

THE LONE PILGRIM

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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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APPOINTMENTS OF ELDER ISAAC JONES

Reidsville, Wednesday, May 16th, 7:30 night.
Wolf Island, Thursday, May 17th, 11, day.
Draper, Thursday, May 17th, 7:30 night.
Shilo, Friday, May 18th, 11, day.
Spray, Friday, May 18th, 7:30, night.
Thence to Mayo Association.
Buffalo, Tuesday, May 22nd, 11 day.
Pleasant Grove, Wednesday, May 23rd, 11, day.
Russell Creek, Thursday, May 24th, 11 day.
Snow Creek, Friday, May 25th, 11 day.
State Line, Saturday and Sunday, May 26th and 27th, 11 day.
Toms Creek, Monday, May 28th, 11 day.
Pilot Mountain, Tuesday, May 29th, 11 day.
Clear Springs, Wednesday, May 30th, 11 day.
Walnut Cove, Wednesday, May 30th, 7:30 night.
Winston-Salem, Thursday, May 31st, 7:30 night.

Appointments arranged by,

H. F. HUTCHENS.

THE LONE PILGRIM

SELMA, NORTH CAROLINA,

TUESDAY, MAY 15, 1923

NUMBER EIGHT

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

THE REMEDY FOR A SORE CASE

An address at a Prayer Meeting
Psalm XXXVIII.—Just a few words as the Lord may help me to speak on the Psalm as a whole, and the point to which the psalmist came. The Psalm shows us a very troubled and sick, weak man, with a great and heavy trouble, a sore disease upon him; and also a man afflicted by men, troubled by men. And these two things, the internal and the external, brought him very low. He was in a distressful condition, he had a loathsome disease, and he had enemies watching for his halting, laying snares for him; and altogether he was in a distraught and painful state.

Now the point that he came to was this, that none could help him but God. That is a great point in experimental religion. It is the thing that will continually exercise all the people of God: that they come into a sore state; that if they are healthy in their bodies, they are sick in their souls, and are diseased beyond all remedy in themselves or in others. That is a point, and it is not a bad place, though a feeling of an unsupplied need of Jesus, with trouble, is painful; but the case is not an evil one. Mind this. May this occupy your whole attention and mine, that we must come to one point, and that point in the glorious gospel of Christ is the cross, on which the dear Redeemer uttered these important words, "It is finished!" To come there is an unspeakable mercy. It will fill your thoughts, it will exclude other things, it will fix your eyes on God; it will make you say,

"Make haste, O God, make no tarrying; Lord, help, save or I perish." There are a good many things in religion that we may be occupied about, a good many things that may distract us; but this one thing, as the Spirit of God is in us, will fill us from time to time. We are brought to this, none can help, none can heal, none can do us good, save us, sanctify us, justify us, turn us out of self, draw us unto Himself, but God, God in Christ; not an absolute God, but God in Christ. As the apostle says, so we shall find it as the Lord is with us: "God who commanded the light to shine out of darkness, hath sinned in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And this point is expressed by the psalmist in this Psalm: "Lord, all my desire is before Thee, and my groaning is not hid from Thee." His troubles, his disease, his afflictions, and everything that he was suffering he expressed here, in this word, "Lord, all my desire is before Thee." He was content for the moment to have the case laid out before God; content, that is to say, to be helpless, hopeless in himself, so he might get this one thing—access to lay his case, to express his desires, before God. And experimentally there is in this a great relief. He who can, who does by the Spirit's grace, pour out his case, his heart, before the Lord, finds in doing so a great relief, even though he does not get at that moment all he wants.

It is a great thing to get God's ear. It is one of the most wonderful experiences to a troubled sinner, to find that he does not pray against

a dead wall, but prays into an open and inclined ear, to a compassionate God. We know painfully the contrary of this, to feel with the prophet of old: "Also when I cry and shout, He shutteth out my prayer;" and that is painful. But O to get the ear of God! to feel that you are now taught to pray, led to pray, encouraged to pray, and kept praying for a short time—this is a very great privilege. The psalmist wanted it, he said, "Yea the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even Thine altars—O, Thine altars, O Lord of hosts, my King and my God!" Said he again, "O send out Thy light and Thy truth! let them lead me, let them bring me to Thy holy hill and to Thy tabernacles." And if God answers him, "then," says he, "I will go unto the Altar of God; unto God, my exceeding joy—I will get access then, and with that I will get relief; I will pour out my heart, I will tell Him all that He knows; I will tell Him all those things which are before Him, which yet He invites poor sinful worms to lay before Him in prayer." We give the Lord no information when we lay our cases before Him; but He does say, "Open thy mouth wide, and I will fill it." "Call upon Me in the day of trouble, I will deliver thee, and thou shalt glorify me."

Now the second thing is this: What is the desire for; What is it that this afflicted man wants? Well, in the gospel this is it, "Righteousness to full perfection." That is it, my friends. That will deliver us, strengthen us, help and comfort us. O to be justified! All

the diseases and all sinking wants, and all the things that afflict and pain and shame us, are healed when righteousness is brought. That is the point. "It is finished!"—finished the great work of redemption. God gave His Son to die; finished transgression. And end of sin is made. Now when the psalmist expressed this his desire before the Lord, it was the same thing as if he said, "Now, Lord, here is my complaint, here are my sins, here are my difficulties, here is my petition—I want this righteousness. Make no tarrying, O my God." Is that what we can say? God knows. "I am feeble, I am sore broken, I have roared by reason of the disquietness of my heart. Lord, all my desire is before Thee. My heart panteth, my strength faileth me; as for the light of my eyes, it is gone from me." What then? Why, said he, "Lord, I hope in Thee. Thou wilt hear, O Lord my God."

So you see in this Psalm there are these points. A poor diseased, troubled man, and his heart drawn out to a good God who could save him, to a great God who could justify him, to a compassionate High Priest "who can have compassion on the ignorant, and on them that are out of the way." Well, dear friends, we shall be continually at this, if we are kept exercised in our souls. I do like this words of Hart where he writes:

"The chief concern of fall'n mankind

Should be to gain God's favour.

What safety can a sinner find

Before he find a Saviour?"

If you are lost, if you are bad enough, wicked enough, wrong enough, sick enough, ignorant enough, weak enough for the Lord Jesus, then He will not turn away His face, nor turn away your prayer, but one day will assuredly say to you in reply to your many requests for healing and cleansing, "I will,

be thou clean." And when He says it, you will believe it, you will feel it, you will realize it; you will have the comfort of answered prayer; and none but sinners who get answers to prayer, can understand the comfort. It is a great comfort to get an answer to prayer. To get an answer in respect of providence is great, but greater still for God to come into your soul, for you to come into contact with Him, for your poor, needy soul to receive His unsearchable riches in some measure, for your disease to depart at His gracious bidding, for your darkness to be dispelled by the inshining of His favour, for you to look on Him, sick as you are of looking on yourself; to look on Him in whom is the saving health of your soul, and from whom you derive the sweet comfort of that saving health. May the Lord keep us at this point. Some people may cry out, "O, we want a religion more interesting." You will never, if you are born again, know anything so interesting as the concern of your soul, and the concern you have to know God for your self. That is the beginning and the continuance and the end of vital religion. May God keep us at this. I would that it should be so, that God should be with us. I do believe, if He is with us, we shall be very poor in self; we shall come to an end of our own resources and strength and goodness, and want Him. We shall come to an end of our own religion, if we have any. It will be with us as it was with Paul and all that were with him on that ship that was to be broken;—last of all they cast out the wheat. The very thing that was to sustain their life they cast out; so it will be with us.

Then look at the two points. A diseased and a troubled and much afflicted man, look at this, may your eyes be set on it; and look at that blessed One, as He may be shown to you by His Spirit, the Lord Jesus, who is the having health of His chil-

dren, and who shall say to each soul that has the ear to hear given, "I am thy Salvation."

J. K. POPHAM.

THE DEATH OF HAMAN

The time devoted to prayer and abstinence is expired—Esther, arrayed in royal apparel, meekly submitting herself to the will of Heaven, advances to the throne of Ahasuerus. In her look, in her demeanor, courage seems blended with diffidence. As if she said, "It is necessity, not disobedience, that leads me to this bold approach—according to thy will, O king, I live or die—I am prepared for either alternative."

The unexpected presence of Esther, her beauty, her magnanimity at once delight her lord and excite pity in his breast. Love hastens to banish fear. The king held out to Esther the golden sceptre that was in his hand. Without this act of clemency her life had been forfeited. The Persian monarchs affected to conceal themselves in stern retirement from the eyes of their subjects. It was death to solicit them uncalled. Blessed are they who dwell in the courts of that King of kings who is always more ready to hear than we to pray, who is never inaccessible—never wearied by our requests. His compassions fail not—in his presence is life—his mercies are renewed every morning!

The royal suppliant is not only received with pardon, but cheered with words of more than common benignity. "What wilt thou, queen Esther, and what is thy request? It shall be given thee, even to the half of the kingdom." How is the mercy of God magnified in times of extraordinary difficulty and danger! She who had trembled at the austerity of Ahasuerus, is now amazed at his munificence. Surely the king's heart is in the hands of the Lord, as the rivers of water—He turneth it whithersoever he will.

The wise queen thinks it not good

to make her request too suddenly. Well aware of the importance of her suit, she desires to prepare the mind of Ahasuerus for its reception. The king and Haman are called to the banquet. Again is Esther solicited to unfold the object of her wishes—again she hesitates, as fearing to speak—another banquet, on the ensuing day, shall give utterance to the purposes of her heart—the haughty favorite is once more invited to the royal pavilion.

But still Mordecai is an alloy to his happiness—no edict of death can bow his knee—before, he looked at Haman as an Amalekite, now, as a persecutor.

No doubt he had received early intelligence from Esther of her gracious welcome—of the extent of the king's promise. He has thrown off his sackcloth—his courage is raised to a more scornful neglect of his insolent adversary. Honest indignation sparkles in his eyes and bids the proud Haman defiance.

Full of rage and fury, the minion returns to his palace. He assembles his family and friends—descants on his magnificence, the height of his favor, the excellency of his glory—"Yet all this avails me nothing, so long as I see Mordecai the Jew sitting at the king's gate." The darlings of the world are strangers to perfect happiness—some latent sorrow shall still disturb their best enjoyments, and make even their prosperity miserable.

The wife of Haman stimulates him to instant revenge—her impatience will not wait for the distant month Adar. All the council applaud her murderous design—"Let a gallows be made fifty cubits high, and tomorrow speak thou to the king that Mordecai may be hanged thereon—then go thou in merrily with the king unto the banquet." But God had other designs for his afflicted church, and, in the very instant of intended mischief, he accomplishes his purpose of mercy.

He, "who neither slumbereth nor sleepeth," causeth sleep that night and art thou singled out to grace to depart from Ahasuerus. Either to beguile the time, or to employ it well, the king commands the written chronicles of Persia to be brought before him. The unerring hand of Providence directs him to the record of Mordecai's past zeal—of that vigilant fidelity which preserved the monarch of the world from nightly assassination.

Alarmed at the very recollection of such imminent danger, the king feels new gratitude arise in his bosom. With the anxiety of a generous mind, he demands what honor has been shown to Mordecai in return for his service; and he learns with sorrow, that the merit to which he was indebted for life, has been too long neglected and forgotten.

The implacable Haman was already in the outer court of the palace to demand the head of Mordecai. He is commanded to approach and ere he can utter the purpose of his wicked heart (his master prevents him—"What shall be done to the man whom the king delighteth to honor?")

Could Haman have thought that the question concerning any mortal but himself, he had not so lavishly consulted a display of such magnificence. He had already the power of Ahasuerus—he covets a temporary investiture of his royal dignity. The crown shall be on his head—the mantle of the king upon his shoulders—no meaner person shall attend him in his supposed greatness, than one of the noblest princes—the streets of Susa shall witness the pomp and echo with the splendid proclamation, "Thus shall it be done to the man whom the king delighteth to honor!"

Never is the heart of man so cold within him as when from the height of expected good it falls at once into evil. What were the sensations of thy breast, O Haman, when thou heardest the killing word, "Do thou this to Mordecai!" Hast thou

but one proud enemy in the world, and art thou singled out to grace him? Did it embitter all thy happiness, that this Jew would not do obeisance to thee, and must thou bow to him; Must thou be his herald to proclaim his honor through Susa? Why dost thou not signify to thy master the purport of thy coming? Why dost thou not speak of thy murderous preparations?

The mortified Haman retires in distraction of heart, and prepares for the hated service. When Mordecai sees his enemy approach, he imagines himself already summoned to execution—when he sees the purple robe, he says in his heart, "Is it not enough that he kill me, but he must insult my last distress?" But when he sees the royal crown ready to be set on his head, and marks the submissive gestures of Haman, and finds that no mockery is intended, he concludes that it proceeds from Esther's intercession—he lifts up his heart with joy—he forms the most auspicious hope for himself and for his people.

With covered head and dejected countenance the Amalekite hastens home to impart his sorrows. He assembles his wife and friends—miserable comforters are they all! "If Mordecai be of the seed of the Jews before whom thou hast begun to fall, thou shalt not prevail against him, but thou shalt surely fall before him." Out of the mouth of Pagans, O God, hast thou ordained truth, that thou mightest still be enemy and the avenger. O Lord, thou art the same yesterday, and today, and for ever. If we be thy spiritual Israel, neither earth nor hell shall prevail against us—we shall surely stand, or surely rise, while thine enemies shall lick the dust.

The vengeance which has hitherto slept is now awake, and prepares itself for just execution. While the presage of evil is scarcely uttered, its completion is begun. The messengers of Ahasuerus call Haman

in haste to the fatal banquet.

The king is now impatient for the long delayed suit of Esther. Thrice had he pledged himself to grant her request, though it should extend to half his kingdom. The same wisdom which deferred the prayer, now brings it suddenly forward. To everything there is a season—a time to keep silence and a time to speak. "If I have found favor in thy sight, O king, let my life be given me at my petition, and my people at my request." Ahasuerus expected some high and difficult boon; now that he hears his queen beg for life, he is transported with fury against her yet unknown adversary: he interrupts her speech with vehement indignation, and as if he had heard too much already, furiously exclaims, "Who is he? Where is he, that dust presume in his heart to do so?"

How differently do we behold the same actions under different impressions of mind! When Ahasuerus had signed the decree for the massacre of the Jews, he sat down carelessly to the feast with his favorite—now, when he hears the partner of his throne is involved in their danger, he can scarce contain the transports of his heart, while the royal suppliant, fixing her eyes on her hated persecutor, cries out with undaunted courage, "The adversary and enemy is this wicked Haman!"

Ahasuerus rises from the unfinished banquet, hurried away by the tempest of his passions. The criminal sees his fate denounced against him in the angry looks of his master. His tongue falters, his lips tremble, his guilty heart fails him. With a meanness proportioned to his former wickedness, he prostrates himself before the queen in agonies of despair. Even this act of submission is misinterpreted by the enraged Ahasuerus on his return to the pavilion. "The wrath of the king is a message of death." The face of Haman is covered for his approaching execution. No more shall he

behold the sun. They who had before done homage to the successful favorite, congratulate each other, and insult him on his downfall. Ahasuerus is made acquainted with his intended malice against the faithful Mordecai. Haman is doomed by a just decree, to that ignominious engine of death which he had prepared for the object of his hatred. The Jews have light, and gladness, and joy, and honor. The sentence against them cannot be reversed—its danger is seasonably prevented. Mordecai succeeds to the dignity so justly forfeited by the impious Haman. He who sat in the gate is made next unto the throne. The feast of Purim is ordained for a perpetual memory of the deliverance of the people of God.

"Behold! the wicked travaileth with mischief: he hath conceived sorrow and brought forth ungodliness—he made a pit and digged it, and is fallen himself into the destruction that he made for others. Wherefore then should he blaspheme God, while he doth say in his heart, "Thou wilt not require it?" "Surely thou hast seen it; for thou beholdest ungodliness and wrong—that thou mayest take the matter into thine hand—the poor committeth himself to thee; for thou art the helper of the friendless."

In looking over some of my old books I ran across the book entitled Hall's Scriptural History, in which is given the wonderful experience of Esther, and the shameful death of Haman, which we give above. It is very interesting to me and I think it will be to the readers of the Lone Pilgrim.

J. W. W.

THE JUBILEE

The account of the Jubilee in Lev. 25. 8-17, is of deepest interest to the church of God, because of the spiritual truths depicted on the day of atonement at the end of seven Sabbaths of years (namely forty-nine). The Jubilee Trumpet was

to sound, which proclaimed the hallowing of the year following, the fiftieth year—Sabbath of Sabbaths. The Jubilee brought freedom from bondage. All in bands of every kind were to be released. It was a universal liberation, and therefore a time of great joy. There was forgiveness of all debts. Brother was to forgive brother fully and freely any or all indebtedness which might be incurred. There would be no punishment or exactions of payment. The next privilege of the Jubilee was restoration of inheritance. Property alienated was returned to its former owners. Forfeited possessions were restored, every man regained possession of his own, further there was appointed: Rest for the land. The land itself participated in the Jubilee blessings. The Sabbatic year was a year of entire cessation from labor. There was neither sowing nor reaping. The produce of the forty-ninth year would suffice until the harvest came round in the fifty-first year.

This was a wonderful periodical miracle. The next thing was reunion of families. Every man was to return to his own family. However much families may have become separated or however far members may have wandered, the fiftieth year saw them reunited and lastly, the Jubilee year was marked by universal kindness and justice. There was to be no oppressions, not even in buying or selling, and a true valuation must be made of everything. The application of all this to the gospel is very plain and very instructive. May the dear Lord give us all a Jubilee year and that all old Baptists everywhere may forgive one another of all that past and cause us by his grace to live in peace the remainder of our journey while on this rocky shore for Christ's sake.

J. W. W.

DEPRAVITY

The doctrine of total depravity

does not mean that all men are as bad as they can be in conduct, conversation and life. Neither does it mean that they have not in their natural state certain amiable qualities and even virtues, for it is a matter of daily observations that many possess natural virtue to a high degree. The doctrine of total depravity, rightly understood, sets forth: First, the sinful condition of all men as the consequence of the fall, by which their whole nature is corrupted in feeling, intellect and of sin, expressed in the term sinfulness. Second, that each unrenewed heart is destitute of divine life, therefore of that love of God which is the source of all good, and is manifested in love to His Son, His ward, His people, and His ways. By total depravity then is meant that the natural man is in the first place full of sin, and in the second place, destitute of godliness. Thus depravity is total and therefore peculiar to all the race of mankind.

J. W. W.

THE LORD'S WAY OF SENDING THE GOSPEL

The gospel is emphatically "The power of God unto Salvation to every one that believeth," it is substantially, "Jesus Christ and Him crucified, and its report or proclamation is glad tidings of great joy to every heaven born soul or child." We should always bear in mind that the gospel is one thing and the preaching of it another, the gospel is invariable the power of God unto salvation. While neither the preaching of it by apostles or ordinary ministers can affect anything like a salvation or even comfort, edify or instruct the people of God any farther than it is attended by the sacred power of the Holy Spirit, and this will effect to the exact extent which he Lord designs. With the spread of the gospel, strictly speaking man has no agency whatever, but God has raised up, qualified and sent forth men whom He has com-

manded to preach gospel; that is, to preach the power of God, thru faith unto salvation to all that believe; but that God has ever authorized men to exert the power of salvation cannot be proved. In sending his messengers forth, God acts no less independently than when He created the world. He saith unto one go, and he goeth; to another come, and he cometh. No human contingencies cannot possibly interrupt his divine arrangements. He did not from necessity call the unlearned, the poor and the weak in to this work, but from choice, for God has chosen such, that the excellency of the power may be of God and not of man; and the sublime mysteries of his kingdom He has hidden from the wise and prudent, and revealed them unto babes, because so it seemed good in His sight. But the methods by which He has generally caused the publication of this gospel have always confounded the wisdom of this world. In the primitive age of the gospel church, while the wisdom, zeal and bigotry of the carnal Jews had invented their foreign and domestic missionary plans for compassing the seas and land for the extension of their religion.

Our Lord adopted such a course of operation, as to all human wisdom, was most likely to exterminate from the earth every subject of His kingdom. Such the divine policy. First, no luring bait of salaries or fame to "call out" the talent, erudition and influence of the great and mighty of the earth; and when any volunteered to join his band, he told them "The Son of Man had not where to lay its head," and if any would come after him, they must deny themselves and take up the cross, etc. In the present day the wisdom of this world as manifested by the whole Arminian world, speaketh to the contrary. Think about it and see if I am right.

J. W. W.

TIDING FROM ELD. HUTCHENS

Spray, N. C., April 9th, 1923.

Elder J. W. Wyatt,

Selma, N. C.,

Dear Brother:

Please find enclosed some appointments for Elder Isaac Jones. My wife has been confined to her bed for th last few days, her health does not improve any. Hope you and your family are well. I would be glad if you could have a mind to come to our association. It will be held at Wilson church in Stokes county, about 30 miles from Spray. If you can come let me know so I can make some appointments for you.

Brother Wyatt, I hope you will excuse me for not writing more for our paper. I have been so low down in feelings for some time that I have not had a mind to write anything that I think would comfort God's little ones and I do not feel like bothering them with an account of my low estate. But as David hath said, "I desire that the Lord will again restore unto me the joys of His salvation that I may speak comfortable to His people." My desire at present is to rest in the knowledge of the eternal truth that God rules the night as well as the day, and I want to be reconciled to His will, and content with my lot whatever will. This is the state of the fullness that may be, knowing that the night is just as essential as the day and sometimes by an eye of faith I am able to look beyond these evenings and mornings unto that seventh day which has no evening, but will be an eternal day of rest to this poor soul. Remember me when at a throne of grace.

Yours in Hope,

H. F. HUTCHENS.

WHEN I SEE THE BLOOD

"The Blood of Jesus Christ, His Son cleanseth us from all sin." If the blood of Jesus Christ is the only thing that saves a sinner then human instrumentality is a

farce, and is therefore not true. If as men say, they are instrumental in the salvation of souls, then the blood of Christ has not done what the Bible says its done and what the sinner does, to that extent the sinner is due the praise for his salvation. And the blood of Christ has not done the work, and is therefore a failure, and has not done what the Bible says it has done. But if Christ only saves the sinner, then Christ only is due the praise for the salvation of the sinner. If the death of Christ nearly offers salvation, or puts it in the reach of the sinner, then I ask, "How will the sinner reach it; since the sinner is dead and two dead to reach it, too dead to even reach for it. Hence the Bible has said, "and you hath he quickened who were dead in trespasses and in sins," while the sinner is dead, he cannot reach, feel hear or taste that the Lord is good. therefore the sinner is without life and cannot act at all, let us therefore credit what the Holy apostle says about it, and stand by our text. The blood of Jesus Christ, His son, cleanseth us from all sin, "you hath he quickened." Not us and him together. But the blood of Christ does it and does it all, not a part of it, and when He does this for us, we know Him whom to know is life eternal. But should I say I know George Washington, I could say that I only knew him from what I have heard and read of him, I could not say I knew him personally, for I never saw him nor felt him, I have never been brought into personal contact with him, therefore my knowledge of him is only historical. But to know Christ is to be brought into personal contact with Him, and from a feeling of need of Him are made to touch Him, He feels our touch, as did the woman, when He said, who touched me, and as he turns and looks at us, we feel the piercing touch of His eye, and warm affections of His love to us. For He is not a Christ that cannot be touched with the feelings of our infirmities, but He hears us when we cry to Him for mercy, and smiles as I have been critically ill ever since dear little Della was laid away and have had two doctors with me part of the time and am just able to sit up a tiny bit now, but dear Brother the Blessed Lord has been with me all along and made me in a measure to reface and to say, though he stay with me yet will I trust Him, and in my very worst suffering was when I was made to rejoice most. I dropped to sleep and woke myself twice singing. One was the third and fourth verse of 590 and I had never seen that song before as I remember and the other one was the first verse of 109. I could not turn myself in bed but I lay there content and sang.

With my kidneys bad and an abscess in my head and an abscess in my mouth and my bowels in a bad fix I could not breath but very short breaths, could not eat anything at all, but the Lord was there. Praise ye the Lord.

Your sister in Christ I hope,
MARY E. GARDNER.

N. Wilkesboro, N. C.
P. O. Box 292
April 22, 1923.

Eld. J. W. Wyatt:

Very Dear Bro., I drop you a line to let you know that I received sample copy of the Lone Pilgrim and have read it carefully and am very much pleased with its contents, glad to see it so free from hobbies and contending earnestly for the faith. I wish the Lone Pilgrim much success and that you may have grace to earnestly contend for the faith once delivered to the saints. I am not in shape to subscribe for the paper just now but I think I will before long or if you want to send it to me I will pay you before long. I love the doctrine of grace, the sovereignty of God. I am glad to believe all things are under the wise decree of a merciful and sovereign God.

J. W. W.

Rocky Mount, N. C.,
Elder J. W. Wyatt,
Very Dear Brother,
I have desired so much to see you of late it seems almost as if I will see or hear you walk in. I have even caught myself listening for your step, and I do hope the good Lord will send you, though I have

Bro. Wyatt we had a lovely face. meeting yesterday and today at Fairplanes, Eld. R. S. Monday was with us. He has bought a farm and moved to this country. We hope we can see some prospects of a better time among the churches. I hope you can pray for us and come to see us when you can.

As ever, yours in Gospel Bonds
I hope,

M. P. SPENCER.

McKenzie, Tenn, April 16, 1923.
Elder J. W. Wyatt,
Selma, N. C.,
Dear Brother:

Your good letter came to hand in due time. And I certainly did enjoy it. Yes it was a glad surprise to me, but I am always glad and I hope thankful to hear from my dear kindred in Christ, whether I have ever seen them in the flesh or not. It seems some way that my light afflictions in body has made my kindred in Christ as I hope more precious to me.

It is certainly encouraging to me to have brethren like yourself to speak of my poor efforts in writing as you are moved to do. I take this as some evidence along the way that the dear, good Lord did call me away from my father, mother, and all my kindred in the flesh some twenty-seven years ago, and lay upon me the great task of comforting and instructing His children in this low ground of sin and sorrow.

I assure you that these truths that I have poorly set forth in these articles, are the sentiment of my soul, heart and being. They are more precious to me than all the riches of a fleeting world like this. For earthly riches will soon fade away. But these truths will last on not only through time, but as long as eternity shall roll her ample on these truths shall last. And God's people shall be permitted to enjoy them forever. It will be enough to be there and behold His

I have enjoyed immensely both copies of the Lone Pilgrim. I think it a fine paper and I pray God, if indeed I can pray to so guide you that you may ever put out a good clean paper. Yes, one that will be an honor to His name and a benefit to His tempest tossed children.

I appreciate the fact that you desire to meet me. I also, would be pleased to meet you, since reading some of your good articles in the Lone Pilgrim, and if the Lord wills I want to come to your country this spring or summer. I have been trying to come to your country for two or three years, but the Lord's time for me to come has not yet come. So I am waiting for His time. I am expecting to hear from Elder J. N. Culton, of Kentucky, about making a visit up there. If I don't go to his country at the time I am thinking of going I might come and spend some time in your country as you might arrange. How far are you from Winston-Salem? And from Wilson. I know Elder Denny who lives at Wilson. Was acquainted with him in Georgia. Some way I have a mind when I come to start in about Salisbury, and go on east. But of course if you arrange for me I will gladly leave that to your judgment. If I can get off what do you think about me getting over there just after the third Sunday in May and spending the remainder of May and June, visiting different churches? You may let me know what you think of coming at that time in case I don't go to Kentucky. And if I go to Kentucky in May I can, if the Lord wills, come a little later.

You are at perfect liberty to publish anything from my pen that you see anywhere that you desire to publish. And I shall be glad to write something specially for your paper when I feel that the Lord so directs.

If I was able financially, I would send you my subscription for your paper, but I have been afflicted for

ten years with stomach and bowel trouble, and I never had much of this world's goods and since I have been so afflicted what little I did have has gone from me. But it is all right or it would not be so. I feel sure that my affliction has been and is yet of great value to me. I feel that they have in a great measure taken my trust away from the puny arm of the flesh and put it in the dear good Lord, and I feel that we should be willing to bear most anything that would make our faith stronger in our blessed Master.

I am so much improved in health in the last month, that I am now very hopeful that the crisis in my case is past and that the Lord has taught me the lesson that He meant to teach me by my afflictions. And that He is now ready for me to again go out and comfort the saints with the comforts that I myself am comforted with.

Let me hear from you at your earliest convenience. And oblige your poor brother in a sweet hope of Heaven.

W. E. BRUSH.

Elm City, N. C., April 17, 1923.
Dear Brother Wyatt:

In looking over my husband's (Bro. Hales) trunk after his death, which was December 5, 1922, I came across this letter which he had me to write for him, (as he was blind) to his son, George J. Hales of Rocky Mount.

Having read it through, it appealed to me so much I thought I would send it to you and if you see fit you may publish it in your Lone Pilgrim.

Your sister I hope,

LOU HALES.

Elm City, Feb. 4, 1918.

Dear Son:

If I am living when the day dawns Thursday, Feb. 7th, I will be in my 83rd birthday. This makes my stay on earth two years in excess of the time allotted for man to

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THE LONE PILGRIM

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

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

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

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

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

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

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

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

L. H. HARDY, Pastor.

Tiney Oaks, meetings second Sunday and Saturday before in March, June, September and December. Eld. W. D. Harrington, pastor.

The church at Fairplanes meets 4th Saturday in each month and Sunday following. Three miles

Goose Creek Church, in Pamlico County. Meeting 4th Sunday and Saturday before in February, May, August and November. Elder W. W. Styron, pastor.

Elm City, N. C., April 17, 1923.

(Continued from Page 7)

live here.

Why God has kept me here so long I know not, but He being a God of purpose, it is to carry out His design, but I have of late felt very sensibly that I am nearing my last guide post, then I will quit the room I am now in and pass through a door into an adjoining room.

This passing into the other room I have seen is death. When I pass through the door will be shut which will exclude all sight of this world forever. When I enter the other room I will have full view of eternity—that Beautiful Shore in the sweet bye and bye, where pleasure and happiness never die, where trouble and sorrow will never come nigh on that beautiful shore in that sweet bye and bye. I hope some day you and all yours will meet me on that beautiful shore.

I have for some time wanted to talk to you on this subject, but as you seldom come to see me and never have any time to talk to me when I am in Rocky Mount I may never have a chance to talk to you. This leaves myself and wife up but not right well.

I remain as ever

Affectionately your father,
J. J. HALES.

Atlantic, N. C., April 19th, 1923.

Dear Brother Wyatt:

Today I am just sitting here in the house unable to do anything. On Monday before I got home from my Kinston visit I was taken with a spell of kidney colic. I was on the boat and had no chance to get to a doctor until we got to Marshalburg.

There Dr. Whitehurst administered morphine in my arm. After a while this gave me a little relief and I went to sleep. As soon as I got home I went to bed and remained there all day Tuesday and Wednesday and did not eat a mouthful of anything until this morning. I am yet quite sore but think that the colic has passed off.

Today I have been sitting here reading. I have read *The Lone Pilgrim* and have enjoyed its contents. While it is all good I want especially of the letters of E. B. Bartlett and W. E. I think that those letters are excellent.

How full well if all our people always stood by and for Bible teachings there could not have been divisions amongst us. We cannot expect to see all things just alike. We are human beings, and so subject to see things wrong. We are often depraved in our understandings of things, and should not quarrel over them. To bring up accusations against our brethren, such as "He is a hobby rider," just because he does not see the same point as we do is enough to cause hard feelings amongst us. I consider that a heavy charge against a brother. The one who makes the charge is the peace breaker, and should be held responsible for that departure. We have numbers of good brethren who appear to preach mostly on the same points, and even use the same expressions in speaking. That does not constitute him a "Hobby Rider." Elder Gold once said to one of our very highly esteemed preachers, "You are the smartest preacher I ever heard, and the only one who can preach the same sermon all the time and was so much better than to come out and call him a 'hobby rider.'" Those bitter names will never be appreciated by any of us.

To say of a brother, "He is an ultra Predestinarian," is a far fetched charge. It is hurting. I have known that appellation given to a

brother who never used the term, "Absolute Predestination in preaching nor writing in all his ministry. And another was charged the same way who had never preached but one sermon directly on Predestination. The question comes up in my mind, Who is responsible for the troubles which arise from such things as these? Is it not from the accuser? Should they not be held responsible for troubles which may arise from such sources as these?

Peace meetings are good, and it is good for us to confess our faults one to another: but would it be good for the confessee to require the confessor to confess far enough to bring him under the requirements to accept just his version of the matter? It may be after all that the confessee is as far wrong as the confessor. If my brother is wrong, and I am given to see it in him, is that any sign that I may not be wrong too; There is great need for us to be merciful, and long suffering towards each other, considering that we are also subject to be carnal.

It appears that in some parts it is not looked upon to be wrong for one to profess the true religion of the church and at the same time profess and follow after the heathenish religion of the secret orders of the day. Now, can we compromise on that kind of a conglomeration of religion? I for one would never agree to make any such a sacrifice of the true Christian religion. If Mohamed is right then Christ is wrong, and the religion He taught is a farce. I am not ready to agree to that kind of thing, and will not even consider any peace settlement with any set of people who stand for that kind of compromise.

So far as I know all of those who have gone off from the church have joined in with first one and another of those heathen religions, and some have joined with several of them. Even some who have not otherwise gone off have joined in

with them. What are we going to do who have no fellowship for these institutions? Are we just going to hold our peace and see the church make compromises with that kind of thing just to have peace with those who claim to be true Primitive Baptists and endorse, and belong to them? I think not.

I heard one brother preacher say, "It will not do to take a stand against secret orders out West where I live; it would tear the churches into fragments." Is not that just what is needed out there? It appears to me that they have some who are no contented with the religion of Jesus Christ. They want another god than the Lord. They are not satisfied with the ruling of His house. They want another king over them. Now shall I go into a peace conference and confess a wrong on this thing? Not I, while my confidence in God as the absolute ruler of the universe continues as it is this day, and has ever been since I received the hope in Him on June 3rd, 1873. Since that time whenever the thing has been brought to my mind from any standpoint I have not desired to be connected with any other religion. I have not believed in any other faith. I have been given to trust Him alone.

As for those things being protections to us in strange places, and finding labor in foreign countries, the same God is there who is here. He has ever taken care of me from my mother's womb, and He will see all my necessities, and will provide for me.

I have no kind of compromises to make with any false religion. If I am a true Primitive Baptist I am married to Christ. One husband is enough. If I go and be married to Hiram Abiff I am an adulterer, and the knowledge of such connection is sufficient for my brethren to cut me off from their fellowship. If some church thinks she is dependent on my membership to continue

her existence she has very little or no faith in the government of our Lord God. If any think more of those religions than they do of the religion of our God get rid of them in your first conference, and give them their privilege to worship any of the other gods whom they wish. After all of these things do the heathen seek. The churches of God should stand clear of these things, and worship God alone. He is our God, and in Him will we trust.

Brother Brush has given the depravity of man a fine treatment, and I do not know of any other people who believe this truth but true Old School Baptists. We know of a truth, by gospel experience that it is true. We cannot leave off being sinners, we cannot come to God only as He draws us to and by His son.

I enjoyed this issue of the Lone Pilgrim also and wish it a prosperous and true journey to its end.

Your brother in love, hope and Christian fellowship.

L. H. HARDY.

A TIME TO DIE

God has ordained the times and seasons, and has also determined every event comprehended in them. The birth of an infant is not the establishment of what was previously an uncertainty, but rather the execution of that eternal purpose which Jehovah eternally purposed in himself; and the same may be avowed of every circumstance that occurs, from the most minute and simple to the most momentous. The will of the Most High is not formed by the successive events of time, but on the contrary, the successive events of time are in conformity with that prior will. No man can pass the boundary of mortal existence which has been fixed by his Maker, and yet no man is innocent in depriving himself of life; for the suicidal act is not an act perpetrated with a view to accomplish the will of God, but an inconsistency,

prosecuted in direct opposition to his reasonable precept. The precept of God is, to guide us in our steps; nor are we ever to venture to depart from its dictates because we presumptuously conclude we shall only thereby consummate the purpose.

That bark of intelligence is sure to wreck herself on the sands of infidelity which heedlessly runs upon Jehovah's absolute purposes, forgetting at the same time that His precepts should be her only directory, and that the waters of obedience are the only paths through which she can safely sail into that haven where the storm never lowers, nor the calm withdraws. Men who have reasoned much on divine purposes have generally been most negligent of divine precepts: they have forgotten the connection between the spark and the flame; or they have lost sight of the unity and perfection of the Eternal, who could never enjoin one precept upon man that might have the remotest tendency to invalidate his purpose. We are satisfied to believe that divine purposes and divine precepts are in inviolable union with each other, and we affirm the fulfilment of the precept to be the only prudent and scriptural way of submitting to the purpose. Be it remembered the purpose is no availing plea for the transgressor in the pursuance of his iniquities, since the precept is the rule to which he is alone required to conform, and from which he can never depart without blame. God's purpose is not the impelling cause of a sinner's disobedience, for it is his hatred of holiness, and his determination to feed his degenerate propensities, that alone urges him to fill up the measure of his iniquities. He is his own destroyer.

1. Death shakes his sceptre over all the fallen progeny of Adam, but he can only strike the respective members as he is permitted by the Almighty; therefore, the time of death arises from divine fixation,

and cannot be decided by human frailties, or adjusted by the sickly hand of enervating disease. Human frailties may be an occasion of the downfall of the material tenement, but the influences of the monster, death, are only excited by divine permission. Infidelity has always aimed to exclude the God of Israel from the death-bed of mortals, ever attributing dissolution to secondary causes, and assigning nugatory reasons for the division of body and soul; but when we are one is smitten in the sound health; another in the midst of sickness; when we perceive he is wafted to his final bourn in the troubled calm; another driven by the sullen storm: when we are on wither in the bud as though sweet to lend its fragrance to the fallen garden; another gradually declines as the nurse of old age gently removes her earthly coverings, exterminating beauty after beauty, and preparing her infected child for the sepulchre.

2. Death has no more than a temporary and limited rule: temporary, because the resurrection of the body, by the power of the Son of God, will be the termination of his reign: limited because he has only dominion over the earth-tie, and can never enchain the immaterial spirit. He may grind the elaborate mechanism to that cold clay powder, of which it was primarily composed; he may reduce the beautiful features to the ghastly apparition of corruption; he may mar the useful and mysterious symmetry—but he cannot momentarily influence the soul; he can never spread his melancholy shroud upon the intellect; he can never overpower the keeper of the conscience, nor break the binding cage until the bird of intelligence be flown. And even when he has done all he has power to do, at the preeminent call of heaven he must quit the premises of his boast, and give up the sleeping dust when the trump of the archangel

shall sound; so that at the best, only the monarch of dust, its corruption for his throne, and its gotha for his fancied army. The vibration of the long-sounding trumpet, supplied by the sin-wearied breathings of the Saviour, shall make every death into life, and call forth beauty from man's mouldering frame.

Death cannot sting the soul of the righteous, though it sting his feelings. A bee settling upon the hand of a child may affright him, as much without a sting as with one, but the intimidation is accompanied with real injury: so the child of God, in the prospect of death, may be as perturbed and fearful as the heedless profligate; nevertheless the perturbation of the believer will not be succeeded by destruction. The house is on fire, but the inmate climbs the escape ladder to heaven, and defies the cruel flame.

"The sting of death is sin!" and if sin have been removed by the blood of Jesus, then death no longer has a sting; nevertheless continual risings of unbelief will be experienced, and we may often be tempted to tremble, lest, notwithstanding the victory of the Saviour, death should again resume his treacherous fangs, and triumph over the soul. Happy then the christian whose faith fastens upon divine promises, and who fears not the vicissitudes of time, being animated in the hope of an eternal heritage. The foliage is fast fading—the wheels of nature hastening to their final revolution—the sons of men are plucked one by one from the plains of earth—all things below serve but as an echo to that solemn sound from above, "your life is but a vapour." And who then is truly blessed—who is truly wise—who is just to God and himself—but the christian, who has fled for the refuge to the Rock of Ages, and there determines to abide amid the cares of life, the conflict of death,

the judgment of the world, and long eternity?

4. Death is the vale through which we pass to the hill of triumph—no freedom from sorrow, sin, and suffering, until the cold hand of death hath seized the frame—no bending with the spirits of the just made perfect—no hymning with the angelic multitude, until "heart and flesh have failed," and all the stream of breath is passed away—no perfect services—no uninterrupted pleasures—no heavenly music—no sight of Christ but by faith, till the vessel is launched from the shores of time, and hath safely sailed over angry wave to the desired haven.

Come then, death, Christ is my life! If thou strike, thou canst only strike my tabernacle, and if thou bring it to its native dust, I shall be clothed with my house which is from heaven. Come then, death, and I shall still possess undying life and blessedness. Could we see more of heaven we should think less of earth—could we realize eternity more fully, we should laugh at the ravages of time—could we discern celestial beauties, we should shun terrene deformities. Blessed Spirit! favor both reader and writer with as much of the fruits of Canaan, as shall keep them from the vanities of Egypt, and grant as much of heaven as shall leave us willing to do the will of our heavenly Father while we still are pilgrims.

5. Death involves an important change; it is a transition from world to world! it is quitting a known for an unknown! it is the close of all things terrestrial—an adieu to earth! But religion in the heart is the stay of the christian in the intimidating moment—faith lays hold of Jesus, as the true helper of his children, in the most distressing tempests—hope looks beyond the precincts of the grave, and sighs for a prepared immortality, and love divine dilates

the trembling breast, and longs for fruition with God.

No formal religion will suffice here, it is a powerful trial, and requires a powerful faith: infidelity will shake in such a conflict; and however regardless we may be of the future state, when in the enjoyment of health, it will be no ordinary concern when in the anguish of death. We who embrace the righteousness of Christ, and renounce our own works as insufficient to save us from deserved wrath—we who take up the cross and follow the Saviour—we who cannot live without prayer, are now accounted as foolish, as enthusiasts, as imbecile and melancholy in mind; but the end will come, death will prove to us the advantage of real religion, and will drive us to our Redeemer, upon whose bosom we may peacefully rest: whilst it will hurry those who despise him into emotions of unalienated despair.

Death is to me but longer rest

Than that I take at night;
The grave a silent shaded nest,
Obscured from vulgar sight.

Not there to tarry—in a word,

To die is but to sleep,
To hail the chariot of my Lord,
And leave my friends to weep.
J. M. D. Zion's Trumpet.

ARTICLE VII

(We believe in) The resurrection of the dead, both of the just and the unjust and that the joys of the righteous will be eternal, and the punishment of the wicked everlasting.

"And these shall go away into everlasting punishment; but the righteous into life eternal."—Matthew xxv. 46.

"Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil,

unto the resurrection of damnation." —St. John v. 28, 29.

No other truth is more plainly taught in God's holy word than that of the resurrection, and yet there has always been some that did not believe it. But with us it is not a question as to who believes or who disbelieves; but the great question is, What does God's word teach on the subject; The first text at the head of this article is prophetic, pointing to the great day when all nations shall be gathered before the great tribunal of heaven; and it's evident if they had not been resurrected they would not have been before Him in person. But now here they are, both the just and unjust, and they are divided as a shepherd divideth his sheep from the goats.

"Old Job asked, if a man die, shall he live again?"—Job xiv. 14. And "Though after my skin worms destroy this body, yet in my flesh shall I see God."—Job xix. 26.

We see from these two statements that Job believed in the resurrection of these bodies. In this was found Job's hope beyond the grave. He knew well that he must go to his mother earth, but he said, after all this, "I shall see my Redeemer in my flesh." Then he evidently believed in a resurrection of the flesh. Yes, it will be this man, and not another. "I shall see him for myself and not another; and mine eyes shall behold, and not another." Job could say, "I shall see my Master with these very eyes that I look with in this world; I shall see the Redeemer and shall be made like him." Job did not mean that his eyes would be natural eyes, or that he would see things in nature as he did then, for he speaks of waiting till his change should come. But to receive a change does not mean to be made some one else, as some would have you believe. Then Job believed in a personal resurrection; that is, that this same body that

goes down to the grave shall be raised up at the great day of the resurrection.

Yes, we believe in the resurrection of the dead; that is, its the dead that are resurrected. Jesus said all that are in the graves, not a part of them, but all of them, shall hear His voice and shall come forth; not a single one shall be left behind. It makes no difference where their graves may be; they might have fallen to a watery grave in mid ocean, but that will not hinder the great God of heaven from calling them from their sleeping tomb; because when His great voice shall sound out through all space and into the very heart of old mother earth, at least every place where a human being has fallen, the earth shall open and the dead shall live again. All those people that went down with the Titanic and found their graves in water two miles deep shall hear His voice just the same as the ones that have their burial in the regular way.

It seems to me that Paul put more stress on the doctrine of the resurrection than on any other part of the plan of salvation; for he said, as recorded in the fifteenth chapter of 1 Corinthians, "If the dead rise not, then Christ is not raised; and if Christ be not raised, your faith is vain; ye are yet in your sins." So we see from the apostle's teaching that if the dead rise not, the whole plan of salvation is a failure. Now Paul did not mean to teach us that such a thing was possible, but only aimed to bring to the minds of God's people the doctrine of the resurrection so forcibly that they could not fail to see the truth that it contained, and see how much depended on this blessed truth, just like all the other doctrinal points. With one of them out not a single sinner could be saved, for the plan of salvation is God's arrangement, and it contains nothing more than what was needful to finally house the last one

of the Lord's chosen ones in heaven. So with the doctrine of the resurrection left out it would be of no use. But just as sure as the Bible is true, just that sure the doctrine of the resurrection is true.

I next desire to notice the personal nature of this resurrection. Paul has a direct reference to the same body that was sown. "It is sown in dishonor, it is raised in glory. It is sown in weakness; it is raised in power."

That is, this body that's mortal now shall be made immortal; it shall be given the immortal life of God Himself. This work that's done for His children in the resurrection is the work of adoption, as Paul said, "We wait the redemption of our bodies" (personal). Yes, we wait for the Lord Jesus Christ from a manger in Bethlehem, over whose form His star came and stood with its light directing the wise men of the east to where the baby Savior lay. Here is the Son of God an infant. He could not have been recognized from any other infant by the average person; but as time goes on this baby grows to be a boy of twelve years; at which time He was found in the temple disputing with the learned men of Israel, answering all the questions that they were able to ask. And when they had gone to the limit of their knowledge this boy astonished them all more than He had before, by asking them questions none of them could answer. On we go, following the lowly Nazarine until we find Him on the rugged cross of Calvary with the nails through His hands and feet, and a spear in His side; but not left there, for Joseph came and took Him down and buried Him in his own new tomb. And His adversary, the devil, decided, "We must just keep him in there and then we will not be bothered any more with that hateful doctrine He has

been preaching." So they set their seal on the stone that covered the mouth of the tomb where the Lord Master was laid. But this had no effect whatever, for when the third and appointed morning came the angel of the Lord came and rolled away the stone and Jesus arose from the dead.

Now we want to see if this was in fact the person that was born in Bethlehem of Judea, and the one that lived the life of most extreme poverty, so rich so that He had a place to lay His head. Jesus Christ was a man like we are, sinful and tempted. Here, a man of flesh and bone, a blood run through His veins the same as through ours. At His death on the cross He spilled His blood, which was the purchase price that He paid for His people. Now, after His resurrection He is the same person—a body of flesh and bone, but without blood, because His blood was poured out on Calvary's cross. When the disciples, or some of them, thought they had seen a spirit Jesus said, "Feel of me and see for a spirit that hath not flesh and bone as ye see me have." Then He was the same person that the wise men bowed to when He was a babe in Bethlehem. And we follow this same Jesus on to the hill of ascension, when and where He had his last interview with His disciples on earth. Now bear in mind that this is the same Jesus, a body of flesh and bone, and we see Him as He leaves this earth and goes up and a cloud receives Him out of their sight. And as these anxious disciples stood by and watched their Lord and Master go out of their sight two angels stood by in bright apparel and said, "Ye men of Galilee, why stand ye and gaze up into heaven? This same Jesus shall come again in like manner as ye have seen Him go into heaven." Yes, this same person that was born of the Virgin Mary and lived and

died and was resurrected and has gone to heaven is going to come again. Then it will be the same blessed one that was so kind to every poor sinner that ever came to Him begging Him for mercy. Then, as it was a personal matter with our Lord and Master, so it will be with us, as it was the same body that He possessed in infancy and on through life, and the same body that died, that was resurrected and ascended home to glory. So it will be with His people. These bodies that grow tired, and if they live long enough grow old, and at last shall die, will be brought forth from the sleeping tomb; and in this resurrection they shall receive another life from the life that they possessed while living here in this sinful world. They shall receive eternal life, a life that is above this mortal life. Yes, this body of flesh and bones that now possesses this natural or blood life, shall possess the immortal life of God Himself. This blessed doctrine of the resurrection gave the Apostle Paul hope beyond the grave and called forth the language, "Then shall be brought to pass the saying, O, death where is thy sting? O, grave, where is thy victory?" Whatever the grave had in its clutches is what shall be resurrected. And we know that it is the body that goes to the grave. Then the fact that we will not know each other in heaven as we know one another in life. Still, I think that we will know one another in heaven and if you want to know how I think we will know one another there, just as Peter and John knew Moses and Elias in the transfiguration. And they knew them as Moses and Elias, not as some one else; yet these apostles did not know these departed men of God because they had known them here, but because of knowledge that they were given at this time. Now in like manner shall the saints know one another in the glory world. But it being a fact

that this mortal life has passed away it's also a fact that all the ties of said life will have passed away. Therefore, the person of our own dear mother will be no nearer or dearer to us than the person of some one that we never knew before in this life, but it will be that bond of union that binds God's children together here in this life, and make them love one another. The same life that we have in our hearts here in this world will be the ruling power in the world to come. As to just what we will know in the next world is unknown here in this life, but I am perfectly satisfied that we will know more in that heavenly land (if we are so fortunate as to be found among the happy number) than we do in this low ground of sin and sorrow. Paul said, "We know in part, but then we shall know as we are known." That is, our knowledge shall be perfect when the dear good Lord shall have gathered us from the four winds of the earth, from one end of heaven to the other. That is when He has come and carried His elect home to live with Him forever they shall be no more be called ignorant, but they shall possess that heaven given knowledge that will enable them to look back and know that they were redeemed from every nation, kindred and tongue, and shall know, too, that the Lord did this work by His own blood; and therefore they were giving all the praise unto him who spoke as never man spake. Yes, John heard them singing the same song in substance that Primitive Baptists have been singing for, lo, these many centuries, and are still singing, and will continue to sing as long as this old earth shall stand; and that is redemption through His blood. Then Job and David, together with the apostles, believed in the resurrection of the dead, both of the just and the unjust, as taught in the text, St. John v. 28, 29.

Dear saints of the most high, it

will surely be sweet to meet in one unbroken family around the pure white throne of our heavenly Master in that city that needeth not the sun, moon nor stars to give it light, but the glory of God shall be the light of that holy city. I think at death the soul and spirit go to God who gave it, and will sweetly rest in His holy presence, absent from the body that it once dwelt in until the resurrection when the Lord Jesus Christ shall come again and these disembodied souls will God bring with Him (Jesus), and soul and body shall be reunited, and then, as David said, "We shall be satisfied." Yes, perfect satisfaction shall crown the elect family of God. As the poet has said, "Not a wave of trouble shall roll across our peaceful breast." And again,

When we've been there ten thousand years.

Bright shining as the sun,
We've no less days to sing God's
praise,
Than when we first began.

And as another poet said in think-over the troubles of this life and the love of the eternal world, and then our troubles will be over. Now with me I hope that this shall be true, for surely I have been made tired of the troubles of this sinful life and feel that it must be sweet to be with Jesus and be brought to fully realize that all trouble is left behind; that we are indeed freed from the country where storm clouds arise and bring so much trouble to the Lord's dear children; and that they can now worship Him whom their soul loveth without a single intermission forever. This the resurrection of the body assures God's people. Yes, that they shall live, the same person that they are today, yet with a different life in the body. Yes, with the immortal life of God Himself in the place of this sinful life that we now have

in our mortal bodies. Sin is what gives us trouble here in this time world. So when we shall reach a country that has no sin, and possess a life that is free from sin, then what would keep us from being happy? No wonder the redeemed of the Lord were making the very arches of heaven ring with their song of redemption, for they were happy beyond the holding of their peace. Then dear children of our heavenly king, take fresh courage and press on in humble obedience to His holy will, for it will not be long until your Master shall call you hence away to rest from your labors; and it will be enough when the dear Lord shall have gathered all His elect and carried them home to His father and has said, "Behold, I and the children which thou hast given me." Yes, here they are without the loss of a single one, soul, body, and spirit—the complete man now in heaven and shall be happy forever.—W. E. BRUSH.

Primitive Baptist Principles

by Thascus Caccilius Cyprianus in the year A. D. 252. They are imperialists or autocrats and appeal to the authority of the church and Pope for their government and worship.

Primitive Baptists look to Christ and the apostles as taught and revealed in the Scriptures of the New Testament. Some where between these two distinct bodies do all the Protestant denominations stand. These have protested against the church of Primitive Baptist principles, or Roman Catholic devices, and would not abide or adhere to either.

Names may change but principles, never. The Primitive Baptist today are virtually the same in principle, in doctrine and in practice as they were when founded by Christ and set in gospel order by the Apostles at Jerusalem, though they have been called by different

names. They will not speak of the Church of the Living God in the sense that men speak of the church of Rome, the Episcopal church, the Lutheran church, the Moravian church, etc.

The faithful believers who are now known as Primitive Baptists were called Christians in Apostolic times by way of derision because they were followers of Christ. A. D. 200 they were called Novationists; then Anabaptist A. D. 600; Pateinines A. D. 800; bigenses A. D. 1200; Waldenses A. D. 1400; Baptist A. D. 1700; Primitive Baptist A. D. 1800; Primitive Baptist A. D. 1900.

Certain unionists have been advocating a union of all denominations. Doubtless most of them will unite. It is evident that those Primitive Baptists who are the pillar and ground of the truth will never unify with them; for the Lord has separated them from the world, and has said, they shall not join house to house nor be reckoned among the nations.

But with the creeds of the day there would be but few concessions to give up and no essential practices to compromise, for these all believe in a general atonement of and the universal love of the Father but that salvation depends entirely upon the obedience and acceptance of the creature. The outlook seems to be the looming of that of the earth; and he had two horns like a lamb, and he spake as a dragon. He exercised all the power of the first beast before him, and caused the earth, and them which dwelt therein, to worship the first beast, whose deadly wound was healed." Rev. 13:11, 12. Uerhaps the first beast was Roman pagan whose deadly wounds were healed; then the second beast (Roman pap-

It comes forth under the garb of world religion and unusual love for the salvation of all humanity leagued with the protestant world in spiritual and ecclesiastical powers. When scores of trials, persecutions and tribulations that the true followers of Christ will be called to endure may be equal to those of the ages and Reformation, but the grace will enable them to endure the ordeal, for He hath said, "The gates of hell shall not prevail against it," to overcome and

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Principles that have characterized Primitive Baptists from the beginning of the Gospel Kingdom to the present time may be summarized under the following

1. That the Primitive Baptists, whatever name they may have had in ages past, had held as the man of her counsels and practice. This church has never had any Synods, Conventions, Bishops, Ruling Elders, Cardinals or Popes to direct or set her in the way of the Lord's steps for "I lead saith the Lord in the way of righteousness and in the paths of judgment."

2. They hold and contend that each member of the church has a personal and direct access to the ear and heart of God and that Jesus is the only mediator between God and man.

3. In discipline, each church holds its own keys, is democratic and autonomic as were the churches in the Apostolic days.

4. They hold to a complete separation of church and state; the church dealing only with spiritual and religious things, the state only with profane and civil things.

5. They are not a proselyting church; nor do they seek to gather into the fold an unregenerate membership; but only such as they believe have been born of God, and

will baptize only those who confess they believe in Christ and that by immersion which alone symbolizes the death, burial and resurrection of Christ. They teach the baptized believer to observe and do all things that the head and law-giver in Zion has commanded and nothing more. They hold that human nature or Christianity has not changed since the Apostle's day, and never will in this time state.

M. L. GILBERT.

CORRESPONDENCE

Being urgently solicited by Eld. J. W. Wyatt, with whom I have been intimately acquainted for several years, and have traveled extensively with, and we have spent considerable time in each other's homes, and talked and reasoned on the great mysteries of the Bible; and have considered every proposition of doctrine that has engaged our minds, from every angle that our finite vision and understanding has brought to view, and finding that we are agreed on the principles of the doctrine not only on one point but all that we have been led to consider of the great and mighty Jehovah, Sovereign King and His wonderful works among the children of men. After much deliberation I have consented to associate my labors with his in the editorial field. And in coming before the readers of The Lone Pilgrim I shall not attempt to make any apologies for what God has done, or not done, but be content with the knowledge "That whatsoever His heart desireth that He doeth." Neither need I make any excuses for my own weakness, for "shall the thing formed say to Him that formed it, why hast thou made me thus;" But it is with the conviction that I stand in same class in this respect, with all other poor erring mortals, and anything I may say or write must of necessity be coupled with imperfection, because of the source from which

it comes, and we know that in itself no stream can rise above its fountain. For we may behold with our natural vision millions of objects at the same time, yet the most minute or insignificant atom that we can see, we cannot see it all at the same time. There is a portion hidden from us no matter what angle we view it from. Hence then we must confess that the finite mind can comprehend or know very little of the perfections of the Infinite God, "Who inhabiteth eternity." "But be still and know that He is God" and what He does is right, being done by a perfect and immutable God. Who made all things for Himself and no man has been His counselor or need say to Him Jehovah what doest Thou? But some say God did not predestinate our wicked acts, this brings to my mind a question if He did not decree the wicked and sinful acts of men did He decree that they should not be done? or did He have anything to do with us at all. This forces us to a conclusion of some kind. We see much of what is called wickedness going on around us all the time, and we who have an humble hope that we are Saints in Christ, but sinners in Adam confess with penitence and feel with Paul to be the chief of sinners, that we sin or do wickedly every day. If God has not predestinated this who has? But theorize and sermonize, or philosophize all we will, and point out the beauties and bliss and joy there would be in this old sinful world if the serpent had not appeared in the garden, or if some few other things were just the way we think they ought to be, the stubborn fact remains that sin and wickedness still continues, and conditions are just as they are, and we are forced to meet them not according to our will, but just as they meet us.

God does not have to say a thing twice to make it true, or give more than one example to reveal that He

reigns in the kingdoms of earth, as well as in the hearts of men. For "The king's heart is in the Lord's hand as the rivers of water, He turneth it whithersoever He will." And we read in His record of the (as it seems to us) the most wicked crimes that have ever been committed, that followed an orderly march of His Providence and was executed by His determinate counsel and foreknowledge and fulfilled the very purpose which He purposed in Himself before the world began. Most of the objections I have heard raised against the glorious doctrine of a Sovereign God and His absolute decrees allows that He could have prevented the entrance of sin into the world, but the same Liberals? Who allow this say that if He predestinated the wicked acts of men then He is the author of sin. But then they could say with as much propriety that He is the author of sin by allowing it to enter, since He had the power to prevent it. Hence from this hypothesis and measured by human standards according to the vain imaginations of men He would be a sinner from any system of carnal reasoning that would attempt to lay off His bounds. But then they forget, if they ever knew, that He is the Supreme Law giver therefore not amenable to any law. But we must acknowledge if sin had not entered into the world then there would have been no sinner, no need for a Saviour. And Christ's mission to save sinners would have been of no effect.

But why this quibbling, and vain speculating as to what might or might not have been?

The times and the disposition of events from the smallest dust that floats in the atmosphere of the travel of the largest planes that make the circuit of the heavens are firmly fixed in God's unalterable decree. For "He hath made a decree which shall not pass." And if we begin to wonder why things are so, we need

not inquire of poor erring mortals, but believe what Christ has said. "For even so Father, for so it seemeth good in Thy sight."

If I am permitted to contribute anything further I trust that I may do so with the fear of God before me, and a desire to exalt His Glorious name. And with due regard for the feelings of those who differ with me. By the grace of God I expect to go on contending that the Lord God Omnipotent reigns supreme. And humbly subscribe myself a Predestinarian Baptist.

"In Heaven, in hell, on land and seas, He executes His firm decrees, And by His saints it stands confessed. That what He does is always best."

CHAS. F. NICHOLS.

Messenger Changes Hands

Elder Pittman, of Virginia, has recently bought the Messenger from Elder Hull, of Atlanta, Ga. We predict a good future for the Messenger. We sure wish Elder Pittman much success in the publication of the several papers committed to his trust, may the Lord be with him in the work is our prayer for Christ's sake. I would love to see the day when all of our papers will be free from all bickerings and strife, this can be if all the editors will do as they are bidden in God's word. We have never met Elder Pittman, but from what we have heard of him we are sure he will publish a good paper that will be to the betterment of the Old Baptist cause.

May the Lord bless us all to do this, and then peace will reign in our midst. To this end let us all labor.

EDITORS.

MEETINGS

The Delaware Old School Baptist Association is appointed to be

held with the Rock Springs Church Lancaster County, Pennsylvania, May 25th, 1923. To all ministers, brethren, and friends of our faith, and order a cordial invitation is extended. Trains will be met at Conowingo Station, on the Columbia Branch of the Pennsylvania Railroad, Tuesday evening about 5:30 and Wednesday morning about 9:30. Those coming from more or Philadelphia called Perryville, Md., taking connection to Conowingo, Md. S. R. DANCE, Church

The Warwick Old Baptist Association is appointed to be held with the Ebenezer Church, New York County, New York, Wednesday, Thursday and Friday

The New Vernong Church kindly granted the use of her meetinghouse, the services will be held therein. Entertainment will be provided at "The Old Homestead" situated a short distance from the meetinghouse. Those who attended the Association last year will recall the pleasant hours spent at this house, conducted by E. J. Beyea.

A cordial invitation is extended to all brethren of our faith and order.

Particulars as to train service will be announced later.

Those coming by automobile will go direct to "The Old Homestead."

R. LESTER DODSON, Pastor.

Cyrus Risler, Jr., Church Clerk.

The Baltimore Old School Baptist Association is expected to meet with the church at Black Rock, Baltimore County, Md., on Wednesday, May 16th, 1923.

J. T. ROWE, Moderator.

TO ALL

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Will sell for the cash or on long and easy terms.

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J. P. TEMPLE

To all the readers of the Lone Pilgrim, we would say that we solicit your advertising. We shall only advertise for reliable concerns, men who we know will make good all they promise, in other words, honest advertising. To this end we solicit your advertising and commercial printing.

THE EDITORS.

WHERE MONEY COUNTS.

In our stock you will find most anything in the way of feed for horses, cows, hogs and poultry.

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Everything new and at prices to meet the lowest. In fact we guarantee to meet competition.

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We carry a complete line of Hardware, Builders Supplies, Paints, Varnishes and Oils.

We will be glad to quote any reader of the Lone Pilgrim prices on Wire Fencing, Shingles, Doors, Sash, Paints, Automobile Tires.

To all who may read this advertisement, I desire to say that I have known Mr. Brown for many years, and know him to be strictly reliable. I have also used right much of his paints and oils and you will find them as represented.

J. W. WYATT

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