earth 73 years, 11 months and 12 days, and in the fellowship of the church 44 years and three months. There is not a blot on her life as a woman nor as a Christian.

Her funeral was attended by Elder W. W. Roberts of the church at Newport, and her remains were laid to rest to await the coming of the Lord, Who shall descend from the heaven with a shout, and with the voice of the Arch Angel and with the trumpet of God, and the dead in Christ shall rise first. We are satisfied that Sister Parker will be in that number, who, together with those who remain, and are yet alive, who shall be changed in a moment, in the twinkling of an eye, and all together be caught up to meet the Lord in the air, and be forever with the Lord.

This notice is written by one who very much loved Sister Parker and all the family, and the church to which she belonged, and which was under my service for several years, and where my membership at one time was.

The grace of our God be given to all who may feel the bereavement

of the departure of this dear sister, that they may be resigned to this dispensation of His providence.

I trust that I am your brother, and their brother and friend by the grace of God in which we hope to be kept.

L. H. HARDY.

Reidsville, N. C.,  
April 18th, 1924.

Dear Brother Wyatt:

Just thought to drop you a few thoughts in connection under consideration in your editorial of April 15th number headed an Opening Word. Never have I read a more concise and accurate description of the Holy Law of God, given as it were from Mount Zion, Sinai, as contrasted with us. Given as it were from Mount Zion, the law of the spirit of life in Christ Jesus. A wonderful mystery indeed, well might one exclaim; "Great and marvelous are thy works Lord God Almighty, just and true are thy ways thou King of Saints." "Oh, the depth of the riches, both of the wisdom and knowledge of God. How unsearchable are His ways, and His judgments past finding out," How marvelously God works, plants, or writes those two laws in our hearts. One of justice, one of mercy, and they harmonize and meet together in or by Jesus Christ. Thus, mercy and truth kisses each other," What an inexpressible mystery; and because of this that God has wrought in us, both to will and to do of His good pleasure, is why we bring forth fruits meet for repentance, not only in the confession of our sins before men and Angels, pertaining to our conviction of sin and deliverance from it, but also through our remaining sojourn hear, "According to the grace given us in Christ before the world began," Thus as you are brought out so beautifully in your editorial concerning how we bring forth fruit unto holiness, according to the measure of our union with Christ, and if as you say, our intimacy or union with him was more fuller, then a manifestation of it would be more strikingly manifest in the individual, in the form of an upright walk and a godly conversation," which includes all of our obligations, both in word and deed and when we exhort un-

to good works then we should show ourselves a pattern of good works. With best desires for the good of the cause we have espoused, I remain I trust your brother.

JNO. R. SMITH.

OH, THUS LET ME DIE

When all things of earth fade away from my sight,

O Lord in this eventide let there be light,  
Let heaven's bright glory be seen by faith's eye,

Let me look on thy beauty, Oh, thus let me die.

When all things of earth fade away from my sight,

O Lord in this eventide let there be light,  
Let heaven's bright glory be seen by faith's eye,

Let me look on thy beauty, Oh, thus let me die.

Oh, to pillow my head on Jesus' dear breast,

In his arms fall asleep, by Him laid to rest;

My soul then ascending, with Jesus on High

How blessed! how happy! Oh, thus let me die.

Oh, speak in that moment and tell me, all's well,

I'm taking thee home in glory to dwell;  
On thy bosom thus leaning, I'll breathe my last sigh;

Smile, Jesus dear on me, Oh, thus let me die.

Sin, sin is death's sting, but through grace I can sing,

That from sin, death and hell the Savior shall bring

His ransomed, with him they shall dwell in the sky;

In this hope of the gospel, Oh thus let me die

Yes, when death shall dissolve this frail house of clay,

And from time and from earth I speed me away,

With heaven's sweet melody waft me on high,

While salvation I'm singing, Oh, thus let me die.

When death shall approach shall I tremble and fear?

If Jesus draw nigh I shall be of good cheer:

His presence shall make all death's shadows to fly,

In the light of his face, Oh, thus let me die

In that sacred hour let me muse upon heaven.

Let me know in that moment my sins are forgiven

Once far off by sin, by the blood I'm brought nigh

In this precious faith, in sweet peace let me die.

Thus in my last moments on Jesus relying,

O blessed repose, the sweet bliss of dying!

O death, where's thy sting? I'll triumphantly cry,

Christ giveth the victory! Oh, thus let me die.

—Frederick W. Keene.

APPOINTMENTS FOR ELDER

J. W. WYATT

The Lord willing I will be at the following places on the dates below named:

At Mebane, July 21st at night.

At Burlington, July 22nd at night.

At Gilliams, July 23rd.

At McCrays, July the 24th.

At Arbour, July the 25th.

Thence to the upper Country Line Association:

At Roxboro, August the 2nd at night.

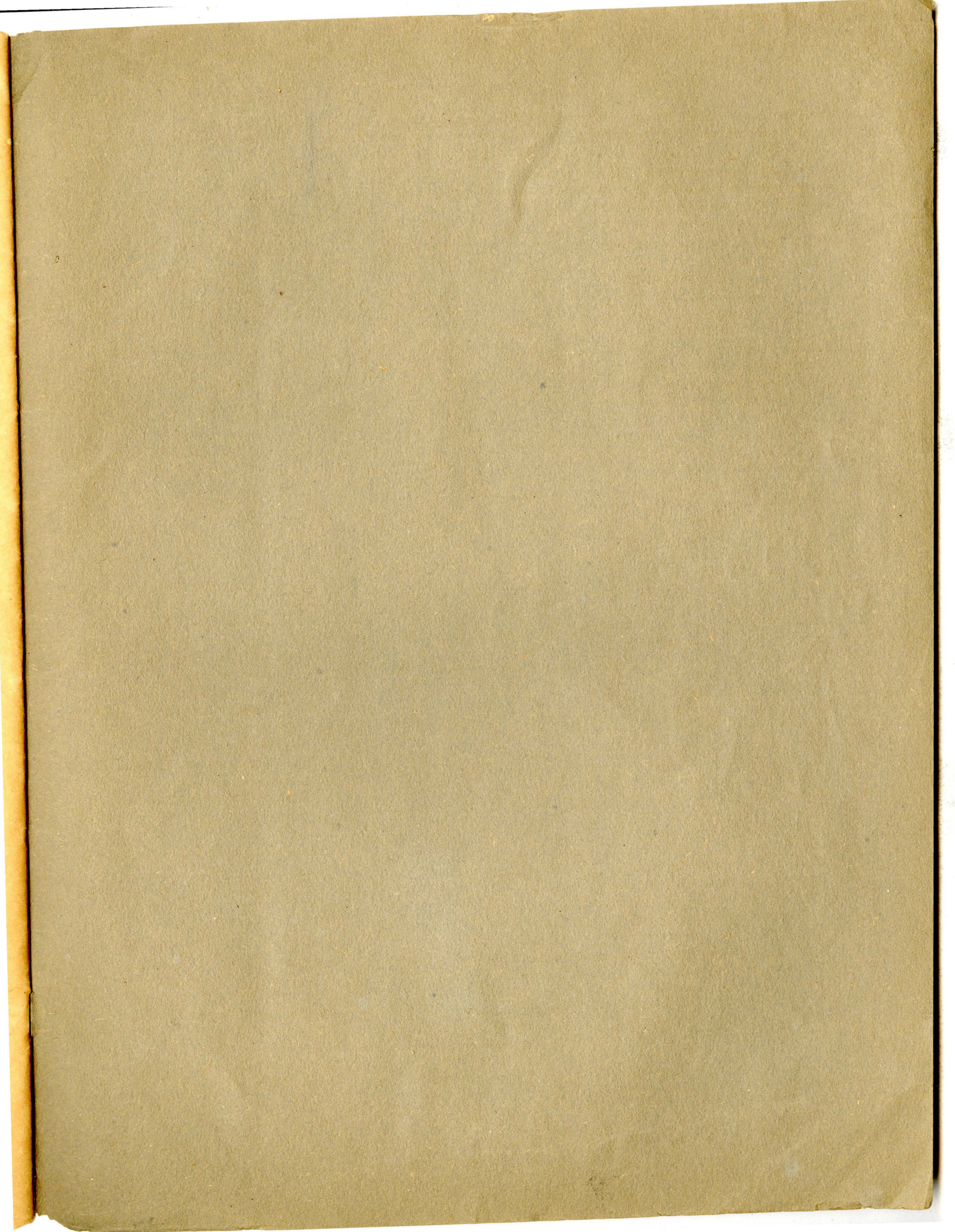
Thence to the Lower Country Line Association:

At Danville, August the 5th at night.

At Malmason, August the 6th.

At White Thorn, August the 7th.

Thence to the Staunton River Association, August the 8th, 9th, and 10th.



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