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# THE LONE PILGRIM

VOL. 2

JUNE 15, 1924

NO. 9

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



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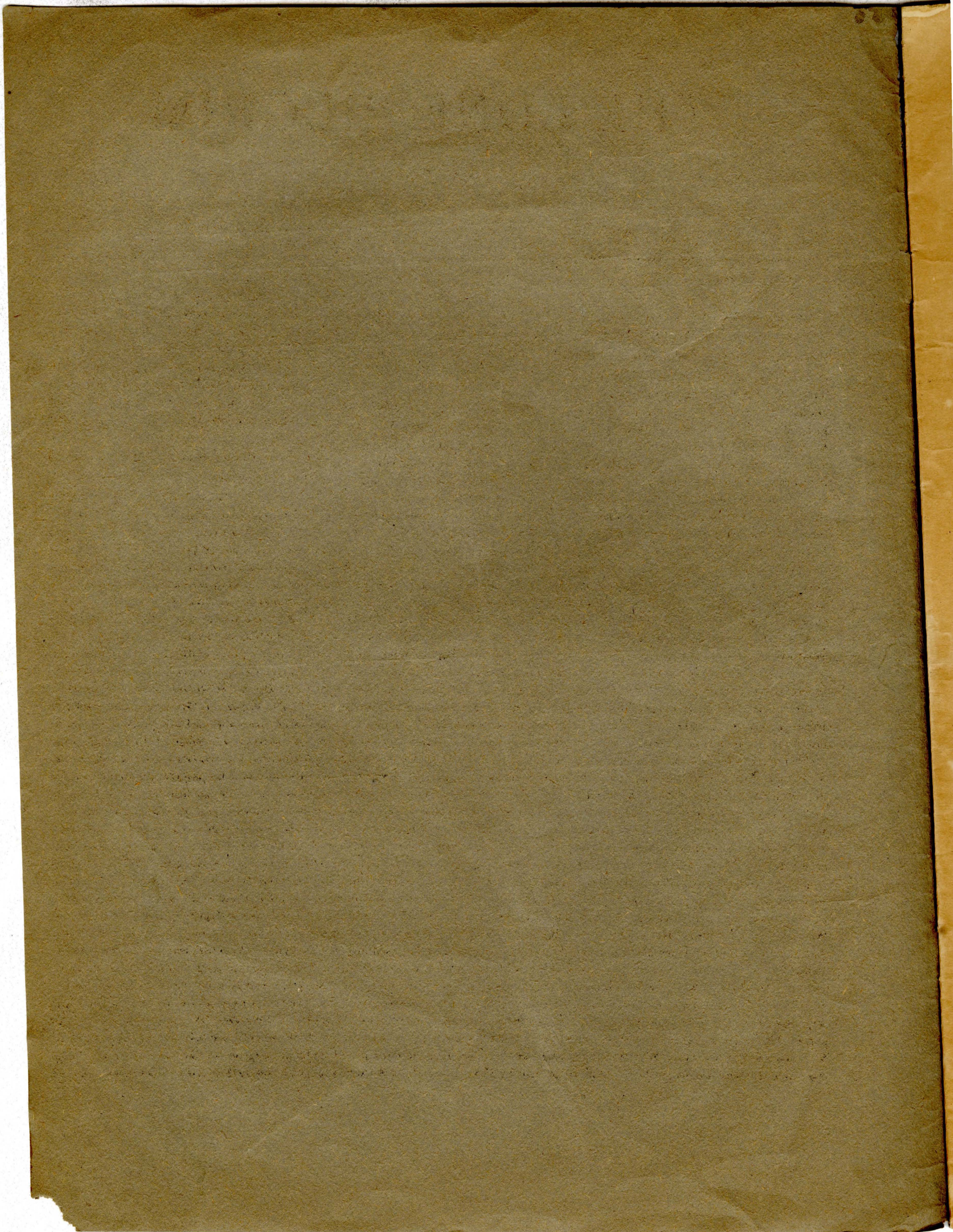
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SELMA, N. C.



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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 WORD OF TRUTH"

The few words I feel led to speak from you will find in the 17th chapter of the Gospel according to John and the last clause of verse 17: "Thy Word is Truth." That is not a hard text, and I hope the children will remember it. Can any boy or girl tell me what a word is? What would be your definition of a word? Perhaps you know what it is, but can hardly put it into a sentence. I will tell you: A word is a spoken thought. Where do words come from? Yes, they are in a book, but where are my words coming from now? "My mouth." Yes, through my mouth, not from my mouth—they come from my mind. Now, God's Word is His mind made plain and manifested to others. God's Word is truth. Can you tell me what truth is? Yes, it is "right"—that is a very good explanation. God's Word is right, it is true; it is exactly what it says, nothing more and nothing less. Now, I want to go farther. Children, this Book, the Bible, is above all others. It comprises not merely the words of God, but it is the Word of God. You have in it exactly what God thinks, what He has said, and that which He will do. Who is the highest authority in this country—that is, the highest man in position? "The King." Yes, the King; and this word is the word of the King of kings. Why do you think God—and Jesus Christ, who is the Word—is the King of kings? Can you tell me? (I do not want to talk to you as much as for you to talk to me). "He is higher"—that is right. All other kings die; but God always lives. Sometimes kings are dethroned, but God always reigns. Sometimes they are not able to accomplish their purpose, but God always accomplishes His purpose, and He says in the 8th chapter of Proverbs, "By Me kings reign and princes decree justice." God's

Word is truth because it is true. You would not expect me to tell an untruth, would you? You would think it a strange thing if I did not tell you the truth. Why do I want to tell you the truth? Because I want to be truthful; but God is truthful, He is true.

Now I will try for a minute or two to give you one or two figures by which you may remember how God is truth, and His word is truth. You all know what a mirror or looking-glass is. I suppose you all have one at home, haven't you? What is it used for? "To see ourselves"—that's right. That is just what God's Word is for. But why do you want to see yourself? What do you want to be able to see? Your face and yet a looking-glass would show a blind man's face, but the blind man could not see his face, could he? God's Word is exactly like that. It is a looking-glass. I had a blind friend in Wolverhampton (he is now in heaven) whom I visited with my brother one night. He came to the door and recognized my voice, but when he said, "Come in," and the house was in darkness, it dawned upon me, as it had not done before, what it was to be blind. Now the pictures in my dear friend's house had no colour, no glass; they were brown paper pictures raised, so that when he wanted to see them he had to feel them. And this is just where man is by nature; he is blind, and even the Word of God describes him and affects him, but he does not know it, because he cannot see he is dead also, and cannot feel. God alone can give sight to be able to look into His looking-glass—or His Word—which is truth. Who can give us eyes? "God." It must be the One whose Word this is, who gives eyes to see what we are before Him. What does a looking-glass do? It tells us just what we are, without flattering us! If you had wrinkles it would show you them

but it will not make wrinkles. If you have grey hair, it will show you them, but it does not make grey hair. It is faithful—it does not flatter; neither does the Word of God find fault necessarily. If you are right and have eyes to see, when you come to the Word of God it will show you that you are right. Also if you are wrong, it will show you that you are wrong.

The Word of God is something else, it is a pair of scales—"the balances of the sanctuary." Some of our older friends will remember that in some of the old-fashioned grocers' shops, and in some of the churches today, there are balances, where both sides of the scales are levelled on the counter, so that there shall be no bias at all, and when the scale is lifted by the centre, upon which it balances, everything is weighed correctly. God's Word is a pair of balances which weighs up our words, actions, thoughts, motives and desires. Children and older friends, God's Word is in His own hands, and He holds the scales of His truth. You see it is not what we think, or our bringing the Word to our standard, for we must every one of us be judged according to what God has said in that Book. You know that with a pair of scales, the heavier side always sinks, that which is lighter always rises. There are many things that I might say on this point. What is it that will live for ever? "Our souls!" The world is a big thing, isn't it? I dare say when you boys and girls run down the street sometimes, you say, "I should like to get a bar of chocolate, but as I haven't a penny to get it with, I shall have to go to school without it." Now things we should like may appeal to us, and many seem very desirable, but if you could put all the world, and everything that is in it, into one side of the scale, and your soul into the other side, God holds up the

scale and says, "What shall it profit a man if he shall gain the whole world and lose his own soul?" Whatever you might have in this world, it would pass away.

I stood before Buckingham Palace one day. It is a fine palace, as you know. I have been told how very costly the furniture and furnishings are. I thought, "I would rather be the poorest person who is going to heaven than have a palace of my own, and not be going to heaven."

What should you think sin is? "Wrong doing against God." It is either not doing what He says, or doing contrary to what He says. That is sin. If you sinned against a king, it would be a great offence. If we sin against God, it is a greater offence. God is just, and He puts the sinners and His justice into the scales, and when He lifts the balance, what does He say? "Ye have all sinned." I know a friend who asked the children in the Sunday school to put up their hands if they had never done anything wrong. I wonder if there is a child here who could do that. I think, from the oldest to the youngest we should have to say, we are all guilty. Now, "the soul that sinneth, it shall die." My dear friends, younger and older, I hope the Lord will give to us each to know what it is to mourn for sin and believe in the Lord Jesus Christ, who takes away sin. The Word of God declares that those who are brought to believe on Him and to cast themselves with their sin, upon Him, are saved; the balances are held again, and when the death of Christ is in one scale and your sins in the other, then the blood of Christ and the sufferings of Christ are heavier than the sins of all those that He died for. There is more merit in His death than there is demerit in sin, and we read that sin is blotted out. The blood of Jesus Christ blots out sin, so that it cannot be seen. Now our sin can never make the blood of Jesus Christ of onne effect, or destroy its power; but His precious blood can take away the guilt of our sin from our conscience and from before God. "Thy Word is Truth." If we are led to know it is truth by the power of the Spirit and find it truth now, we shall find it truth another day, at the throne of God. There are many things I might say

to you, but I must forbear now, because the time has gone.

Why is God's Word truth? Do you remember what I have said? Because He that spoke it is true. Why is it a sovereign Word? Because it is the Word of Him who is King of kings and Lord of lords. As a clear fountain is always giving out pure water, so God's Word is as true as the Fountain of it. And what is it like? It is like a looking-glass or a pair of scales—a looking glass wherein when the Lord gives sight we may see ourselves and Him, and wherein we may see faces exactly as they are before Him. It is a pair of balances in which everything is weighed, everything "in time and to eternity." Just one more remark I must make. What is Jesus Christ called in the first verse of John's Gospel. "The Word." Now Christ is the Word of God; whatever He says by the Word expresses all the Father's will, He is the ever living Word, the eternal Word which shall never pass away. May the Lord by His Spirit bring us to know that His Word is Truth.

February 18, 1924.

"Time like a fleeting shadow flies. This house of clay must fall." Those words of the poet were spoken by one who has long since passed into the great beyond where time is not reconed, but where "One day is as a thousand years and a thousand years as one day," and where they that have part in the first resurrection on such the second death hath no power, are resting from their labor and awaiting the resurrection that shall bring life and immortality to light in the likeness of Him who is the resurrection and the life and so shall they ever be, to this are we hastening as fast as the wheels of time can speed our mortal lives nad we realize as did the "Poet" that time like a fleeting shadow flies. We realize too, that this house of clay must fall, for others have fallen both great and small, the young, the aged, yea; in every station of life they have fallen, we see earths proud and vain destinctions are being leveled by the grave as time brings them to the grave, therefore we feel that our stay on earth is but the passing of a day mingled with joy and sorrow, sunshine and cloud,

or shadows of darkness and somehow we feel to ask as did Job, "If a man die shall he live again?" We know he must die, but shall he live again is the question which so much concerns us, so with Job we answer, "All the days of my appointed time will I wait, till my change come, for there is hope of a tree if it be cut down, that it will sprout again and that the tender branch thereof will not cease," Job 14-7. We now realize that before us is a broad field in which the beauties of the glorious resurrection from the dead are set forth but we are too little to work in such a field, and will pass on to Job 15-14, which I trust brings us to where we can testify from an experimental standpoint.

"What is man that he should be clean? And he that is born of a woman that he should be righteous? If indeed I've been born again I feel that I can say I know that man is nothing in the sigh of God, and that he is a sinner so long as he lives in mortality, and all his works are vain. Then what is man that he should be clean? Is he not of the earth earthly? Then where the cleanness? Is he not born of a woman? Then why should he be righteous? Isaiah says "We are all as an unclean thing, and all our righteousnesses are as filthy rags," I believe I have realized this.

Then what shall we say? To those who have been born again, we say it is God that hath wrought the mighty and marvelous work of salvation by grace for poor unclean man. It was God that taught you, you were a sinner, it was God that taught you, you were lost in sin and a helpless creature in His sight. It was God that laid you low and caused you to beg to Him for mercy and to mourn over your lost condition and to realize your helplessness in His sight. It was God that heard your cry of anguish, and saw your bitter tears as they fell from your eyes. It was God that heard your pleadings for mercy as you felt yourself sinking into endless woe, and He gave to you His only son as your saviour and caused you to realize that he (Christ) had died for you, that by the shedding of His blood he had died for you, that by the shedding of His blood he had redeemed you from under the law of sin and death, and not only you but all who were chosen and created

in Him before the world began, that he should present them holy and without blame before the Father in love, yea: it was God that spake peace to your soul, and in a still small voice said "Thy sins are all forgiven thee," thereby causing you to rejoice in spirit and praise God from whom all blessings flow. It was God that took away the hard and stony heart and gave you a heart of flesh, in which is Christ formed in you the hope of glory and is the anchor of the soul both sure and steadfast and entereth into that within the veil, whither for us the fore-runner is gone, even Jesus, who is our obedience, and our mediator by whom we have access to the throne of grace, and by His spirit are we enabled to walk in the good works unto which we were created in Christ Jesus, which He (God) hath before ordained that we should walk in them, otherwise we stumble and fall and thereby show-forth the weakness of the flesh. Often in our communication and conversations, because of this weakness we are led by the carnal mind to make statements before the public which we do not endorse, we often in writing an obituary will say, so and so departed this life, now we know no man or person is able to depart this life, the word departed means to have taken leave of, and we cannot take leave of this life, but this life (or breath of life) can take leave of this body for the issues of life and of death are in God's hands, and when it is His will that this breath of life should depart from this living soul not an obstacle is in the way.. Father, mother, relatives and friends with all the physicians available can do nothing but stand back and behold the work of Almighty God. Christ had ower to lay down his life and to take it again, but has not.

Then what is man that he should be clean? and he which is born of woman that he should be righteous?

Bro. Wyatt has insisted that I write for the LONE PILGRIM, I have written, and you my dear brethren are to weigh what I have written if any should be found "weighty" enough to "weigh." I trust you will thank God that He blessed me thus far, and the Chaff you can easily dispose of, and may you be given a mind to pray that I may grow in grace

and the knowledge of the truth and to bear with my imperfections.

"THE LONE PILGRIM" has many able writers, and I have feasted on their writings and wished or desired to take them each one by their hand and tell them I enjoyed their writings and that I was sure our abode beyond this life would be together but I can not say where this abiding place may be, for it is veiled in hope which ere long shall be turned into possession, but not until we have passed from time to eternity, then if we have not "hope" in vain faith shall be turned into sight, hope into possession and we shall dwell together forever in the realms of eternal glory prepared for those redeemed by the blood of Jesus, the redemption price. I have only hinted at what I would love to tell if I could.

ANNIE FULCHER.

#### THE TWO ADAMS

Rocky Mount, N. C.,

Feb. 13, 1924.

Dear Elder Wyatt,  
Selma, N. C.

My very dear brother in Christ I feel a little inclined to write a few lines to you on the above subject. The two Adams. The first man Adam is of the earth earthy. The second man Adam is the Lord from heaven man. The first Adam was a three one man. The second Adam was a three one God for all the Godhead dwelleth in him. The first was created, then formated, then animated, otherwise he couldn't be in the image and likeness of the three one God. The first man is a figure of the second who was to come. How? In that—that he went into death knowing it took death for him to be with his bride, so Jesus went into death that his bride might be with Him. So as sin, (of the first man) hath reigned unto death even so hath grace (by the second man) reigned unto life through Jesus Christ our Lord. Now we would say this much is a preface to the subject.

Now Elder, don't think I's on a hobby for Adam eat of that God said not eat and he knew it was death to do so, but for the great love he had for his bride he went into it to be with her so death passed upo nhis offspring (men) for they all sinned in him, so death reigned from

Adam to Moses even over them that had not sinned after the similitude of Adam's transgression (virgins) for the lust of the flesh and the lust of the eye and the pride of life is the daming nature of sin but Jesus was virtue itself and could not sin. Though the virgins of the first man died in Adam (that is they must go back to dust) yet without condemnation for there is therefore, now, no condemnation to them that is in Christ Jesus (virgins) who walk not after the flesh but after the spirit for the law of the of life in Christ Jesus hath made me free from the law of sin and deaht. Noah preached righteousness, that is a virtuous life, and God chose him that he might build the ark to the saving of his family who was righteous (or virtuous) so virtue is the tree of life and lust is the tree of the knowledge of good and evil. Who touched me? said Jesus. Ah, said one of His deciples, seest thou that the people throng Thee and asketh who touched me? Jesus answered, some one hath touched me for I perceive that virtue hath gone out of me, yea, that poor sinner who had for twelve years been in the homes of sin, the issue of death, but God had sent His blessed spirit into her heart and convinced her of sin and of righteousness and a judgment to come, giving her the faith in Jesus (virtue) that to touch the hem of His garment would heal her. She pushed hard through the crowd to get to Him and did touch Him and he brings virtue itself and she was healed. Yea that pure river of water of life preaching out of the throne of God came even to her. (Jesus said thy faith hath saved thee) and on either side of this river was there the tree of life. In Noah's day it was sufficient to save eight souls from death, in Sodom there were two, (Lot's daughters). Then the law came by Moses and brought them out of Egypt. Jesus came in the midst of time to fulfill the law in behalf of his people. (Bride) and to let the world know that there is yet a God in Israel and he could make a new covenant with the house of Jacob and that the tree of life might be sure on the other side of the river of life, that is in this gospel day, so now dear elder I've got to the point to talk a little to God's poor. Though we have violated

God's holy (virtuous) law, yet the promise is in child bearing we shall be saved. Who is it coming up from washing, where of every one bearing twins? This is the old sinner having the seed of woman for mend in us the hope of glory Jesus revealed in you is that seed that shall bruise the serpent's head and when it took death upon the cross to accomplish this He then destroyed the works of him that had the power of death which was the devil. Oh sinners, can't you trust in such a child? (He has three names) His first name is Emanuel, his second name is wonderful, consider the mighty God the everlasting father, the Prince of Peace. His third name Jesus in whom all the God head dwells. Jesus has overcome death for you and hath brought life and immortality to light through gospel and he that believeth shall be saved. It is enough, Dear Elder Wyatt. Pray for me and mine and may God bless you and yours is my humble prayer for Jesus sake.

JESSIE O. FLY.

Inclosed find one dollar for continuance of LONE PILGRIM and may peace and love abound among God's servants. Amen.

February 20, 1924.

P. S. Now Dear Elder, let that love and virtue abide in you and come again to see us and don't fail to bring that gospel which God has committed to your trust with you. (Just leave out the absolute) and be sure to remember that God did predestinate us unto the adoption of children by Jesus Christ unto salvation in the eternal heaven of rest and the rest left of destruction according to his foreknowledge and his purpose for if Jesus died for all then all will be saved but if for the elect only then the elect will only be saved. I would rightly divide the word of truth if I could. I believe that every word in the Bible is the truth as it stands written, yet the biggest lie that ever was told on any man is written in the Bible. Ah, said some one, how is that? Remember brother, (the Scribes said that Jesus casteth out devils by Beelzebub, the prince of the devils) I say that is a lie, and yet it is the truth as it is written so let us lay aside every weight and the sin that doth

so easily beset us and run the race with patience ever looking to Jesus, the author and finisher of our faith. Amen.

Let it be so now, 10-4.

#### A TRIBUTE TO FATHER

Republished by request.

Death confines itself to no season, time or place at dawn, the twilight hour, noon or the midnight hour it comes, it conquers. This fact should impress us to heed the injunction, "Be ye also ready, for in such an hour as ye think not the son of man cometh.

On the twenty-fourth day of October, in the year of our Lord nineteen hundred and twenty, the soul of my father, Eld. J. B. Parker, joined that of his maker. He was born in Sampson County, about six or eight miles east of Dunn, N. C., in the year of our Lord 1837.

He was a child of the farm, but after about his twelfth or fourteenth year, until he developed into manhood, he worked in the woods and made turpentine, as many others did in that day. He was strong, tireless, self-reliant, and as honest as nature. He never received any education, only just enough to read and write eligably.

At about the age of twenty, he and my mother, Miss E. E. Johnson were married. We have hundreds of relatives, both Parkers and Johnsons—living in the southern part of Johnston and adjoining counties. My mother, thank God for every remembrance of her; noble by nature and pure in thought and speech as a lilly: singing her way through sunshine and shadows: pouring her consecrated life into every channel for good about her, she garnished her course and entered into eternal rest March the 10, 1919; being in her 85th year. In the last two years of my mothers life she endured much suffering, but she bore it all patiently, knowing that she was prepared to go.

When we oldest children were small and father was facing a foe on the many bloody battle-fields of the great civil struggle of the sixties, mother worked on the farm and supported the family, together with some of father's little brothers and sisters; grandfather and grand-

mother Parker both having died only a short while before.

While serving in that cruel war, my father professed religion and united with the Freewell Baptist. But a short while after he came home from the war he united with the Primitive Baptist. Soon after he united with the Primitive Baptist, he was licensed to preach, and in a short while he was ordained as a minister of Jesus Christ in fact he was licensed by the Freewills before he joined the Primitives. My father was a Primitive Baptist in the truest sense of the word, but when he knew that his church was going astray he never hesitated to act independently. There are two kinds of independence. One individual refuses to go along with the church because he sees some personal advantage in a different course. The other leaves his church only when he is satisfied that she has foresaken her own ideals. My father was one of the latter type. No one whoever followed the career of my father could dare say that he ever adopted an idea merely because it was popular.

Again and again he followed the course that clearly was unpopular, at least temporarily unpopular. Even his most bitter enemies were always ready to acknowledge that he was a man who followed his own conviction regardless of expediency.

His traits of mind, like his physical features, were large and fully traced. In common sense, he was tremendous; he was quick, too, in apprehension, steady, brave and enduring in contentions. Clean in his private life, honest and unassuming in his demeanor, yet bold and uncompromizing for the right, as God gave him to see the right. He had all the gifts, without the cultivation, of a great philosopher. But what he lacked in human learning was made up in the keen penetration and clear desertment of a student of human nature. Except the Scriptures, he was limited in his familiarity with history, but he knew the forces that make history and determine destiny. God surely anointed him to be a prophet in Israel, and clothed him with a power seen but a few times in a generation.

As a minister of the Gospel, his life of almost unexampled activity was demonstrated by one high and holy purpose; to

do good to his fellow man and faithfully serve his generation by the will of God. From that purpose he never deviated, and from God's service his heart never felt the slightest alienation. To that high and holy purpose every other ambition was subordinated, and every energy put in commission. No living man ever had higher reverence for Divine truth than my father, Eld. J. B. Parker. He dearly loved his church and its doctrines, made piety most prominent in all duties, but never did he dare to offer it on the market as capital.

He despised a hypocrite, and in his very soul he would have stood with the publican and denounced the pharisee.

One of the greatest traits in man, was my father's remarkableness for the strength of his moral character. There was granite in the foundation of his character and every living stone in the structure was polished after the similitude of a palace. Flaws there may have been, but no fissures, discoloration, nor no suggestion or signs of disintegration. The storms of his ministerial life sometimes strained, but never moved it. The rains descended, the floods came and the winds blew, but when the sky cleared he stood firm as a stone statue. However much men may have criticised his position, or questioned the wisdom of his policies, no one ever doubted the integrity and purity of his character. Had there been in it any serious weakness, some curious or critical or envious eye would have quickly discovered and loudly proclaimed it; but throughout his long and brilliant career of near fifty-six years as a minister of the Gospel, every hour in the fierce public glare, his efforts and methods as a reformer, inviting and encountering stubborn hostility, he fought and wrought, without the faintest shadow on his clean and noble character.

There were notches on his sturdy blade, but not a blur on his noble name, and his moral courage was nothing more than sublime.

As a gospel disciplinarian, my father had few equals and no superiors: he always was a stickler as regards consistency. He always taught that preaching one

thing and practicing another will eventually ruin any sacred cause ever espoused by mortal man that success will oftentimes temporarily hide dishonesty, but the hiding will not last, and in the end dishonest success is much worse than defeat.

That you can take all sacred and modern history that tells of the progress of the true church and you will find, without a single exception that those who strove to do away with abuses and wrongs, and bring about changes for the better, always encountered the fiercest opposition the most scurrilous vituperations and oftentimes death, religious and corporal, at the hands of those whom they were seeking to benefit with their labors. I don't believe that any living man can truthfully say that he ever put self-interest above his duty to God.

In the death of my father a leader is removed from his church whose place can not be easily filled. Elders of such independence of views and rigorous sense of obligation are becoming rare. What he conceived to be the path of his duty he would pursue it, though a lion couched in the shadow of every tree. No fear of man, or fear of all the legions of darkness, could stay his course or hush his imperial voice and he seldom spoke without premeditation.

Though father sometimes showed the sternness of a Hebrew prophet he really had the tenderness and persuasiveness of an Apostle. If he sometimes did use the muck-rake, it was not simply to expose the rottenness of society and the wickedness of the world, but that the healing light of the truth might shine upon and cure it. He coveted no man's position or possession, envied no human being his fame or his fortune, and no Mordecai stood in the gate way of his noble soul.

The wider the interval of time since the day of his death, and the farther I get away from the few feet of earth enriched by his slumbering dust, the more convinced I am that it was a very small part of him that his friends and loved ones were able to bury.

In hopes of a better world, I am very respectfully,

G. E. PARKER.

#### THE FULFILMENT OF THE SCRIPTURES

In the beginning God created the heavens and the earth. Gen. 1:1. What for? For His own pleasure and the earth was for a place on which He would raise up, develop, and prepare a family to dwell with Him and to enjoy His presence and whose presence He would enjoy. "Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for thy pleasure they are and were created," Rev. 4-11. "And this is the Father's will (pleasure) which hath sent me, that of all that He hath given me I should lose nothing, but should raise it up again at the last day" John 6-39. "And He is before all things, and by Him all things consist" Col. 1-17. Being before all things and the creator of all things He was alone before He created anything; but He was not pleased to remain alone but as before stated He created the world in which to prepare a family to dwell with Him and enjoy His holy presence. A family that could enjoy God's presence must know Him and love Him for He is love and He could not dwell harmoniously with any that is not lovely. God being purity could not dwell with impurity. God being Justice could not admit the unjust into His presence. And He being of mercy; those who dwell with Him must know Him in His mercy, and mercy is kindness bestowed upon the undeserving. To make a world just suited to raise such a family in, requires a creator of infinite wisdom, power, love, justice, purity and mercy. And to appreciate these divine qualities in Him each individual composing that family must have a divine knowledge of these qualities ingrated into their own experiences by the Spirit of Him who possesses them in their fulness. God made man upright but under the temptation of the serpent, which is the Devil, man sinned and became dead in trespasses and sins, but God having foreseen this had provided a remedy in the person of His Son whom He had given power over all flesh that He should give eternal life to as many as the Father had given Him," John 17-2. Those given to the Son were the family whom God had predetermined to dwell

with Him and love Him, and behold His glory and be partakers with Him in the joys of His eternal home. Being infinite in wisdom and power He had provided for every emergency that each and every one of His family should ever stand in need of and He so rules that "all things work together for good to them that love God, the called according to His purpose" Romans 8:28. "In Christ is life and the life is the light of men." John 1:4. By the light of the life of the spirit of God man sees himself a sinner before God and is made to hate sin and to desire to be free from it.

Jesus is the only savior of sinners and in Him dwells the fullness of the godhead and the fulness of the humanity also and He is the only mediator between God and man and He only can make reconciliation between God who is infinite justice and man who is a vile sinner and justly condemned on account of his sins. These things are shown to and revealed in the experience of each individual of the family of God, by the Holy Spirit of God. And thus they are born into the spiritual family of God and fitted to dwell with God when their bodies shall have been raised up, spiritual bodies like unto the glorious body of our Lord Jesus Christ. The history of the church in the world is divided into three periods or dispensations. First the Patriarchal, second the Israelite and third the Gentile. The Patriarchal extended from the creation of Adam to the death of Jacob. A period of about 2255 years. The Israelitish extended from the death of Jacob to the dispersion of the Israelites after the capture of Jerusalem by Titus, the Roman general, and the destruction of their temple. A period of about 1885 years. The Gentile period extends from the destruction of Jerusalem to the present time and on the great Armageddon battle, which I think is not long off.

After the death of Jacob, the Lord's chosen people were known as the Twelve Tribes of Israel or the House of Israel or the nation of Israel. They were the chosen people of God among the nations; and He peculiarly blessed them more than any other nation in the world. They were peculiarly blessed with the law which was written by God Himself upon

tables of stone and given to them alone, they were blessed with the Levitical priesthood which was given to no other nation and they were given most of the prophets of God spoken of in the Scriptures, and the greatest of all God's peculiar blessings was the gift of the Messiah. He was an Israelite of the tribe of Judah and of the family of David, and was the only man that ever held the three offices of prophet, priest and king. God gave the Israelites many admonitions saying unto them, "Ye shall keep my sabbaths, and reverence my sanctuary. I am the Lord, If ye walk in my statutes and keep my commandments and do them, I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit." And I will set my tabernacle among you; and my soul shall not abhor you, and I will walk among you, and will be your God, and ye shall be my people." But if you will not hearken unto me and will not do all these commandments, I will set my face against you and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not for all this hearken unto me, then I will punish you seven times more for your sins, Leviticus 26:2,3,4,11,12,14,17,18. God repeats this warning that He will punish them seven times, three more times in this 26th chapter.

A time in the Scriptures means 360 days and seven times means 2520 days and in prophecy a day is counted a year. So the seven times here mentioned means 2520 years, that God told the Israelites that he would punish them if they continued to disobey Him.

Did they hearken to His counsels, or did they rebel against Him? Let Elijah answer, "And he said I have been very jealous for the Lord of hosts; because the children of Israel have forsaken Thy covenant, thrown down thine altars, and slain Thy prophets with the sword, and I, even I only, am left; and they seek my life, to take it away, I Kings, 19:14. The prophet made one mistake and the Lord corrected that by telling him, "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which have not kissed

him, 18, V, Therefore the Lord sent them as prisoners into Babylon where they remained for seventy years, that the land of Israel might enjoy its sabbaths according to the commands of the Lord, 2nd Chron. 36 and 21.

After their return to Palestine, the land which the Lord gave them, they yet were under punishment for although they had kings of the tribe Judah to reign over them according to Jacob's prediction in Genesis 49:10 yet these kings and the whole nation of Israel were subject to gentile authority the 2520 years of punishment for their idolatry and other sins, commenced when they were carried to Babylon in the year 606 B. C. 2520—606 equal 1914. That time of punishment was due to expire A. D. 1914. Did it expire then? I think it was in the Spring of A. D. 1915 that Gen. Alenby captured Palestine with its capital, Jerusalem, and proclaimed liberty to the Israelites to go back to Palestine and settle as their home. Did Gen. Alenby have authority to give that liberty? He had the authority of the Empire of Great Britain and the other Allied Nations and greatest and best of all he had, I think, the authority of Michael, the great Prince who was then standing up for the delivery of Israel and every one who is found written in the Book of Life. As proof of this see Daniel 11:44 and 45 and 12 ch. and 1 verse. But tidings out of the East and out of the north shall trouble him (the emperor or kaiser of Germany); therefore he shall go forth with great fury destroy, and utterly to make away with many. And he shall plant the tabernacles of his palace between the seas on the glorious holy mountains; yet he shall come to his end and none shall help him. And at that time shall Michael stand up, the great prince that standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time and at that time thy people shall be delivered, every one who shall be found written in the Book," and the second verse, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt. This verse concerning the resurrection being connected



with and following immediately after the testimony concerning the time of trouble leads me to think that the time of trouble will last until the resurrection of the dead. Paul in his letter to the church of Rome says, "For I would not, brethren, that ye shall be ignorant of this mystery, lest ye should be wise in your own conceits that blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in," Romans 11:25. Jesus said "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," Luke 21:24. Do both refer to time? Did they mean that the Gentiles were to enjoy the favors of God for an equal length of time with Israel? Israel was a peculiarly blessed people from the death of Jacob until the crucifixion of Christ during a period of about 1845 years, Jesus just a little before His crucifixion uses this language. "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto them, how often would I have gathered thy children together as a hen gathereth her chickens under her wings and ye would not; Behold your house is left unto you desolate, Mat. 23:37 and 38. Thus Jesus as judge pronounces sentence on the house of Israel. Even after pronouncing such a judgment He suffers them to occupy their land forty years, until A. D. 70 when their city was captured by Titus and they were scattered among the nations of the earth and since then they have been as dry bones in a valley of death for a period of about 1845 years or until 115 and during these 1845 years the Gentiles have been peculiarly blessed. To the Israelites the Lord gave the law, the Levitical priesthood, and the prophets. To the Gentiles He has given the Bible, the Church and the Gospel ministry. Each for a period of about 1845 years. He prolonged the Israelites period 40 years and He is prolonging the time of the Gentiles since the standing up of Michael but for how long I am not wise enough to tell. But between the present time and the resurrection of the dead will I think be a continued time of trouble. During this time Mystery Babylon had her daughter, or all false religion, is to be put down, the

beast and the false prophet are to be taken and cast alive into the lake of fire burning with brimstone, see Revelations 18th chapter and 19th chapter, especially the 20th verse. Then the dragon, that old serpent which is the devil and Satan is to be bound for a thousand years and cast into the bottomless pit and shut up and a seal put upon him that he should deceive the nations no more till the thousand years shall be fulfilled Rev. 20:1 and 2. And sometime during the fulfillment of these things the great Armageddon battle is to be fought. This battle is of so much importance that it is spoken of in many places in the Bible. I think see Ezekiel 38:17, 28 and 39 ch., Joel 3:1, 2, Rev. 9: 13, 21, 16; 12, 21; 19:17, 21, and other places. I am expecting these things to take place soon. I think during the present century.

D. A. MEWBORN.  
R. F. D. 1, Farmville, N. C.

New Ark, Del.

April 16th, 1924.

Dear Brother Wyatt: I am sending you a letter from Elder Fisher of Texas, written to Eld. Eubanks, of New Ark, Del., when I received the April issue of the PILGRIM it reminded me of this letter which I had on file. This letter was written to Elder Eubanks in 1920, while he was sick. If you have space you might publish it, as I feel like Elder will not object.

Your brother in hope,  
J. B. Miller.

11-26-1923.

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

Dear Brother in a sweet hope in Christ:

I hope I will write you a few lines informing you that I received the sample copy of your good paper the LONE PILGRIM and read and reread it and as far as I am able to discern it has the right ring. I sure have enjoyed it and would subscribe for it if I were financially able. The name of the paper just suits me for I feel to be a lone pilgrim here in this section of the country. The little town where we live is a protestant methodist town they have their college here to prepare their preachers for the

ministry just me and my companion and one more good baptist on the hill which belongs to what we call limited baptist in this country but he is a good baptist I have him and a mighty good baptist that has never took up his cross in following the saviour in baptism. I am living a very lonely life so far as baptist associates is concerned. If I live a few days longer I will be 79 years old. Have claimed the name of a primitive baptist over 56 years and have been ignored as a heretic for contending for the absolute predestination of all things but with the help of the eternal God none of these things move me. I will close hoping you with the paper LONE PILGRIM the best of success and may it please the God of mercy to give you strength and ability to contend for the truth as it is in Christ and may we all be blessed with the boldness of a lion and the humbleness of a lamb with the wisdom of the serpent and the meekness of the dove to stand by our post and earnestly contend for the faith once delivered to the saints. Excuse me for I only aimed to thank you for the sample copy. Excuse bad writing for I am so shaky that I often miss the key. I intend to hit and hit the wrong one but mabe you can read it. Remember this old sinner saved by grace if saved at all when it goes well with you.

JOSEPH H. BOZEMAN,  
Tehuacana, Texas.

Decatur, Ga.,  
April 24th, 1924.

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

My Dear Brother in Christ:

Having read some of the many, and to me glorious pieces written for THE LONE PILGRIM, I am enclosing money order to pay the subscription price for one year. I want to begin with the April 15th, No., which I have just read with an unusual degree of interest and pleasure. Hoping the Lord will continue to bless you and the other writers to declare the whole council of our Lord, to his dear children, I am I hope your sister though unworthy I be.

MRS. J. F. GREEN,  
118 Greenwood Place, Decatur, Ga.

## 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. Coyler, Pastor.

Bethany, at Pine Level, N. C. Preach-  
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Smithfield, N. C. Every 1st Sunday  
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sistant Pastor.

Old Harnett, in Sampson County, N. C.  
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Pastor.

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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.

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Hardy, Pastor, Atlantic, N. C. John D.  
Smith, Clerk, Atlantic, N. C.

Kinston, 3d Sunday and at night in  
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R. H. Temple, Clerk, Kinston, N. C.

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

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

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

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

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

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

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

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

### PRIMITIVE BAPTIST

With the development of organized  
church life shown in the formation of  
benevolent and particularly of Mission-  
ary societies, of Sunday schools and simi-  
lar organizations, during the early part  
of the nineteenth century, there develop-  
ed also considerable opposition to such  
new ideas. The more independent church  
associations were based on the principle  
that the scriptures are the sole and suf-  
ficient authority for everything connect-  
ed with the religious life. The position  
taken was, in brief, that there was no  
missionary societies in the apostle's days,  
and therefore there should be none today.  
Apart from this, however, there seemed  
to many to be inherent in these societies  
a centralization of authority which was  
not at all in accord with the spirit of the  
Gospel. Sunday schools also were con-  
sidered unauthorized of God, as was ev-  
erything connected with church life that  
was not included in the clearly presented  
statement of the New Testament writ-  
ers.

These views appeared particularly in  
some of the Baptist bodies, and occasion-  
ed what became known as the "antimis-  
sion movement." Apparently the first def-  
inite announcement of this position was  
made by the Kehukee Baptist Associa-  
tion of North Carolina, formed in 1765,

at its meeting with the Kehukee church in Halifax county in 1827, although similar views were expressed by a Georgia association in 1826. The Kehukee Association unanimously condemned all "modern, money-based, so-called benevolent societies" as contrary to the teachings and practice of Christ and His apostles, and furthermore, announced that it could no longer fellowship with churches which indorsed such societies. In 1832 a similar course was adopted by the Country Line Association, at its session with Deep Creek Church in Alamance (then Orange) county, N. C., and by a "convention of the Middle Statse" at Black Rock church Baltimore county, Md. Other Baptist associations in the North, South, East, and West, during the next ten years, took similar action. In 1835 the Chemung Association, including churches in New York and Pennsylvania, adopted a resolution declaring that as a number of associations with which it had been in correspondence had "departed from the simplicity of the doctrine and practice of the gospel of Christ, uniting themselves with the world and what are falsely called benevolent societies founded upon a money basis," and preaching a gospel "differing from the gospel of Christ," it would not continue to fellowship with them, and urged all Baptist who could not approve the new ideas to come out and be separate from those holding them. The various Primitive Baptist associations have never organized as a denomination and have no state conventions or general bodies of any kind.

For the purpose of self-interpretation, each association adopted the custom of printing in its annual minutes a statement of its articles of faith, constitution, and rules of order. This presentation was examined carefully by every other association, and, if it was approved, fellowship was accorded by sending to its meetings messengers or letters, reporting on the general state of the churches. Any association that did not meet with approval was simply dropped from fellowship. The result was that, while there was creation result was that, while there are certain lack of any central body or even of any links binding the different associations together, they are easily broken, and the

uniform statement of belief, serve to prevent united action. Another factor in the situation has been the difficulty of intercommunication in many parts of the South. As groups of associations developed in North and South Carolina and Georgia, they drew together as those did in western Tennessee, northern Mississippi and Alabama, and Missouri, while those in Texas had little intercourse with any of the others. Occasional fraternal visits were made through all of these sections, and a quasi union or fellowship was kept up, but this has not been sufficient to secure what might called a denominational individuality or growth. This is apparent in the variety of names, some friendly and some derisive, which have been applied to them, such as "Primitive," "Old School," "Regular," "Anti-Mission," and "Hard Shell." In general the term "Primitive" has been the most widely used and accepted. The above are quotations taken from U. S. Census report of 1906, to 1910. We hope to give a description of their doctrine, and number of members and churches later.

Yours in hope,

EDITOR:

Atlantic, N. C., May 26, 1924.

Dear Brother Wyatt:

Sister M. A. Stanley, Reidsville, N. C., has ask me to write for THE LONE PILGRIM on Mark 13th; 17th, 18th, and 19th, which reads as follows: "Woe unto them that are with child, and to them that give suck in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be."

The readings of the foregoing verses of this chapter with the 24th chapter of Matthew will tell us of the manner of reverence in which the Jews held Jerusalem and the temple which was therein. The disciples were not different from the rest of the Jews in this line. The whole nation and almost all of the whole world were at that time expecting some great personage to appear on the earth. The Jews were looking for the promised Me-

siah: these disciples believed that this Jesus was that person, while the rest of the Jews did not believe it, and therefore they were yet looking for Him to come.

The common idea was that when He came He would establish His kingdom there in that literal Jerusalem and set up the throne of David forever. The disciples believing this we can imagine their surprise when they showed the Lord the magnificence of the temple in which they worshipped and got His answer: "See ye not all these things? Verily I say unto you there shall not be left here one stone on another which shall not be thrown down." What a terrible announcement was this to them, and yet it is made by Him in whom they had confidence that He is the Christ of God. Hearing this they wanted to know when these things should occur. It was in giving them the answer to their questions that our Lord spake the words of our text. Therefore our Lord was talking of the literal destruction of the old natural Jerusalem of which Paul tells us, "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with all her children." Gal. iv: 25.

This word of our Lord received its fulfillment about seventy years later when the Roman army encamped against Jerusalem and besieged it. So stubborn were the Jews assembled therein that we are told the mothers actually killed and ate their own children rather than to surrender to their natural foes, the Romans. When these things became known to the Roman commander he swore in his wrath that there should not be left there one stone on another which should not be pulled down. Thus he, not knowing the curse of the Lord against that old literal Jerusalem, had sworn by the Roman Empire to carry out the very words of our blessed Jesus. This he did, and wiped that old legal city forever out of existence. The blood of all the saints from righteous Abel to Zacharias was upon that nation at that time, and God took vengeance on them by the hand of one who did not love Him but hated His worship.

Now, my sister, it was this time that our Lord was talking about when he used the language of the text. That time is all fulfilled and gone forever. It does not re-

fer to any time that we have got to see in any future day.

When the prophets spoke of the literal coming of our Dear Lord they told of that time, and when that event occurred their words were fulfilled and in that they were ended. Our Lord shall not come again in the body to redeem His people. That work has been done, and what the Lord doeth He doeth forever. He does not have to die again for the salvation of His elect. His next coming will be to make manifest in the fullest sense the effects of His dwelling in the flesh and suffering for us on the Roman cross.

There are many scriptures which are literally fulfilled and therefore will not come up again in fulfillment. Your text is one of those scriptures. It was perfectly fulfilled at the destruction of literal Jerusalem, and cannot have any reference to the gospel church.

We would think that the reason our Lord referred particularly to the sisters in the way He did was because a woman with child could not make haste to flee and get away from the destruction. The same was true of those who had little sucking babies to carry. For one to flee in haste she must be unencumbered and such was the commandment of God. They were commanded to flee to the mountains and to not take any of their substance with them, not even to come out of their fields to give warnings, nor down from their house tops to take anything out of their houses. They would need to be altogether unencumbered so they could flee in haste.

Many have been the sufferings of poor women in a pregnant state, and of mothers with little babes because they have not been able to see the literal fulfillment of this text, and therefore it is a pleasure to me to try to give as best I may my understanding of this scripture. I hope that sister Standley or any others who may be in fear about this text may take comfort in what I have written for this scripture was fulfilled about seventy years after the crucifixion of our dear Lord and will never again be visited on any on the earth.

The dear Lord gives us wisdom and understanding in His blessed word.

With love to all His children I am your

brother in a good hope through our Lord Jesus Christ.

L. H. HARDY.

Atlantic, N. C.,  
April 25th, 1924.

To My Dear Brethren Editors:

While I was on my recent trip I was several times requested to write up a short account of my trip and send it to both the LANDMARK and THE LONE PILGRIM for publication as the most of the brethren through the sections where I traveled take one or the other of those papers. I arrived at home on the afternoon of April 22nd, and found things at home doing as well as they were when we left them.

When we were about to go, knowing that the sections in which I was to travel had recently been a battle ground, I told my dear wife that I was not going looking for strife, nor to spread trouble, but to preach peace by Jesus Christ. Thus I launched out on the river of peace, and felt that our Dear Jesus was the Captain of my little bark.

At Kinston my first appointment, at a church of which I have been pastor since her organization, I found that one had stuck a snag in the peaceful waters, but being the waters of peace, there was not any floating object to gather into a raft and I went on in peace, feeling that the good Lord had holpen me with a little help. At the second appointment at Durham another snag had been stuck down but its moorings were so weak that it did not hold to cause the least ripple on those peaceful waters. I had not been to this church in quite a while and my reception there was even more than I could expect. After the preaching was over there were many kind words said to me, and many invitations came for me to repeat the visit at an early date. Thus they strewed flowers in my poor heart and cheered me by the way.

The next two days I heard nothing of any snags, but at night at Roxboro another which had the appearance of having strength had been stuck down. Like the other one it drifted on the still waters of peace so I went on undisturbed and declared the word of peace to the people of God. This ended the real snags

which had been stuck in the way, but I found two drifting floats which appeared to be obstructions at first sight but which proved to be just like the other obstructions, and no harm was done. One of these was in the Arbor section and the other near Reidsville.

I want to tell the brethren that at all these appointments I was as well received as I have ever been at any appointments I have ever made. I had the attention of my congregations at every appointment, and have reason to know that they enjoyed my ministry. I do not know the number of invitations I received to come up in the summer and visit the two Contry Line Associations. It made me feel sure that the Lord had sent me among the people to preach His unsearchable riches. I was much blessed in this line in all the appointments.

Leaving Reidsville I went to Danville, Virginia, where only a few years ago I was rejected by that church and if it had not been for brethren outside of the bounds of that church I would have been left to find a home in some hotel for the night. However the Lord had sent an overflowing scourge there and washed that Church of its filthiness so when I got there my congregation was large, and my liberty was excellent. I was much blessed in preaching the word of God there, and have reason to believe that the word of God by my mouth was well received. That good man of God, Elder C. T. Evins, Witt, Va., met me at that appointment and took me on his car for the remainder of my trip in Virginia. We first went to the Staunton River Union at Union Church. That was a Union indeed. There I met Elders Wade, Stegall, and Brooks of the Pig River Association, Elders Dodd, Boaz, and Evans of the Staunton River Association. I had the pleasure to hear all of them preach, and there was not a jar in the sound of the trumpet of God. I think I have never attended a better meeting. We then came to Weatherford where Elder Evans and I ordained brother James Short to the Deaconship. I met every appointment that had been made for me and a few evening appointments, and was blessed with from fair to good liberty in speaking at each appointment. Brother Evans did not

speaking at all the appointments only in the close, but at those at which he did speak I found that he and I were together.

There has been trouble enough in that section to tell the brethren and the churches how good peace is, and they show that they are enjoying the peace God has given them. So far as I heard them talk they with one mind believe that "Salvation is of the Lord." That it is "By grace ye are saved." All the preachings I heard was in that line, and therefore I could receive all I heard. The private conversations were along the same line so all the visits were good, and I felt in the Lord.

I was made to remember Elders Merridith and Gold. These two Elders met at the Kehukee Association, Elder Gold said, "Brother Merridith, how have you found things as you came?" Elder Merridith answered, "Very nice and peaceable." Elder Gold ask, "You did not find any trouble among the brethren?" Elder Merridith answered, "I was not looking for any." That was the way it was with me on this trip. I saw nothing wrong. I did not look for any wrongs among the brethren. All was well. When Elder Evans and I got to Malmaison, which is the Church of his membership I told his congregation that Elder Evans and I had been together thirteen days and that the only difference between us was one half minute on our watches, and neither of claimed to be just exactly right. When we got to Danville our congregation had grown above what it was on my way up. This encouraged me, and made me feel that my visit as I went up was appreciated and enjoyed.

At Reidsville I met Elder G. M. Trent who was too sick to attend the meetings. After then I met Elder John W. Gilliam and Elder C. B. Hall. Both of those brethren were vey kind to me. Indeed all the brethren and sisters with the friends with whom I met were good to me so that I feel that there is not one thing to complain at in the whole trip.

When I got to Kinston I met my dear wife who had spent the time of my absence with our grand daughter in her home. She had not improved in health, and was quite feeble. When we got home we found things in as good shape as they

were when we left them. All this makes me feel that it was of the dear Lord that I went on that trip. I feel to say, "Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."

The Lord is good to me. I am but a poor sinner and am in need of His mercy every day.. I pray that He will remember me as He has in the past.

I hope the brethren and sisters will continue to remember me, and that they will continue steadfast in the Lord to serve Him.

I trust I am your brother in a good hope through the grace of our God.

L. H. HARDY.

Graham, Texas,  
December th, 1920.

Dear Brother in the Lord:

Seeing in the Signs of The Times a notice of your late illness from a brother Miller, and noticing a request that brethren write to you, I will say that, "I remember my faults this day." I cannot tell why it is, all these years that I have not written to you more than I have, unless it be that same old excuse of neglect and forgetfulness that is so much with me from day to day. My mind runs back with sweet consolation to the time when they cut the thick ice up in Ohio, near Cincinnati, so we both got down into this icy water to attend to the baptism. Then we went back in the sleighs to the home of one of the brethren. This was in the winter of 1893, which is nearly twenty eight years ago. You were hardly fifty years old then. The church at Campbellsburg, Ky., wanted to ordain me in June, before I should get back here in Texas, and so at their request, I remained over a few days to be at the meeting at which you and Elder Peter Swain and others layed your hands on unworthy me, looking to the great work of the ministry. Uncle Joe Turner over ninety years old, made the motion to have me set apart. Joseph Turner and brother Ransdall were two lovely pillars in that dear old church. They have long since passed on to the third heaven and entered the paradise of God, where the door between them and sorrow and pain is closed forever. "Ye are traveling home to God in the way our

fathers trod; they are happy now, and we soon their happiness shall see." The saint of God that composed this old hymn did not believe that our fathers soul and body were in the ground. No, the faith of the old baptist is that the elect of God of every nation rest in the paradise of God, where the regenerated thief was promised a place of rest. "Though the outward man perish, yet the inward man is renewed day by day." This new man can never die, because his kind of life is eternal life, while the life of the body is physical or natural life can and does cease, but that eternal life can no more die than God can die. There is not a relation in nature but what in some way points out some relationship between Christ and His people. The natural relation always has some defect; but the spiritual relation has no defect. When Joseph went up to meet Jacob in the land of Goshen, Jacob must have rejoiced at the meeting of his dear son, but this was not his chief joy. But he could now see in his exalted son, a figure of the coming One. He could see in this dearest son the One that was to come and rule all nations with a rod of iron, and who, when He should be raised from the dead, and all honor and power be put upon Him, that He would ascend to His Father and meet Him in the greater land of Goshen, in the paradise of eternal felicity and glory, there to sit on His right hand till His enemies should be made His footstool. All of Joseph's enemies were brot to his footstool and all his former visions were exactly fulfilled. Much more so might it be said of Him who died on the rugged cross, "when thou shalt make his soul an offering for sin, he shall see his seed. So it is the business of the sun, moon and stars, to reverence the sun, much more the church and ministry must worship the perfect Sun of righteousness and Him only shall they serve. I am distressed for thee, my dear and beloved brother Eubanks, in your afflictions, for I had hoped that once more some time, I may see you in the flesh. But the will of God must be done and sets aside our desires and preferences and grinds them into powder and as "all things work together for good to them that love God, to them who are the called according to

his purpose "God did not cause that wicked woman to lie on Joseph nor his brethren to envy him, yet it is everlastingly true that God ruled and directed, guarded and controlled every event, so that each and every part worked together for good to them that loved God, and so will the Almighty continue to rule all events to his designed end, and all the wrath of man shall praise him but other wrath will all be restrained. Joseph's life is just a little picture in a figure of the life of Jesus, that God the Father planned out before creation. The Jews were restrained until the exact hour that God had ordained that they should come and take Him. So it is with every other wicked act under heaven, it cannot be done 'till the time which our heavenly Father has ordained for it to be done, then the restraining influence is withdrawn and the streams of wickedness flows on. How can old baptists limit God's purpose, and yet claim to believe that he has all power in heaven and in earth? I hope that these things may be sweet to you all along the road and that the reality of them might get brighter and sweeter as the end comes nearer..

I am still here with this dear people where I have been located for some 21 years, witnessing in my weak way the things of grace and glory which God in Christ has for all his sheep. I rejoice in that "God is not slack concerning his promises as some men count slackness." Now therefore, the gates of hell shall not prevail against His flock that have the truth. Ahlminaz could not tell the tidings in its fulness, because he did not know the exact thing that concerned his hearer, and therefore could not tell it. Why should we be surprised? But when Christ, who was the called out sent messenger, as a witness, he knew and could tell King David that his son surely was killed. So we must live 'till we have delivered the message for which we have been called and sent. "Not a single shaft can hit, 'till the God of love sees fit." I concur in the blessed words sent you by Elder Fred. W. Keene.

Yours in blessed peace and hope,  
J. H. FISHER.

## OBITUARY OF WYATT PAUL FULK

Little Wyatt Paul Fulk, son of J. Gray and Emma Fulk, was born July the 31st 1922 and calmly fell asleep in Jesus March the 29th 1924. Making his stay with his loved ones one year seven months and 28 days. He suffered much during his short life here. But bore his suffering patiently. His last illness lasted nine days. He died of heart trouble. All was done for him that a devoted father and a loving mather, doctors and kind friends could do, but he had stayed his days with us and the Lord called him to that sweet home where there is no sickness nor death, but where he will ever be with Jesus. He was indeed a bright sweet child and was very affectionate, and especially to the writer. We know it was sad to part with Little Wyatt Paul. The heart broken parents have our deepest sympathy in their bereavement. We trust the Lord will bless and comfort them in their lonesome hours and home. The funeral services were conducted at the home on Durham Street March the 30th by Elder S. H. Reed of Walnut Cove, N. C., and Elder J. C. Dunbar of Mt. Airy, N. C.

A large crowd of people were present to pay the last tribute of respect to the departed one. Many comforting words were spoken after which the little remains were carried and buried in the Old Stewart creek cemetery. There to await the glorious resurrection morn. We hope to meet little Wyatt in that sweet home. The little babe is gone to rest, to reign with God forever blessed. Could we but see its smiling face, delighted with that happy place.

Written by one that loved him.

MRS. SAM KING.

Columbiana, Ala.  
April 12, 1924.

Dear Elder, Brothers and Sisters in Christ: Where ever you may be, I am so cast down. It seems that I must ask the prayers of some one. So I have turned to you all. My cross seems so heavy to bear, that if God does not put out his hand and help me I shall surely fall by the weary wayside of life.

My cry night and day Lord help and

save me or I perish. I now realize that God has all power both in heaven and in earth, and that he will not put more on his children than they are able to bear. But oh my precious kindred in Christ, it seems that unless he sends me comfort, consolation and relief I fear I shall lose my reasoning powers under the great burden that I am made to bear. Will all of you who feel that God is all powerful that he can and does comfort his poor children to pray for me?

Pray that he will not leave nor forsake me, that though my cross is heavy, I can look to him who doeth all things well and find consolation. Pray for my friends and children who I love better than my life. I feel as if they have all forsaken me; that I have no friends on earth. I received the LONE PILGRIM and it has been a great comfort to me. It seems that you are all my people, that is why I ask you all to pray for me. Sisters, you all will understand when I tell you that one of my children has deceived me in such a way, that it seems I had rather die than live, or that I had died before I knew the truth of it. Yet I know I should not feel that way and that I should try to serve the purpose for which God intended I should. But I long to find rest; I want to say that I have known for some time that I was with the wrong faction of the old Baptist, but I know no others in Alabama. I joined the primitive baptist 22 years ago. I did not realize then that there was so much trouble in the church then. I feel so lonely and sad in every way pray for me, your sister in hope of a better world.

MRS. AMANDIA HAND.

## NOTICE.

The next session of the Black Creek Union will convene with the Church at upper Black Creek on Saturday and Fifth Sunday in June, 1924. Those coming from the south will be met at Kenley on Friday afternoon or Saturday mornning, and those coming from the north will be met at Lucama on Friday afternoon on Saturday morning. For urther information write Elder E. L. Cobb, Wilson, N. C.

