

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.

LACKED YE ANYTHING?

“Lacked ye anything? and they answered, Nothing.” Luke xiii. 35. The Lord Jesus Christ sent out His disciples with the invested commission of preaching the Kingdom of God, with this injunction, “Go your ways; behold, I send you forth as lambs among wolves; take nothing for your journey, neither staves nor scrip, neither bread, neither money, neither two coats apiece.”

The disciples, of course, rendered all due obedience to this injunction, great and difficult as it was, and with intrepid feet launched forth into the wide world, commenced their work, and labored therein zealously, assiduously, and perseverely, “being careful for nothing,” and rolling all their care upon the sure promises of their divine Lord and Master. Trials and difficulties they would, and did, meet with in abundance; and these at times, like the gentle breeze shaking the tender leaf, did softly flutter their faith; however, they were enabled to weather all, and to endure all, as good soldiers of Jesus Christ, and having their Master on their side, and experiencing His all supporting, and His all-cheering presence with them, they redoubled their steps, marched on their way, bearing the ensign of Christian fortitude and magnanimity upon their brows. “If God be for us, who can be against us?” On the night of the passover, at which both our Lord and His disciples were present, our Lord appears to have been contemplating the closing scene of His most sorrowful life, depicted in all its fearful and terrific colors, and tinged with all the scarlet hues of bloody ignominy and reproach. He casts His all-foreseeing eye upon the

temptation that would shortly come upon His disciples, especially on Peter, and He warns him of it, and assures him that howsoever keen and sharp the temptation might be, yet he had prayed that his faith should, “fail not;” but that he should ultimately recover from it, and when so recovered, should strengthen his brethren. And in order that the disciples might be still farther led to an expectation of the approaching dangers and sufferings, our Lord reminds them that when He first sent them forth to preach the gospel, he ordered them to provide, “neither gold, nor silver, nor brass in their purses, nor scrip for their journey, neither shoes, nor yet staves;” but to depend wholly and exclusively upon the bounty of Divine Providence for all the necessities of life. And He asked them whether when they went out in those indigent circumstances, they ever, “lacked anything?” to which they replied with one unanimous voice, “nothing;” as if they should have said, “No, dear Lord, we lacked nothing at all, and though compassed about with straits and difficulties, in the midst of a crooked and perverse generation; yet we did not find Thee unfaithful in one single instance in providing for our wants, we lacked nothing.” O’ the goodness and faithfulness of God to these poor disciples. They went out in want of everything, and they “lacked nothing,” God was with them of a truth, cheering, supporting and preserving them, and fulfilling His gracious promises unto them in their happy exercise, O, poor believer, God has sent thee out, perhaps not for the same purpose, but He has sent thee out on a pilgrimage, and planted thy feet into the narrow way, the way to

Zion; murmur not, fear not, doubt not. Trust in God, as did these poor disciples. Thou hast the same God for thy God; the same promises to cheer, support, and encourage thee—wherefore is it, then, that thy spirit is so often dejected and disconsolate—wherefore is it, then, that the chariot wheels of thy progress revolve so heavily, and move so slowly? Come! come! cheer up, take down the harp of thy joy and comfort from the drooping willows of gloom and discontent, and bid it speak joy and gladness, for the God whom thou servest is a covenant-keeping, and a faithful performing God; He promises, and He performs; think what thou mayest. If He has said, “thy bread and thy water shall be sure;” rest assured that so it shall be. If He has said, “I will not turn away from thee to do thee good;” question not His veracity, but be contented, and yield not to thy unbelieving, distrustful heart.” God’s promises are, “yea and amen in Christ Jesus.” And rather than violate one jot or tittle of them, He would have recourse to some extraordinary effort, as He had in the days of old, whereby to fulfill them. He would again make the raven to subserve the end of a messenger, and would cause it to wield an instantaneous rapid flight from these terrestrial regions, and soar aloft into those of the celestial; whence to bring down with it food to nourish, support and sustain thee. Or, if this would not do, he would again call off some one of the inhabitants of the great and mighty deep, to scuttle its course through the surgy billows, angry and towering waves, and to bring within the interior of its little mouth a piece of silver which would answer thy wants;

and He would cause the little watery inhabitants to vomit it, and lay it down in perfect safety upon the sea shore, that thou mightest pick it up, and apply it to thy required purposes. If, then, such be the inviolable faithfulness of God, regarding His promises, why murmur? why doubt? why fear?—what infatuation is it to do so? God is the same now as He was in the days of old; “He is without variableness, or the least shadow of turning.” He is not such a changeable being as the hypothesis of Arminianism represents Him to be. His designs, purposes, and decrees are not only eternal, as respects time, but they are eternally immutable as respects their nature. “He is of one mind, and none can turn Him.” He is of one mind regarding the temporal and spiritual wants of His chosen ones.

He gives them what He thinks best, both for their bodies and their souls; and what He thinks best, is best; as we shall at one time see, and readily believe, and acknowledge. Believers shall then cheerfully put their signet to the truth, that our blessed Immanuel “has done all things well,” that He has admirably acquitted Himself from the station which He held as helmsman of the covenant transport of life, and has steered them clear of all perils and dangers, through many storms and tempests, cross-winds and ruffling breezes and landed them safe upon the shore of a blissful and never ending eternity. And if the question shall be asked them individually whether they lacked anything during their voyage to the celestial Canaan they shall each, taking a retrospective survey over the hills and dales, through and over which they have passed, be constrained to acknowledge that they “lacked nothing.” O, poor disconsolate Galilean, let an humble brother persuade thee that thou thyself “lackest nothing,” for all things are thine; whether they be Paul or Apollos, or Cephas, or the world, or life, or death, all things are thine, and thou art “Christ’s, and Christ is God’s.” The

most opulant being in the world, the wealthiest monarch in the land; nay, the world itself, with all its affluence and riches, precious jewels and sparkling diamonds, its gold and silver, cannot vie with thee; is not worthy to be put in competition with thee. Espy yon splendid mansions of eternal glory, situate immeasurable for about the starry concave of heaven, silently waiting thy reception. Behold yon glorious and magnificent building, the “house not made with hands, eternal in the heavens,” ready to receive thee. And consider what an incorruptable, undefiled, and unfading inheritance “thou art heir of.” Consider what a proud eminence thy feet stand upon; the rock of eternal salvation. What a dignified relation thou bearest to the eternal Father, as His adopted son; to the eternal son, as a member of His mystic body; and to the eternal Spirit, as the holy temple in which He dwells.

Oh, live in anticipation of the blissful period, when thou shalt be placed in the full enjoyment of this, thy infinitely rich inheritance. “Our light afflictions which is but for a moment, worketh for us a more exceeding and eternal weight of glory.” Therefore, be not weary in well doing; possess thy soul in patience; indulge not thyself in any gloomy forbodings respecting futurity; trust in God, be reconciled to His will, and cheerfully acquiesce in the all-wise dispensations of His holy providence. Let the consideration of thy glorious Redeemer, having no where to lay His blessed head, but night after night exposed to the pelting storm and chilling breeze, having the earth for His bed, the stones for His bolster, and the canopy of heaven for His only covering, hush thy discontented spirit into eternal silence. Oh, should not this heart melting consideration suffuse our eyes with penitential tears for our murmurings against the good, the kind and the gracious providence of God? Well may Paul say, “I have learned in whatsoever state I am, therewith to be content.”

May God Almighty teach us the same thing, and enable us to say with heart felt resignation to His divine will, “Give me neither poverty nor riches, but food convenient for me.”

J. W. WYATT.

Mt. Airy, N. C., Rt. 1, Box 82.

July 2d, 1923.

Elder J. W. Wyatt,

Very dear Brother:

This rainy evening finds me with pen in hand, and deeply meditating, on things past, things present, and things to come, and just wondering what will be next. But I must confess in the outset that I feel to be a stranger and hope I am a pilgrim here in the world. Now, as I think of you as Editor of “The Lone Pilgrim,” as I read the many good epistles from your heart and hand, together with many others who write, it makes me think you all had your hearts sprinkled with pure water, and are being led by the Spirit, even the one David said. He leadeth me by the still waters, He causeth me to lie down in green pastures, He taketh me to His banqueting house where His banner over me is love. Oh, trust ye in the Lord for in the Lord Jehovah is everlasting strength.

Sometimes I can say as did this same David. The Lord is my shepherd I shall not want. But again we say with the same writer, Oh, that I knew where to find Him that I might pour out my complaint before Him (or order my cause before Him). Now it is not expedient for me to just write down the experience of such men as was David, or Peter or Paul, for all who read “The Lone Pilgrim” or any other paper can turn to the scriptures and read them without me writing them down on this paper. But our writings should be in accord with those men who wrote the Scriptures as they were moved by the Holy Ghost.

Now, Brother Wyatt, and all you Editors and readers of “The Lone Pilgrim,” I will give you my reason for not writing more since my name went on the staff, is I have not had

the right kind of moving. I have thought of writing many times and have been requested to write. But not moved. Now, if I knew how to write, I am not so stingy or too busy. But what I would write an article in every issue that would comfort and console God's little children and cause men and women to subscribe from all parts of the country. But my mind is so narrow contracted and I am so short sighted, I fall back, for fear I would crowd out better matter. Now with these few apologies with many others I could write. "Jesus says follow me," now this little scripture has been lingering in my mind since I thought I would write a few lines to "The Lone Pilgrim." "Follow me." Now it is useless for me to undertake to show the world or even old Baptist the way if it has not been shown them by the author of this language.

Jesus was here on the earth when He spoke these words and left and went back to the Father where He is now seated, making intercession for the very ones that He told to follow Him. Now, says the critic, are you following Him? How do you follow Him seeing He has been gone from the earth most two thousand years? Now He did not say follow Me while I am with you and after I am gone back to My Father, there will be some other way devised or I will leave you in the care of some board or synod, or some man will lead you. But He said if I go not away the comforter will not come, but if I go away I will pray the Father who will send you a comforter which is the Holy Ghost, which shall guide you in the way of all truth. Now as many as are led by this spirit they are the sons of God, these children will not cause trouble in the church, they are not found striving about words to no profit, they are not cutting and slashing at one another over the doctrine, they are not standing in the market places, hollowing, "Absolutor," why? because they are following Jesus. They are led by the Spirit of God.

O, if I could just be contended in this world with food and raiment, and go on my remaining days preaching Jesus to God's humble poor and afflicted little children and not be found complaining so much at something somebody has said or my misfortune some way or other. But I know, Dear Brethren, we have the flesh to contend with as long as we dwell in mortality, and one of Paul's greatest troubles, among all troubles was contending with false brethren. Now, I am not writing nor speaking in public to invite controversy nor to debate any subject. I desire to see "The Lone Pilgrim" kept clean in the future as it has been in the past, and if we do as Jesus bid us and we can't do any other way and do right, we will keep it in such a way that it will be a credit to its Editors, and glory to God's name. Now, as I have been confined in the house almost continuously for eight or nine months on account of my wife's sickness, I am not permitted to venture very far from home only places near where I can take her. I have not been able to get any subscribers. But I hope my wife will improve so I can do more what I feel is required of me. I can't help but believe if God has called me to preach I will preach every time He intended and right on the very spot where it should be, for God is not mocked, neither can men nor devils defeat Him in any of His ways, because His ways are ways of righteousness and all His paths are peace.

Now I have just scattered along just as I have part of the time with my mind on writing and every time I look out at the window, my mind goes out on the farm, so it is said some where that a double minded man is unstable in all his ways. But I am just as I am and I do just as I do. I can't promise to be any better tomorrow than I have been today, for this reason, it is not in man to direct his steps, so if that command has ever been given me, "Follow me," I am following, because it was given or spoken as one having authority,

and one who spake as never man spake, and then He said before He took His departure, all power in heaven and in earth is given unto my hands." What a great consolation to me if that devil we hear so much talked about, has any power he is in the hands of Jesus, that is, He controls him in every respect. He is not able to molest us nor make us afraid, it is that fearful looking for of judgment that makes us fear and tremble.

Now I must stop this imperfect scribble for fear I worry you.

May God bless you all, both great and small. Your unworthy servant.
J. S. MORRISON.

Atlantic, N. C.,
July 18th, 1923.

Dear Brother Wyatt:

For a day my mind has been somewhat engaged in the 16th verse, 10th chapter of Matthew, and I now feel to write a few words concerning this text.

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Our dear Lord well knew that His apostles did not know the many things they were to meet with in their journeys as preachers of His gospel. They were men as we are. They had daily need of the keeping of the Holy Spirit, that He should be their Guide and Comforter. Just where they might expect friends they would find the bitterest of enemies. Where they might hope to find encouragement they would be persecuted in the sorest manner.

However this they were not to take as an evidence that the Lord had not sent them. They were His missionaries, sent forth by Him to the work of the ministry. These things He now tells them were to be some of their evidences to that end. "I send you forth as sheep among wolves," puts them right in the sorest dangers, where they may not be surprised at any time if they are led to death. For this very cause they were to be

as wise as serpents and as harmless as doves. They were not to return railing for railing. If one shall smite them they are not to smite again in return, but as the servants of the living God, they are to do good for evil. Be harmless as doves. Who ever knew the dove to try to hurt anything?

A preacher once said that the wisdom of the serpent was its charm. It was said by those who heard him that he preached a wonderful sermon. I thought that he must have as he was going altogether in the wrong direction. The charm is the power of the serpent. His wisdom lies in his tack to take care of himself. Get out of the way of those who would do him harm. Wisdom seems to be the same in the dove. She sits upon her perch to rest, and to be able to see things which would be a hurt to her. If she sees an enemy approaching she spreads her wings and flies away. So the serpent: if he hears the approach of anything he gets himself hid as quickly and as quietly as possible. Here is his wisdom. Now be ye as wise as that. "But when they persecute you in this city, flee ye into another: For verily I say unto you, ye shall not have gone over the cities of Israel, till the Son of man be come." 23d verse.

Persecution was the vehicle on which the Lord carried His ministers in the early days of the gospel. Thus the word of God prospered, and was spread into every nation in the world. These pioneer servants of the most High God went as thy were driven by sore persecution. Some of them, as the Lord had told them, were put to death for the word of God had so said. But they went for they were so commanded. We do not hear of one of them ever doing for financial interest. The winds of persecution drove them. With the wisdom which God had given them they fled before their persecutors to that other city. When persecution had reached them there they went to another. But notwithstanding this evil spirit followed them they kept on going, and as they

went they preached the word of God. It was more precious to them than their own lives, so much so that they counted their own lives as nothing, or as dung that they might win Christ, and be found in Him, and doing the things He had commanded them to do.

There are some even in this day who have been under the power of that same commandment. They were persecuted because they were faithful to the heavenly calling, and because they would contend for the order of the house of the Lord. Persecutions could not deter them from preaching the truth; some did not believe it, and rose up in persecutions. The persecuted found it necessary to flee to another section and to preach the word of God there. The persecutors not being satisfied took up pursuit and continued their favorite work of persecution. So it was in old times, and so it will be while the Church of God is here on the earth. But will the servants of God loose their patience? They are commanded to endure to the end. They will do so.

Another contends for the Biblical order of the Church. There are those who rise up in persecution of that one. What must we do? Use the wisdom of the serpent, and continue to be as harmless as the dove. Go where the Lord prepares a place of rest, and if no such place appears wait for it. The Lord has said to His ministers: "seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you." Is it true? It is. I know it by personal experience. The commandment came to me when I was laboring in the field in sorrow and heavy services, I was weeping tears of deep sorrow, that word came, I could not see how the thing was to come about but the same word said, "Are not all things the Lord's? Is He not able to do all He has said?" I could not doubt His ability; I knew the world is His and all that is in it, but I wanted to have an insight to how this was to be done. I could no

more turn loose and go than I can fly over a mountain this day. I wept and worked with that word in my heart day in and day out. Finally the Lord gave me His promise: "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come eternal life." Mark 10:29-30.

All these I have found, even the persecutions in full measure. However I praise the Lord that He has given me strength to endure.

Others can witness to these same truths, and can say, AMEN to the work of God's holy hand.

Some tell us that if we are obedient we will not have persecutions, that the Lord will keep us from them as a compensation for our obedience. Paul said, "I take pleasure in persecutions for Christ's sake." 2d Cor. 12:10. Again he said, "Yes, and all that will live Godly in Christ Jesus shall suffer persecution." Therefore if any does not suffer persecution the evidence is that he does not live Godly in Jesus Christ.

Thus the Lord sends His servants forth, and thus He deals with them, but in all they have to undergo He is able to succor them. He is their Help and their Shield. They come in a weary land and there they find Him to be the shadow of a great rock. They meet the tempest and there they find Him to be an hiding place. Yes, there is nothing they need that they do not find in Jesus Christ, the Lord.

Brethren, if all men hate us, if even our brethren hate us and persecute us, saving all manner of evil against us falsely have we not a refuge? If men shall put us to death for the word of God shall it not be well? Has not the Lord commanded it? and will He not provide for us even in all of it? That is His word, and He is able to make it all good.

Still, "Be ye as wise as serpents, and as harmless as doves. Don't return railing for railing, but do good for all the evil which is done to you."

I ask you all to pray for this poor sinner that he may be given from the Lord to do these things in the spirit of love for the truth of our God.

The Lord direct us and lead us that we may follow Him.

Your brother I a good hope.

L. H. HARDY.

THE POWER OF THE GOSPEL OF CHRIST

Preached at Gower Street Memorial Chapel, London, on Friday, April 13, 1923, at the annual meeting of the "Gospel Standard" Societies, by Mr. Popham.

"For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."—ROMANS i. 16, 17.

What is the gospel of Christ? The apostle tells us that "it is the power of God unto salvation to every one that believeth." Not naked omnipotence, such as was exercised when God made the world out of nothing: not naked omnipotence, such as is every moment exerted by God in the upholding of His creation; but divine power moving in certain ways, power which is made known in some particular things, which by the help of God I shall name to you.

Let me begin with the *Incarnation of the Son of God*. That was divine power; that was divine, omnipotent love; that was the very seed and germ of salvation as to manifestation. It was a glorious act of power when the Holy Ghost descended upon the Virgin Mary. If we see and believe that, it will be no astonishment to us that the devil sends forth men to deny it, that there should be engaged against

this mysterious omnipotence, all the learning and the rage of men; that men should occupy pulpits to preach against this salvation; for it is a mystery, a mystery which only the living family of God can enter into by the teaching of the eternal Spirit. Hence that scripture in Timothy, "Without controversy great is the mystery of godliness." Where is it without controversy? You could perhaps turn to no part of Christendom today without finding that this mystery is controverted, denied. Where then, is it without controversy? In the church of the living God, the church that Paul speaks of in the preceding verse, that is the place emphatically where this mystery of godliness is not denied. Does it hold here? Yes, as some can say, it does hold; God has revealed it to us. Here, then, in the Incarnation, is one of those acts of omnipotence which is salvation.

Another of the acts of divine power in which is salvation, is the precious *intervention of Jesus Christ in the quarrel between the election of grace and God*. We are by nature at enmity against God, and we should be so for ever, but for the substitution of Christ. The law is inexorable, its claims are just, its sanction is terrible, its Author is immutable in His justice; so that if there had been no Man found to intervene His very Person, as well as work, then hell must have swallowed us all up. That is true, whoever may quarrel with it. Then what an act of power it was for the Son of God Incarnate to come into this great and awful matter of sin, and intervene; interpose His own Person, and His precious blood. "Behold the Man!" said Pilate, when, finding no fault in Him, he brought Him forth to His enemies and delivered Him to them. "Behold the Man!" And when ministers are anointed and led by the Holy Ghost to preach, they may say to their congregations, "Behold the Man!" the God-Man, who so loved the church as that He would not let her sink into eternal perdition and punishment; but because she

could not escape unless the debt were paid which she had contracted, unless the guilt under which she was sinking were removed, unless the pollution in which she was wading could be washed away, she must sink; and because the only way in which that could be effected was by the intervention of Jesus Christ, His very Person—He interposed." If any of us should live to see a mighty reviving in the churches, we shall see this—that the preaching of the Incarnation of Jesus Christ with great power will mark that reviving.

Sin is terrible. I do not wonder at natural people not liking the mention of sin. I am not astonished at preachers giving way to the clamours of light-hearted hearers who do not want sin to be preached; it is too gloomy, and miserable, and filthy to be preached with acceptance where there is no *conviction* of it; but it is very different where there is true conviction, where that friendly work of the Spirit is, for conviction is a friendly thing; as if one blind should be walking towards an awful vortex, where ruin is inevitable if it be stepped into, but should be seized by a strong hand, and saved. So is this awful thing, sin, hurrying us all to a vortex, an abyss. It is blindness, it is deadness, it is madness, it is cruelty, it is pollution, it is guilt, it is everything that is evil; and we must have been swallowed up in it eternally but for this blessed, wondrous, glorious Person, Jesus Christ, stepping in. Ah, if it were for you, if for me, we shall want eternity to praise Him.

The gospel of Christ is the *absolute obedience of Christ to the law* which His people had broken. Here the sacred manhood of Christ is so wondrous, so beautiful, the necessity so indisputable, it is never disputed by His people; but O to see Him!

"Behold a scene of matchless grace—
'Tis Jesus in the sinner's place,"

your place. O, how you will want to love Him when you believe that!

Obedience is, when perfect, exact conformity to the claims, precepts, commandments of the law; when it is perfect there is not a flaw, not a deflection, not an atom wanting in weight, not an inch wanting in the walk of perfection. This Christ rendered to the law, gave it all the honour it demanded, yielded Himself to it because it claimed the whole of man; and He who is Man as well as God, yielded Himself fully, lovingly, willingly, effectually, efficaciously; gave Himself to the whole law of God, and honoured it; He magnified it, He made it honourable.

The gospel of Christ is the *death of Christ*. The death of Christ means the curse of the law poured like fire into His bones. Like as the fire on the altar of burnt offering consumed that offering on the annual day of atonement, consumed it wholly: so the law as a fire, consuming because of sin, entered into, took hold of, the Lord Jesus Christ.

A part of the gospel of Christ is the *burial of Christ*. That grievous, black indignity done to His sacred Person was necessary, because the law claims the entire man. As it claimed Adam, as it claims you, as it claims me, it claimed Christ. He was a Man standing for men, paying a debt for men, suffering the penalty for men; and therefore the whole of the penalty, even the burial of Christ was necessary.

The *resurrection of Christ* is a part of the gospel, and in that beautiful and most significant scripture in the 1st of Corinthians, you will find it stated, "I delivered unto you . . . that which I also received, how that Christ died for our sins according to the Scriptures: and that He was buried, and that He rose again the third day according to the Scriptures." Having overcome, having rendered absolute obedience, having swallowed up death, He must take possession of the promised heaven in the name of His people. He *ascended into Heaven*, He entered there with His own blood. This is part of the gospel, and it is observable, and to be re-

marked, that after Pentecost, while the apostles were preaching, they mightily convinced the Jews concerning Jesus Christ, and bore witness to His resurrection and ascension into heaven. Beautiful was the word the angel said to the women, "He is not here, He is risen." My friends, the grave could not hold Christ. The earth could not hold Christ. He was to go away, it was expedient for His people that He should go away. He said to them, "The world seeth Me no more, but ye see Me." But if He had remained on the earth, the world would have seen Him, it had seen Him. It knew Him as the son of Joseph, it knew Him as a poor man; but He must go away, and the sight of Him be confined to His believing people, to whom the Spirit of Christ should reveal Him from time to time. He went into heaven. There He is King, Lord. There He is as "the Lamb slain from the foundation of the world."

The gospel of Christ is the *love of God*, the eternal love of God. Rather than that it should be ever pent up in the heart of God, always wanting expression, not being able to give it, He would send His only-begotten Son. O, what love God has revealed in the gospel! Thieves have robbed that scripture in John of much of its beauty, as far as one may say any one can rob a scripture: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is a beautiful scripture. It sets forth the eternal love of God in choosing His people, and sending His only begotten Son into the world, that they might live by His death. Let men who will make something of universality out of it, do so, if they can, by proving that the word "world" means men universally, every man in the world. Let them prove it. If they say it, the burden of proof rests with them. Here is the word of God. The gospel is, then, the blessed, eternal, immutable love of God, and I should think that there are some hearts here ach-

ing to know that that distinguishing love was fixed on them. This is the gospel—that God comes to men who deserve hell, and gives them heaven; that He comes to unbelievers, and gives them faith; that He comes to hard-hearted people, and melts their hardness away; that He comes to guilty people, and removes guilt from their consciences. That is the gospel in the efficacy of it. "The power of God unto salvation to everyone that believeth."

What is salvation? Salvation is, first of all, the *saving of the church from guilt*. Sin as guilt is death, and when Christ said on the cross, "It is finished," then He had really saved the church from the guilt of sin. It had passed away from her, had been passed on to Him, laid on Him by the hand of His Father, and He by obedience, and suffering, and death, death most voluntary, had removed that from her. That is salvation. As Christ is said to have suffered from the foundation of the world in God's account, so the gospel took hold of Adam and Eve, to whom it was preached in the promise of the "Seed of the woman." It embraced Noah and all the fathers, Abraham, Isaac, and Jacob; came down the stream of the churches' life and to all God's saints under the Levitical dispensation. The gospel was preached on the day of atonement, and every morning and every evening when the lamb was offered; its efficacy was pointed out by these perpetually repeated sacrifices. The guilt of sin, the awful disability of a person who is guilty to live with and before God in peace, was taken away entirely and for ever from the church in God's account. That is salvation. Here is omnipotence. Omnipotent love, omnipotent substitution, omnipotent vicariousness, omnipotent death. Divine power was used in this great matter of saving a fallen church from her guilt. Some of you would like to know that, would you not? How you desire to hear the glorious Saviour whisper into your troubled heart, that He loved you and gave

Himself for you! O how it would make your heart go forth in the dances of them that make merry! It would make your conscience pure and easy. How sweetly would you go to bed tonight, if the whisper came ere you went home! How sweetly you would lie down and sleep in peace with God, if your peace would let you sleep! That is power—guilt removed, and a sinner pure as a risen Christ is pure, as meet for heaven as He Himself. No guilt attaches to Jesus Christ. No guilt attaches to a saved church.

Secondly, salvation means, in the gospel sense of the word, *salvation from the dominion of sin*. The dominion of sin is the cause of groaning to God's people. I do not mean that it reigns now in them, but it sometimes gets a victory, and that is to them a sad and serious thing; but the promise shall be true in each case, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Now a law that is external to us, may not be difficult for us to be rid of; but a law that is inbred, is a law we cannot escape. The law of sin is in us, it runs, it works; works by fraud, by deceit; works by open assault; now it catches your affections, and carries them away to some idol; now it takes hold of your will and renders it most stubborn; now it gets into your understanding and sets up some vanity; in every way possible, sin works and sometimes prevails. Why does it not always prevail? Because grace reigns, the promise reigns. God has said that He *will* write His laws in the minds of His people, and put them in their hearts; and with the rod of the gospel He rules in Zion. Is it not wonderful when on any occasion you have conflict and trouble, and sensible and shameful defeat, there comes in some gracious act of the power of God in the gospel, and takes, as it were, hold of your sin, and subdues it, and brings to pass in your experience that word in Isaiah, "The lofty city, He layeth it low; He layeth it low, even to the ground; He

bringeth it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy" (xxvi. 5, 6)? So that you have sweetly apostrophised and said, "O sin, you shall not have the victory. O death, where now is thy sting? Divine blood is on my conscience; divine grace is in my affections, heaven is before me. O sin, where is your victory? O grave, I can now smile." That is salvation, and it is the power of God that brings it.

Further, the apostle says there is something revealed in the gospel: "For therein is the righteousness of God revealed." But the righteousness of God is revealed in the law. Yes, true, but that righteousness is a condemning righteousness; that righteousness will bind you, it will bind you in your sins in hell for ever and ever. O dreadful righteousness, O terrible word, O gloomy word, O awful sentence—a righteous God coming against a sinner! But the righteousness of God here is the righteousness of the Lord Jesus Christ. Therefore rightly does Paul say by the Spirit, "the glorious gospel of Christ" (2 Cor. iv. 4). It is glorious. Here, on the one hand, has been a righteousness revealed to you in the law, cursing you, condemning you, shutting you up in unbelief and all your sinfulness, and telling you that in that righteousness there is no escape, no way of mercy, no way for you from the wrath to come; but, on the other hand, there comes forth in the light of revelation this robe, this perfect obedience, this that Jesus with infinite pain and divine skill wrought out for His people, a seamless robe given freely, imputed freely, powerfully imparted, revealed. Ah, if we see it by faith, we shall be sure to love it; we shall be sure to wish to be wrapped up in it; that is to say, to be justified, "justified freely from all things from which we could not be justified by the law of Moses." Happy the sinner who loses that terrible name, sinner, and receives a new name, which no man can read but he himself who has received it. A

new name. "Thy people shall be all righteous," all of them all righteous. That is the reason why the Lord can and does speak to His people, and, as to His own bride, can say, "There is no spot in thee"; and that too is a reason why God can and should and does hold communion with His people. For why should a holy God hold aloof from a justified person in whom He can see no flaw, with whom He finds no fault, as that person is in Christ and wrapped up in this righteousness? I do not speak at this moment of the case of *experience* of sin in the people of God; I speak just of this revealed righteousness, which covers and justifies absolutely all to whom it is imputed. Hence those beautiful expressions in the Song, "All fair," "no spot," and in another place, "or wrinkle, or any such thing." Why no wrinkle? Because a wrinkle is a sign of decay, old age, and decrepitude, and nothing of that can attach to a justified person. When this is felt, then heaven on earth is begun.

Yet it is here also that there is a conflict. That is strange, but it is true. How can there be a conflict in a person who is justified? There are two parties who will dispute it. First, the sinner's fallen nature, his wicked heart, his perverse will, his dark understanding. O what disputes there will be about this justification! and sometimes you will say to yourself, "I am ashamed and blush to lift up my face to Thee, O God, for I am before Thee in my trespasses, and I cannot stand before Thee, because of this." But the Lord will come and say to you, when you are pressing on His attention your sinfulness, and your sinnings, and frequent departures from Him, "Speak no more to Me of this, I have put it away." Says He by Isaiah, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. xl. 2). And this gospel wherein is reveal-

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Smith, Clerk, Atlantic, N. C.

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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.

ASSOCIATION DIRECTORY FOR 1923

Kehukee—Eld. B. S. Cowan, Clerk,
Williamston, N. C., at Smithwicks Creek,
Martin County, October 6, 7, 8.

Fisher's River—Eld. F. P. Stone,
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Yadkin County, August 10, 11, 12.
Nearest station, Siloam.

Bear Creek—J. W. Jones, Clerk,
Peachland, N. C., Spring Session at Wat-
son Falls, Union County, May 5, 6, 7.
Fall Session Pleasant Hill, Iredell
County, October 6, 7, 8.

Lower Country Line—J. H. Gooch,
Clerk, Stem, N. C., at Surl, Person
County, August 4, 5, 6. Nearest station,
Stem.

Upper Country Line—Eld. J. W.
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Big Meadow, Alamance County, August
15, 16, 17. Nearest station, Burlington.

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Salem, N. C., at Abbotts Creek, David-
son County, October 13, 14, 15. Nearest
station, High Point.

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

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County, August 25, 26, 27. Nearest
station, Carthage.

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

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

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

The Power of The Gospel of Christ.

Continued from page seven.

ed this righteousness, comes "from
faith to faith," from degree to degree.
The people of God pass through the
valley of Baca, and make it a well,
and the rain fills the pools, and they
go on from strength to strength (Ps.
lxxxiv. 6). Now a refreshing mo-
ment, then a little journey, then an-
other resting place, where there is
plenty of water and sweet refresh-
ment. Onward these people go, for
the righteousness of God is revealed
to them and in them, from faith to
faith. I think this is very encourag-
ing to those of us who are very ignor-
ant and short in our experiences.
We do not find that God reveals all
things at one time to any of His child-

ren; and really if you came across a child in grace, and he began to speak like a man who has had fifty years' experience, you might say to yourself, "It is not seemly, he has not got it all really in his heart." I have known, and knew in my beginnings, one or two who were young like myself, before whom I was always dumb, because of their great experiences; but sometimes I had a suspicion that if these people came to be tested, they would fail; and it has been so. You who are young in experience, do not try to say the things that the fathers say; go on quietly, thankfully, humbly, as God helps you; bless Him for the little He has taught you, and ask Him to teach you more. Faith today, receiving a crumb of mercy, will be strengthened in you, receiving a view of Christ's righteousness, will help you greatly, and teach you the doctrine of justification. Tomorrow some sin will rise, and you may say, "O, I am lost;" some lust will prevail, and you will say, "O, I am dead in sin, I am afraid the Lord has done nothing for me." When you change, all things have changed, as if God Himself was changed. When you get older, it will not be quite like that. You will say,

"He who has help'd me hitherto,
Will help me all my journey
through;"

and one day perhaps you will find yourself singing, "The Lord is my Shepherd; I shall not want." What is all this? It is teaching, it is having the gospel, and the righteousness which it reveals, revealed to you from faith to faith. Here a little and there a little. Well, what a wonderful thing it is to be taught of God!

Now, sometimes this faith gets a view of another world. "Thine eyes shall see the King in His beauty: they shall behold the land that is very far off" (Isa. xxxiii. 17). When you get that you will want wings to fly away and be at rest. Heaven? why, the people of God must go there; all opposition will be of no avail to keep them out of heaven, they must go there. What is heaven? Look at it

objectively, what is it? God's home, God's throne, where all His counsels in eternity were held, where His decrees were formed and made, where the Son of God was set up to be the Husband of His bride, His chosen bride; where the Trinity took an interest in the world that was to be made, in man who should live on it, in the elect who should be redeemed; where the holy and blessed God should tabernacle with men. Heaven? O look at it *objectively*, I say; see holy, elect angels who have by election kept their first estate, even before His heavenly throne; see, nearer to the Lord, the four beasts and the four-and-twenty elders, listen to the harpers as they harp, and as they sing the song of Moses and the Lamb. What a sight! If anything will put the glitter and glamour of this world out into darkness, confusion, and undesirableness, it is the sight of "that holy, happy place where sin no more defiles;" and when men are old and the Lord favours them in their souls, they say to Him sometimes perhaps, "Lord, we have seen enough of this world, we see it all to be vanity of vanities, take us home." Look at heaven *subjectively*, what is it? O it is the presence of the blessed God with a number that no man can number of redeemed creatures, whose creature dependence attaches to them as much as, as closely, as constantly, as persistently, as it did here, but O the difference! Here they get a sip from Bethlehem's well to refresh them, a crumb to nourish their faith from time to time; but in heaven, how different! O, how different! living Fountains of waters, and the Lamb in the midst of His wondrous company, leading them thereto! Their dependent nature, their creatureship, ever filled with bliss, with absolute satisfaction, absolute happiness, absolute conformity to Him who redeemed them to Himself by His precious blood. Faith gets perhaps an occasional glimpse of this.

"I am not ashamed of this gospel," says Paul. He was anxious to go to Rome, and did go there. He might

have had some inkling of the state of that city, that wicked city, of the opposition which he would meet with; but nothing daunted him, as in another case, when he was entreated not to go to Jerusalem because of what he would meet there, he said, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the Name of the Lord Jesus" (Acts xxi. 13). So he might have anticipated that if ever he saw Rome, as he desired to do, trouble would await him. Yes, and it did. Said he, "This is my glory, this is my boast—the Man whom these people deny, whose crucifixion was to them an offence, whose resurrection is to them a fable; this Man, this cross, is my glory; my hope for holiness, for happiness, for heaven, is in this Man, this crucified God-Man; therefore, I am not ashamed of Him." The attitude of his soul to the gospel was a good one, it was straight. What of ours? What think *ye* of Christ? What think ye of His Incarnation, of His obedience, of His death, of His burial, of His resurrection? What think ye of the Holy Ghost, who comes to bring Him and all good news from heaven concerning Him? The gospel—has it ever brought you out of prison? Has it ever opened a grave in which you have been lying and buried, of some awful carnality, and backsliding in heart, if no worse, that is, if not external? Has it ever cheered your spirit against the incursions and invasions of some sin? Has it ever told you of a good God to whom you can go, and to whom it directed you? Has it ever said to you, "Fear not, you are a sinner, but Christ is a Saviour; you are weak, but He is almighty; you are ignorant, but all the treasures of wisdom and knowledge dwell with Him"? Has it ever told you that He would not leave you nor forsake you, that though you miss His presence sometimes, He has not gone forever? If so, then surely you have felt in your measure with the apostle, "I am not ashamed of this, ashamed of that Man, ashamed

of His cross; no. Not ashamed of His Name, of His agonies, His griefs, His curse, His death, His burial."

"Ashamed of Jesus! sooner far

Let evening blush to own a star." Blessed be to God for the gospel. I am old now, and I do not know how to preach it. I did not think so much about my inability to preach the gospel years ago as I do today; but O, it is a mercy to know a little about Him who is the gospel, the very sum and substance of it; everything that is good and beautiful and glorious. Is it holiness you pant for? He is holy. Everything that you have an appetite for of a spiritual nature you will find in this Person, in this gospel of the grace of God.

May the Holy Ghost bring it to us, and form Him in us the Hope of glory.

FORTY YEARS IN THE WILDERNESS

By Rebekah Woods. Related in March, 1906.

I was born in November, 1850. I began to be religious when about 16, when living away from home among General Baptists. My parents were godly, and when I thought of going home, I took a great dislike to going with them to chapel. I felt I abhorred it, and would have gone to another place of worship if I could. When I went home, I thought perhaps I was wrong, and would go with them one night to the prayer-meeting. I was full of pride, for I was good at singing, and thought I would go and show them how to sing. I really went in my pride, and sat down inside the door. The first thing I saw was a dear woman crying bitterly, and I thought, "O dear, what is the matter with her, poor thing?" That at once turned my thoughts, and was the means of causing me to listen. The first man that prayed gave out the hymn containing,

"Once they were mourning here below,

And wet their couch with tears;
They wrestled hard, as we do now,
With sins and doubts and fears."

I thought, "I don't know anything about that wrestling." I had used the form of prayer, but never prayed; and what the man said seemed real prayer. The second prayer I remember nothing of. When Mr. Willis got up to read, he took Matt. xxv., the five wise and five foolish virgins. He read on till he came to where the door was shut. Then he looked up, and seemed to look me through, and said, "Which side do you belong to—the wise or the foolish?" It so sank me I felt I could only creep away when it was over, and beg the Lord to have mercy on me, and forgive my sins, especially the pride of my heart in going into that place. I felt He laid the load of my sins upon me that night. I went home and went straight to my bedroom, and could not speak to my father or mother. I dreaded to go to sleep with this load on my conscience, lest I should be cut away in the midst of my sins. They were all brought before me, so black, all I had done or said; and that one it seemed impossible for the Lord to forgive. As I left the prayer-meeting, I stood at the top of our road and looked down it, and felt as if a horror of darkness came over me. My mother had said, "Cannot you see the difference between this ministry and what you have been hearing? We cannot believe in the letters you receive;" and I was afraid of deceiving her, if I said anything.

After a week or two, I felt such a longing to know more of my father's and mother's religion that I stayed in an anteroom to listen to their prayers at night; and O, the cries that my father put up for my salvation! I seemed laid upon their hearts, and I wondered at it, because they had other children.

This trouble for my sins went on five weeks, when I had a little comfort from Mr. Willis's text, "My sheep hear My voice." On the follow-

ing Tuesday he spoke of the corn springing up; first the blade, then the ear, then the full corn in the ear; and described the growth, how the children of God are brought gradually to know their interest in Christ. This was an encouragement, but not a deliverance; and I was in heavy trouble all the time.

I was one evening engaged to sing at a religious concert, but dreaded going. However, I went, and the word "eternity" sounded in my ears with this line,

"Eternity with all its years,"

so solemnly that I could not stay. I was on the platform, and went down the steps, and told the friends I felt so solemn that I could not stay to sing, and went home. I could not see how God could be just and save me, after sinning in so many ways. All my sins came up before me, so black, I felt God was angry with me. Not very long after that, I felt so dreadfully unhappy I got up in the middle of the night, and begged the Lord to speak one word, but could not get it. I was taken very ill, and the first gleam of hope was dropped into my soul when I felt it was of no use to pray, by this word coming, "By the grace of God I am what I am." I told my mother, and she said, "If you are anything by the grace of God, you are everything." That comforted me; but I was afraid of deceiving her.

After six or seven months I was asked to meet some friends, and tell them a little of what I felt. Three of them thought the Lord was working in my soul, and Mr. Willis encouraged me to join the church. From that time I felt such a love to the things he preached that I longed to show whose side I was on. When the time came for my baptism, I felt I could not go without another token from the Lord, and begged Him to give me one. I said to my father, "I have not had a word, and I cannot go without." My father said to me, "I feel He will appear." I went to

my room, and begged the Lord to give me a word. While standing at the window, a feeling came over me that all my sins were put away; it was as if the heavens shone down upon me, but there was not a word. All I had was a sense of His smile upon me, and it continued all that day and for some days. If it had been His will, I felt I could have gone straight to heaven. I mentioned this to one who replied, "You have to battle." I was then in my 17th year, and went on rejoicing in this, that He had pardoned my sins, and that sin of pride in particular.

I had a great trial in my mother's death, which was sanctified to me. She was taken with an epileptic fit when with me at the wash-tub; and I had not a word from her for six weeks. I prayed for one word, "Do, Lord, grant she may speak one word." Then this scripture enabled me to be calm, "What I do thou knowest not now, but thou shalt know hereafter." After eight weeks she was taken again with a fit, and died in a few days. I was left with five younger brothers and my father, and I was only 18. I many times went into my bedroom to beg the Lord to give me strength to do what was right. During the next two or three years I had some nice helps in hearing Mr. Willis. One was from, "The vision is for an appointed time," &c. Another, "My sheep hear My voice;" and I felt my heart echoed to what he preached.

After Mr. Willis left Somersham, I fell into a careless state. I was married, and being comfortably off, the things of this life took my mind more than better things. I feel so ashamed of it sometimes. In the midst of this calm and quiet I was paying a visit to Oakington when Mr. Parrish was preaching; and for the time I really longed to be brought back to what I once enjoyed. On the Wednesday he spoke of the labour a poor child of God has, to get the peace of God in his soul; and it set me longing.

I feel that in later years the Lord

put His hand a second time to the work, and showed me more of my deceitful heart and His mercy. I felt only yesterday that I could look back to many seasons when He blessed my soul. Yet I do feel I want a fresh manifestation or I am unhappy.

After I married, we were living at Earith, near St. Ives. My husband was a godly man and a companion to me. I was then in a very sad state, lukewarm and indifferent. My path was smoother, and I had got careless. There was not that love, that desire for the Lord's presence, nor yet for prayer, there should have been. Then in the summer I lost my little boy, my only boy. Before he died I felt I made an idol of him. I was wanting to finish a little overcoat, to see him in it on the Sunday. There was my pride. I did finish it, and he wore it one Sunday, and the following he was a corpse. He had croup, and died in 24 hours. I was left to feel the Lord was very hard, and became rebellious to think He should take my only boy. The Lord saw all this. I brought myself into a very low fever, and was 3 months on a bed. I did not seem to care about anything, not even to look after my dear children. I was beginning to get up, and trying to dust the chairs, when these words were dropped in with power: "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as white as snow." It seemed so wonderful after all I had felt and said. I put them from me, and felt they could not be for me. They seemed too good to be true; for I had really been guilty of rebellion. I was in such a dull, dark, far-off state; did not even read the Bible. But they came with great power, and stood out as being the voice of Jesus to my soul. I went to my bedroom, and spent an hour in real confession. I pleaded before Him, and confessed the many things I had thought, and said too, to friends who had expostulated with me; for I could not feel it was just for Him to take my boy;

but the whole was changed. It seemed as if glory filled the room; it was wonderful. I shall never forget what I felt; but I look back to it as the revelation of Christ to my soul, forgiving my iniquities; for they were great. For days I went on rejoicing.

The anniversary was near, and Mr. Warburton preached from, "Behold the fire and the wood; but where is the lamb for a burnt-offering?" He was led to speak of Abraham's offering up his son; and it brought back what I felt in my room when the Lord forgave my iniquity and sin of wanting to keep my boy; how freely I could give him up! I felt if I had told him all, he could not have told out better what I passed through.

After this my husband became ill, and could not keep his position. He remained ill for 14 years before he died; and we went back to Somersham, my home. There were supplies at the chapel, where I was still a member; but it was like death to me to go to the place. At length they had Spurgeon's men; and it seemed as if, in remaining a member, I was countenancing dreadful errors. For 5 years that exercise went on. I felt I was doing wrong in going; and it was as if a black sheet was let down in front of me when hearing. I was continually rejecting the things I heard, and was convinced it was not the gospel at all. There I was, and what was to be done I knew not. My husband did not receive the ministry, but thought it best to be quiet; he was not disturbed by it as I was. But I felt the Lord was speaking to me in it, and I could not let it alone. The trouble would come on, and go off again. James Bourne's "Letters" were blessedly helpful to me in it; he said it was not right to be always in the same place. I felt, "I am doing wrong, but I do not know what to do." O the many prayers I offered up that the Lord would show me His will! I went to hear Mr. Ashdown at St. Ives, and the subject was the will of God. He said, "It is a solemn thing to know the will of God, and not do it;" which

was just what I felt—that the Lord was telling me it was His will that I should come out, and I was not willing. I had all my work from the chapel, and I felt bound to it. That night I begged the Lord to show me the way. The deacon would come in to see my husband, and was down on me, because I was obliged sometimes to speak to him, and told him my trouble. He was an enemy to me, and said I was a hindrance to them. The account of Mordecai helped me to stick to what I said, and to speak plainly. This word was applied to me when I had been in much pressure for some days; I was in anguish: “Them that honour Me I will honour, and they that despise Me shall be lightly esteemed.” I felt dishonour was continually done to Christ in the pulpit, and O the terrible bondage it brought me into, before I could come out! That word would follow me about, and this too, “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.” This went on many weeks or months. At length letters I received from my youngest brother were the means of showing me the way to act. Some of them were very cutting, very reproving; because he saw I was held by natural things. It was such a trial to me to leave: but he said, “Your plain course is to state your exercise on paper, and give it to the deacon.” I felt I must resign my membership, and come out. Then one morning after pleading for special help, if that was the right way for me, I got up early, and wrote on a sheet of paper I believe under the influence of the Holy Spirit, and gave it to the deacon. I kept a copy of it, as follows:

To the Church meeting for worship at Somersham.

My dear Friends:—I would humbly ask you to bear with me, while I try, out of a very full heart, to tell a little of the dealings of the Lord with my soul. After many earnest cries to Almighty God to be guided by unerring wisdom in the matter, I venture to say that for a very long

time now I have sat under the present ministry, and truly felt more pained than edified; for I am fully convinced the way the truth is set before us is dishonouring to God, and brings confusion into the souls of all God’s tried, poor, and castdown people. I feel as a church we have departed from “the truth as it is in Jesus,” and Paul says, “As ye have received Christ Jesus the Lord, so walk ye in Him.” And that worthy Name has been so endeared to my soul of late that I do indeed tremble at His word: “They that honour Me I will honour; but they that despise Me shall be lightly esteemed.” These words have followed me for a long time; and I do feel in my inmost soul they are the voice of God, and I dare not hold my peace any longer. We are exhorted to “keep the unity of the Spirit,” and there can be no communion where there is no union; and I feel I am deceiving you in professing to be in union with you, when I feel certainly no union at all to the things you seem to take as the gospel.

I am such a poor thing to write about divine things that I truly feel ashamed that I cannot speak more of His great goodness to me; for He is good, and has made Himself very precious to my never dying soul. I feel one day I shall have to stand before Him, and give an account of the deeds done in the body, and it is my earnest cry to be enabled to glorify His holy Name while on this earth. I feel in the past I have, like Jonah, disobeyed the voice of God; for the words, “Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you,” have sounded in my heart; and I feel I have been putting them away, feeling what a sinner I was. But I have felt it to be a very solemn thing to know the will of God, and not do it. This has caused a bitter conflict, and many, many tears, and many a restless night; but my heart is saying now,

“Through floods and flames, if Jesus lead,

I’ll follow where *He goes*.”

I felt it right to state to you my reasons for leaving you. So whenever I can, I am free to go and hear *the gospel*. Casting all at His dear feet, I would creep beside Him as a worm, and listen to His words. Humbly relying upon the care and protection of a good and gracious, covenant God, I must leave myself and all results in His dear hands, and desire to give Him all the glory; for “*salvation is of the Lord*.”

Yours faithfully,

R. WOODS.

Somersham, March 4th, 1893.

Before I left Somersham, the deacon died, and a solemn end I felt it was; which confirmed my faith. It was timely when I came out. One daughter was just out of her apprenticeship, and could earn a little. I had to work hard, and only had 5s. a week. My husband’s affliction was mixed with mercy, and sanctified to him and to me. When I married, I had this promise, “My grace shall be sufficient for thee;” and it has been verified in many ways.

(*To be Continued.*)

THE CRY OF NEED

Notes of a Sermon by the Late Mr. Hatton, Redhill, Tuesday, January 22, 1884.

“If thou canst believe, all things are possible to him that believeth.”—MARK ix. 23.

This chapter begins with an account of the transfiguration. There was the presence of Moses and Elias glorified, and the voice in their presence: “This is My beloved Son; hear Him.” What He has to say, the interpretation He puts on the Law and the Prophets, the mind of Christ in them—that is what we have to hear. For instance, take one in the Prophets—“them of old time” (Matt. v. 21). Jesus says, “Ye have heard that it hath been said, ‘Thou shalt love thy

neighbor, and hate thine enemy; but *I* say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. v. 43, 44). This is His teaching by the gospel, though it was allowed in that law to hate an enemy.* Thus there have arisen many mistakes through not knowing the mind of Christ in single expressions of Scripture. We are to "hear *Him*," whatever He says.

The disciples with Him were overpowered with His glorified presence, so as scarcely to know what they did or said. At the same time the other disciples below were in perplexity and doubt, trying to cast a devil out of a man, and he would not go. How often do the Lord's people try to

*This word quoted by Christ appears to refer especially to those nations devoted to destruction, which were to be cast out of Canaan by Israel; of whom it is written, "Thou shalt not seek their peace nor their prosperity all thy days for ever," Deut. xxiii. 6; Ezra ix. 12; and which were typical of the *spiritual* enemies of the Lord's people. Christ also, in the verses previous, 38, 39, contrasts the law with the gospel, which, unlike the law, does not allow "an eye for an eye, and a tooth for a tooth," but commands "that ye resist not evil." For the law has no mercy or love for transgressors; but Christ having by His life and death fulfilled and satisfied the law for His people (verse 17), has made a way to show loving-kindness to them, and says to all who experience it, "Love your enemies, bless them that curse you, . . . pray for them;"—that is, "Forgive as you are forgiven."

cast out an evil spirit! and it will not go for all they can do. Then the father brought his son to Jesus, and told Him of the failure; yet though there had been a failure in his case, he was right after all, he had a real case. None come to Jesus with a real case, and are disappointed; never

one real need that is not regarded. How many times we come, nine out of ten, and have no point or no meaning to our prayers, feeling no necessity! We know these prayers are not acceptable to Him; therefore He brings us to feel the real need, the true position we are in. This is one of His gifts by the Spirit—to show us our present need, our real position, and bring our prayers to a crisis: "I cannot do without Thee."

Two things make the earnestness in us. The Lord may hide His face, and we not be troubled much about it. But (1) to feel He is hiding His face, and (2) to have a desire kindled to see His face, these two make a present need; and there is prayer. So at first the feeling of being without a God, and the feeling of wanting that God to be curs, was nearly always present; and it was these two that made the earnestness we used to have. Prayer is real need; it may be in few words, or none; but there is the soul's necessity in it. The conviction that we know very little of the truth, and the desire to know it, make a need. The Holy Spirit gives the knowledge of our present need, and that need never ultimately ends in disappointment. Time after time the soul may be brought to lift up its eyes to the hills whence cometh its help, and may be strengthened again and again; and in this are as many disappointments as helps. But the Lord is drawing the soul on, till it is brought to a crisis; and then, if the thing is done at all, it must be the arm of the Lord that does it. "Lord, save, or I perish." "Lord, help me."

When this man came to Him with his son, the Lord seemed still to delay: and already there had been a failure. At last the man said, "If Thou canst do anything, have compassion on us, and help us." "None can do anything now but Thou; have compassion on us, or there is no hope." And the Lord answered him, "If thou canst believe, all things are possible to him that believeth." That is, "The failure is not in My blood; there is no question about its power

to save to the utmost. There is no failure in the Fountain, in its efficacy to take out the foulest stain. The failure is not there. Nor in My righteousness, that it will not make the most spotted, leprous soul pure and spotless. Nor in My power, or in the virtue of My word to heal; I need no help from circumstances; all things are at My command. Nothing is too hard for Me. The failure is not in Me. If there is no way, as with Israel at the Red Sea, I will make a way." It shall be said, "The Lord hath triumphed gloriously, the horse and its rider hath He thrown into the sea." When you come there, when the thing is impossible apart from God, that is the crisis when He will work. None come there and fail. Jesus rebuked the dumb and deaf spirit in the man's son: "I charge thee, come out of him, and enter no more into him."

None but the Lord's people know the weakness of their faith, and the impossibility of what they believe being done, apart from God. It was not the leadership of Moses and Aaron, nor anything else, but the Lord alone who made a way in the sea. When you feel this or that is impossible in itself—it has been long coming to that point perhaps, but now it is an impossibility apart from God—that is the time when He works alone. In providence or in grace the Lord will Gal. 19—W. L. ELLIS & SON—R.—do all He has promised, though you cannot see how. "I will lead the blind." Though they are blind, they shall go the right way, not take one wrong turning; and they shall find at last, "He hath led me by the right way, that I might go to a city of habitation." He waited before He fulfilled the promise to Abraham, till it became past hope, and naturally impossible; because He does not need any circumstances to help Him.

You are not in that crisis every day, nor every month, nor every year, nor every dozen years of your life; but if the Lord is bringing you there in any trouble, it will surely end in deliverance. The faith is in God's

will and power, in both; God gives it. When He gives it, it is done to faith, if not in deed; and it shall be done in deed. Faith depends only on God. "All things are possible to him that believeth," is the same as saying, "All things are possible to God."

"COMING"

"To whom coming, as unto a living stone."—1 PETER ii. 4.

Coming, coming, to whom coming,
O how sweet the blest words flow,
While we feel our hearts deserving
Nothing but the stern word—
"GO!"

Coming unto God the Father,
And to Christ, the living Stone,
Seeking now the Spirit's favour,
We Thy weary children come.

Coming in our songs of praises,
Coming in deep, heart-felt prayer,
Coming while the gospel message
Thine anointed one doth bear.

Coming to a feast of plenty,
Living bread, and good old wine;
Coming poor and very empty,
Feed us, Lord, with food divine.

Coming faint and heavy laden,
With the burden of our sin;
Coming press'd with sore temptation,
Foes without and fears within.

O the bliss, the joy of coming,
When we hear Him gently say—
"Come, poor sinner, cease thy toiling,
Come, I am the Life, the Way.

"Come to Me, ye heavy laden,
Come and I will give you rest;
Roll on Me your heavy burden,
Come, ye weary and oppress'd."

May our souls be every coming
To this precious, living Stone,
Till we hear the welcome summons
"Come, My ransom'd child, come
home."

EMMA DEVITT.

Roxboro, N. C., Rt. 3, Box 58.

August 16, 1923.

Elder J. W. Wyatt,

Dear Brother in Christ I hope:

As you requested me to write I will make the attempt if the Lord will guide my thoughts and pen to write anything that will comfort any of God's children and glorify God and honor Him. There is nothing on earth more sweet to me than in conversation with the Lord's people and hearing them talk of His power and goodness to poor sinners. How wonderfully He has blessed this poor worm of the dust. He has given me a good hope through grace and led me to His banqueting house and His banner over me is love. How unworthy I do feel to be thus blessed to sit in heavenly places in Christ Jesus, and talk of His power and love to me a poor sinner, it knows no ending. Oh, the depths of the riches of His grace and knowledge, how unsearchable are His judgments and His ways past finding out. I used to think if I was a member of the church I would know I was a child of God, but ah, I find it quite different, I find I am ignorant to all things spiritual and blind until God by His spirit and grace reveals it to me. I know nothing but Jesus Christ and Him crucified and a risen Redeemer to me a poor lost and ruined sinner, saved by His grace before the world began, for He says He has saved us and called us with a holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began. Secret things belong to the Lord but revealed things to us and to our children as many as the Lord our God shall call. I often think of the scripture that says, "If the righteous scarcely be saved where shall the ungodly and the sinner appear?" It is a close thing and where will I stand? God only knows for I am blind and dumb and vile and ten thousand talents in debt and not a farthing to pay, but Jesus paid it all, all to Him I owe. He is my righteousness, sanctification and redemp-

tion. He is all in all to His people, thanks be to God who giveth us the victory through our Lord and Saviour Jesus Christ. Dear brethren, I dread the sting of death but beyond I view that heavenly mansion as all happiness and perfect peace and joy in the Holy Ghost. Oh, brethren, when I can look in the heavenly mansion and see Christ and be like Him and be satisfied, it will be enough. It came into my mind at the association that if Christ was to come there would be but few ready to meet Him and many would be crying for the rocks and hills to fall on them and hide them from the presence of Him. There is just a few that will hear the welcome voice, "come in ye blessed of My Father inherit the kingdom prepared for you from before the foundation of the world," and many, yes many, will hear that awful sound, "depart ye cursed, into everlasting fire, prepared for the devil and his angels." Yes, brethren, the happiest moments is in meditation on that sweet rest and peace and joy beyond, where no sorrow nor trouble arise, all love and not a thing to mar our happiness and ever shout His praises in a world without end. With this I will close, asking an interest in your prayers for me and my children. May God bless you for Christ's sake is the prayer of one that wishes you well in this world and heaven your home after death. Your sister in Christ I hope.

MRS. ROSA A. FOX.

GRACIOUS SUBMISSION

A Sermon Preached by Mr. S. Farmer, of Malmesbury, in Rehoboth Strict Baptist Chapel, Coventry, Sunday Morning, September 18, 1921.

"I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant."—PS. cxix. 75, 76.

God's people are a people that are divinely led. The apostle says, "As many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). In referring to that divine leading, the Lord Himself says, "I lead in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love Me to inherit substance" (Prov. viii. 20, 21). Those who are divinely led, know what it is often to be in the very midst of the paths of judgment. There is something significant in this expression: "In the midst of the paths of judgment;" that is, in the very thicket of cares and troubles, afflictions, and sorrows—just where the psalmist was when thus addressing the Lord: "I know, O Lord, Thy judgments are right,"—or as the margin renders it, "righteousness,"—"and that Thou in faithfulness hast afflicted me. Let, I pray Thee, Thy merciful kindness be for my comfort, according to Thy word unto Thy servant."

We may sum up our thoughts upon this important passage under four chief particulars. i. On the very threshold of the subject, the question *why those afflictions* with which God afflicts His people *are called judgments*. ii. We have set forth here *how God's righteousness and His faithfulness are exhibited and exemplified in those afflictions*. iii. We have set forth *the only pathway that leads to the enjoyment of divine, merciful kindness*; and, iv., *how divine promises are made good*.

i. The question *why the afflictions of God's people should be called judgments*. The psalmist says here, "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." He uses that word "judgments" in reference to the afflictions with which God had afflicted him. Now, to us this word judgment sounds very severe. There is, to our apprehension, an element of terror in it, it sounds a terrible word; and yet we must ever remember that the word, as so frequently used in Scripture, does not always bear the

same signification. In some cases, it expresses no more than the decision of the Eternal Mind. The connection, in each case, must decide the particular signification of the word in that particular place. Moses spoke of the Lord judging His people when he says, "The Lord shall judge His people, and repent Himself for His servants, when He seeth that their power is gone" (Deut. xxxii. 36). In the seventh Psalm the psalmist asks the Lord to judge him, and in that same Psalm he testifies that "God judges the righteous." Now, when God judges the ungodly, He brings judgments upon them in a way of wrath—they are wrathful judgments; but all those things which God brings upon His people, and which in Scripture are designated judgments, are merciful judgments; they are those judgments which are intended for their everlasting good. You will remember how the apostle, in Hebrews x. 30, quotes that word of Moses, "The Lord shall judge His people;" and to understand the use Paul sought to make of those words, we must take into account the connection in which they are found. Paul, in the same chapter, is exhorting the children of God to hold fast the profession of their faith, not to cast away their confidence: and he uses this quotation from the words of Moses as a means of fortifying their minds, and stimulating their faith and patience under very severe afflictions; knowing that, left to ourselves under the weight and stress of severe afflictions and trials, we are only too prone to give up and turn aside. He had just been saying to them that "he that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?" Why does Paul speak in such a serious and solemn manner to the afflicted people of God, with respect

to despising the gospel? for that is what he is speaking of here. If you and I turn aside from the gospel of Christ, if trials and afflictions produce that effect in us that we turn aside and turn away, we are despising the gospel of Christ, we are treading under foot the Son of God. The apostle uses this expression "despising," or rather quotes it from the Old Testament, in reference to chastisement. "My son, despise not thou the chastening of the Lord" (Heb. xii. 5). Why? You and I despise things that we set no value upon. But Paul seems to say here, as the Old Testament writers did, that there is value in chastisements, if only we have sufficient grace to view them aright. They are not things to be despised, there is value in them; they carry with them the evidence of our being the children of God, the evidence of being heirs of salvation, the evidence of being joint heirs with Jesus Christ, the evidence that we shall everlastingly possess and enjoy heaven with the Lord Jesus Christ. So here, with respect to the gospel, he seems to say, "Will you treat it as though it is a thing in which you see no value, and leave it, to take some other way rather than the gospel way?" Then, referring to their enemies—for they were suffering affliction by fierce persecution at the time—he says, "Vengeance belongeth unto Me; and again, The Lord shall judge His people." What does Paul mean? It is as though he had said to those persecuted, afflicted Hebrews, "These afflictions and persecutions you are suffering, these trials that are so hard to bear, are those that God has laid upon you; that persecution could not take place without His permission, without His purpose; it is the Lord dealing with you by those mysterious means—the Lord shall judge His people."

In our text the psalmist shows us in what way the Lord judges His people. We have a very striking exposition of the meaning of this word in reference to afflictions or trials, where Paul says, "But when we are

judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. xi. 32). You see there those afflictions which are merciful judgments, and which God brings upon His people, are to prevent their being condemned with the world. They are not judged in a penal way. All that is penal and which is due to their sins was borne by an all-sufficient, a glorious Substitute. But that they may be brought to know what Christ is to them as an all-sufficient Redeemer, as an all-sufficient Surety, as One who has borne all their sins in His own body on the cross, it is indispensably necessary that they should be brought to know what their own sin is, and to go on learning what it was the Father put His only begotten Son to grief for; what it was for which the Father bruised Him; what it was for which the Father delivered Him unto death, such an ignominious death. God must judge sin wherever it is found, and He judges it in His people. Afflictions and chastisements are intended for this end, to maintain in them a sense of what it was that Christ died for on their behalf, in their stead. "The Lord shall judge His people." We need to have maintained in us a sense of our sinnership, and a sense of the greatness of our sins as God views them. It is in this sense the psalmist here uses the word "judgment," in reference to the afflictions which God had laid upon him: "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me."

ii. Now, our next particular is, that *in all those afflictions* which God brings upon His people, *His righteousness and His faithfulness are therein exemplified.* The psalmist uses two expressions: i.e., "righteousness" and "faithfulness." He says, "I know, O Lord, that Thy judgments are righteousness, and I know that Thou in faithfulness hast afflicted me." How did the psalmist come to know that? You know what the apostle said in reference to the various conditions in which he was found

in his pilgrimage. He said, "I have learned in whatsoever state I am, therewith to be content" (Phil. iv. 11). So we must understand the psalmist here: "I have been instructed, divinely instructed so as to come to know that all God's judgments in dealing with His people are in righteousness, and that they are all in faithfulness." In *righteousness*. God does us no wrong, whatever trial He brings upon us, whatever disaster befalls us, whatever the sorrow which weighs us down, which His hand brings upon us; He does us no wrong. He cannot be unrighteous in anything He does. This was the language of the prophet, "I will bear the indignation of the Lord, because I have sinned against Him" (Micah vii. 9). Whatever He brings upon us which appears to our apprehension as indignation, must be right; it must be in righteousness, because we have sinned against Him. But look how faith is enlivened, whilst submission is wrought in the soul. He adds, "He *will* bring me forth to the light, and I shall behold His righteousness." We find again this description of the righteousness of God exemplified in afflictions in the prophecy of Hosea, where the Lord had said that He would go away and hide Himself from His people, until they acknowledged their offence, and sought His face. He says, "in their affliction they will seek Me early" (Hosea v. 15). They will seek Me as the One that is supremely important to them, saying, "Come and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up" (Hosea vi. 1). The Lord's judgments are always in righteousness, as one of the poets has expressed:

"I know Thy judgments, Lord, are right;
Thy rod commands me to repent;
If with my sin compared, 'tis light,
And all in faithfulness is sent."

(873)

(To be Continued.)

APPOINTMENTS FOR

Elder W. R. Craft

Greenville, 12th.
Little Washington, 13th.
Sandy Grove, 15th and 16th.
Grantsboro, 17th.
Kinston, 18th at night.
Goldsboro, 19th at night
Thence to the Seven Mile Association, 21st, 22nd, and 23rd.
Black River at Dunn, 24th.
Primitive Zion, 25th.
Coats, 26th.
Angier, 27th.
Thence to the Little River Association, 28th, 29th and 30th.
Tarboro, Oct. the 1st.
Robersonville, 2nd.
Williamston, 3rd.
Thence to the Kahuka Association.
Elder G. M. Trent will be with Elder Craft on some of these appointments, Landmark will please copy.

J. W. WYATT.

APPOINTMENTS FOR

Elder T. R. Sawyer

Greenville, Wednesday night after the first Sunday in Oct. at cotton mills.
Kinston, Thursday at night.
Sand Hill, Saturday and second Sunday in October.
Muddy Creek, Tuesday following.
Sloans Chappel, Wednesday.
Cypress Creek, Thursday.
Thence to the White Oak Association.
South West, Tuesday following.
Yopps, Wednesday.
Wards Mill, Thursday.
North East, Saturday and fourth Sunday.
White Oak, Monday.
Hadnots Creek, Wednesday and Thursday.
New Port, Saturday and first Sunday in November.
Morehead, Monday.
North River, Tuesday.
Marshelburg, Wednesday
Davis, Thursday at night.
Hog Island, Saturday at night.
Cedar Island, the second Sunday.
Sea Level, Tuesday and Wednesday.
Atlantic, Saturday and third Sunday.
Portsmouth, Monday and Tuesday at night.
Thence to Oracoke.
Will need conveyance.

T. R. SAWYER.



