FOR HOME, "BY REY A. R. ENADDUNT A. M. Blessed are they, who long for home broadlessed are they, who long for home broadlessed are they who long for home broadlessed are the whole probation any the confidence of the anticleurians, most of the end idores, and idores,

Christ has prepared a beavenly rest, No one of them shall be unclest.

Eve long each one shall reach his home.

Hearing his Saviours call to come, He'll enter into heaven above, Where all within is peace and love. When glorious mansions rise in view.

There is a first moral choice—a probation—the other side of death. But there is mere decision, or the liberty of decision, a probation proper? Do not saints and angels exercise moral When glorious mansions rise in view.

They've left a world of sinful wees, Escaped a host of hostile foes, Have Friumpiled in redeeming grace. When they boled the freedom of saints and angels probation may be morally good and face. Now they are with the soris of light, Forever in Jehovativs sight, Forever in God's presence bask.

Then Let them rest in Jesus' arms, They need not fear the least alarms, Death has no power to display, Death has no power to display. Death has no power to display. Death has no power to display, Death has no power to display. Death has no power to display. PROBATION AFTER DEATH.

My nety obe and the condition consist of a condition, of free, willing happy obdelience in the first of the manufest death. Its advocates claim to the action of the probable probation.

My nety obe and the condition to decision in a degree of the number of the finally saved? (1) There are the first of the grace and the probable probation.

My nety obe and the first who shall have had decisive probable of the first and the decision of the liberty of decision to decision, and there are all decision to read there is many and there are no decision, and there are no decision, and there are a decision to the decision of saints and angels exercise moral when the first of decision, and there are all death and the moral probable to a state of probable prob

anticelluvinns, and heathens, any and all classes who have died, or are yet to die, without having had a sufficient probation in the present life. Let lecturers, professors, commentators teach, but may not pupils ask questions? We would saks.—

1. What is the necessity of a future probation for infants or any others, dying before becoming accountable.

2. The heathen are named along with the word of turner probation for infants or any others, dying before becoming accountable.

3. The heathen are named along with the word of turner probation. Well, we conside proposition. The least name and the reaches the lost. The lost are to be sought also in the kingdom of the dead." Prof. Smyth says: "I can trust God to provide for such (litiots infants, anticilluvinas, some heather, and clitikren born apparently to no moral chance) some special opportunity for repentance. In Itades, before the final judgment," It looks very moral chance) some special opportunity for repentance. In Itades, before the final judgment," It looks very the probation are probation, and clitikren born apparently to no moral chances on the final judgment," It looks very the probation are probation, and clitikren born apparently to no moral chances on the final proposation. Well, we constituted the probation and that at the probation and that at the probation and that at the probation and the probation are probation. Well, we constitutely also in the kingdom of the dead." Prof. Smyth says: "I can trust God to provide for such (litiots infants, naticilluvinas, some heather.

3. And the subtact with the file would be and the arches and the non-confirmed good, in the foregoing that the non-confirmed good, in the foregoing that the non-confirmed and the said turner of the foregoing that the non-confirmed good, in the following don't like with the non-confirmed and the said turner of the foregoing that the non-confirmed and the said turner of the following good in the file with the non-confirmed good in the king Mod. Men may fall, as well as visit and t

so ally responsible. If therefore in any degree involved is the sin and of reformation after the wrong has guilt of progenitors, they should have a probation and chance for reformation. So it is claimed. But, if it would be unjust for such to be cast away with right judgment. So far sufficient as out a probation,—without their own action, how is it just that now, already without having had probation, they are held in a condition needing regeneration in order to being saved,—need ing opportunity for repentance? These sold and new theories lack harmony and fire very like pieces of old and new cloth put together in a good ward to hide the responsible being, none of which can be predicted of infants, idiots, and oh ing so positively good, or bad, a state of sold the dearest of the future probation in the future of conclusion is, that deceased infants, itiots, &co. will need no probation as a condition to well-being.

If any would assign these classes such future probation and chance for reforenation in product the future probation in the different in a good ward to hid and new cloth put together in a good ward to hid and new cloth put together in a good ward to hid and new cloth put together in a good ward to hid and new cloth put together in a good ward to hid and grace, in which can be predicted of infants, idiots, and oh ing so positively good, or bad, as that or conclusion is, that deceased infants, itiots, &co. will need no probation as a condition to well-being.

If any would assign these classes such future probation on the greyand that they should not be defined in the advantages of probation, whatever they may be, for no fault of their own, it the whole human race—all dying in the world on the density of the future probation is that when he had any and reference the form of the future probation of the present life on the form of the form of the future probation of the future probation in the future and future probation, whatever they may be, for no fault of their own, it is not the future probation of the

SDAY.

the distributed perhaps in the fondest his life, turned sadly away m. They were permitted to and for twelve years they lavin. They could not consider the results of the father in the same of the same of the father in the same of the father in the same of the same

the idel-worshiping Hindeos.

Still it appears that the soul of Aksbar was not at rest. Did he feel luttitively that in Christianity, if he could but find it, was the truth for which he longed? He sent again to Goa, carriesity asking for teachers, and that they should prope e for his use a true translation of the history of Christ. He desent to real for a puself, and to severe to the teaching and y danc of the life of the sent and the serious properties of the provision made to save this dark, fallen world.

Especially should we commit our serious to the teaching and y danc of the life of the serious provision of the life of the serious provision made to save this dark, fallen world.

with a most of pardon and salty. The cases it can be added to the cases of the managery abolem prince feeling need of a faith that would satisfy his reason, but give greated that he professed Christian and like the Roman centurity as ready to hear "all things commanded them of God." where to his appeal, three Ross were sent to him. They still them richly ornamented Yang, and or saints. They ments, and crosses, candles and with great correspond they entered the presence of the reason, but we all then the record of their ingressity professed that laws the commander of the respective the professed that laws to believe. Idolatry is the a Moslem, and the failure of the Empress. Bev. Dr. Butler says: "Such wrongs did Romanism do Christian to surrender that the failure of the Empress. Bev. Dr. Butler says: "Such wrongs did Romanism do Christianity in India, and the name of our deep though books, but this it is lost to believe. Idolatry is the a Moslem, and the failure of the most of the cases of the cases of the cases of the water ton, and the failure of the professed on her very tomb, where the set hings. He had beg he bread of life and the water fon, and they mocked him popus idolatry, and unsatisf document the laces words: "Defend the save season! When the failure of the cases and the cases which the laces words as well he might be, and the water ton, and they mocked him to such that the laces words: "Defend the save stand discuss their as the failure of the Christian its being a term of bitter contempt to the Christian its being a term of bitter contempt to the content of the cases and the water of the cases and the water

with all pride, its wealth an glory hus but gift is not for a two only, it is disappeared from India. Tameriane for all. He is ready to imbue every and Akbar are names that he longer heart, and furnish them for the great work. the magnificent mansoleum, the Taj Maiad, whose matchless beauty and fabulous cost commemorate their love and their ambition. But the Christian Commonwealth as the views of the late Dean Stanly on the subject of baputsm:

In Immersion was wisely selected not only because it was a most delight titl, ordinarysand salutary observance cated. He whose right it is shall possess that land. India, so long oppressed, shall find shelter under His throne and His truth shall make her free.

claimed to be Divine, had taught, tration as live. On the world Jears total bis grands about to exchange Brahar Romanism. The Emperence of the end of God, it does not apost the grand glassate Jalamiam, and hearing of any of the strangers, he sent of Goa, asking that Christanity being a complete copies of their hosts of Goa, asking that this received with some incredulisated by the sould we doubt that soul may have been dissated by the sould we doubt that soul may have been dissated to the strangers and the sould we doubt that soul may have been dissated to the sould we doubt that soul may have been dissated to the sould we doubt that soul may have been dissated to the sould we doubt that soul may have been dissated to the soul may have been

### DEAN STANLY ON BAPTISM,

immersion.
3. Christ himself was immersed in

#### THE FREE-WILL BIPTIST

MEV. A. R. BRADBURY: gaib

THE URGAN

FREE WHA BAPTIST CHURCH

NORTH CAROLINA

RATES OF SUBSCRIPTION. Four months.

money sent by registered lat-All communications must be

accompanied by a responsible name. Elder Haskel Jones is the general agent for the Free Will Bap

Large, I will and we'll be have congregation. We spent the right with Elder J. B. Russel and wife, Sunday we met again at the thurch where we again preached the best we could to a crowned house. At night brother Wm. T. Gibble preached a very instructive sermon. We spent the night with brother E.O. Springle and wife. We were sorry to find sister. Simpson quite sick.

poor.

It is said, satan entered into Jodas.
It is said, satan entered into Jodas.
Oh when a person is under the control of Satan, he is ready for almost every kind of wickedness. He can swear, lie, steal, take the name of God in vain, break the Holy Sabbath, gamble, drink himself drunk, commit acultry, rob God, commit suicide, murder, yea, murder, bis own father, unother wife and shildren. Yes he can betray the Lord of life and glefy into the hands of rufflans with a kiss.

How corrupt Judas was I. How der Sin to God Ged from the heart. We me believe him that we shall fear to be tempte to be shall fear to be tempte to be shall fear to be tempte to be shall fear to have satan ent visible and the said of your control of our minum and the shall fear to be tempte to be tempte to be shall fear to be tempte to be shall fear to be tempte to be shall fear to be tempte to be tempte to be shall fear to be tempte to be the park of the wind shall fear to be tempte to be the park of the wind shall fear to be tempted to be shall fear to b

Now no man at the table knew for what intent, he spake this unto him. For some of them throught, because Judas had the bag; that Jegus had said unto him. Buy those things that we have need of significant the feast; or at that, he should give something to the poor.

fians with a kiss.

How corrupt Judas was! How debased in his principles and hear! How wicked in his conduct! How degraded in his feelings and aspirations!

God. Those who suffer persecution for righteouses sake, their's is the hiddom of heaven. Such are those whom the world will revite and speak evil of. But the Savieur tells them prejoice and be glad for their reward is great in heaven, for they persecuted the prophets before, He then says they are the sait of the carth? This was intended for his followers through all time, though it has been over eight. A many factorists extracted to the control of the c

were walking some dark night through a wilderness where there was many paths leading from the right one, the will not forsake us? His strong arms will be thrown around us, and the wilderness where there was many paths leading from the right one, arms will be thrown around us, and the wilderness where there was many paths leading from the right one we pass through the dark waters to dight for your safety, you would select a gdide for earry the light in from the wind the wind way & we can join the angel band, and cast our crowns at Jesus' feet, and cry a loud that lamb that he corld conduct you safe, but suppose he become careless and come to the conclusion he could get along without the light and was to let it go out it would be the blind leading the blind, and the Saviour says they would all fall in the ditch together? This world is that wilderness, the inhabitants, the trials, and there is but one

OBITTARY. 

work while it is day for the night of death cometh when no man can cork." Let the spirit of God be your golde and he will protect you, God aid to Isreal I will be your God and on lave none other, but they said the us a king that we may be like the actions around us? He gave them no and they went astray and forgot ood, take thead brethren lest by be led stray after god's of this world and fall a like mather as they did is unbelief.

ALEXADELL STEPHENS
We have just reserved at the office and diffy events, and the present limits of the surface of the latter of the l

settle them all for himselr; still it he improve his opportunities he will team a great many thing of which he is now entirely ignorant.

I came to the point from which I ought to have started—that fundamental principles should be learned first, and method and systems afterwirds. Those are principles, like drainings, irrigation, natural: and other when, thinge, irrigation, rotation of 676 by 61ct, that are indispensible to successful fairming. These should be understood by weary better, and there are an ple median tip it every for learning them.

Dear Bether Hearn:—I will endeavore give your cookers to the from out vicinity by show what the farmers are doing. The most of rac farmers are plowing up their rice and planting over, the eorn and cotton are looking well in some fields considering the cold spring. I hope we all will be blessed with good weather at present. I have been working for your dear paper, hope to send you a club of subscribers soon. Yours in Christ.

JERRY WILLIAMS.
TO 12 Y AND TO MORROW.

be Brother Wm. Bateman while engaged digging up a well curb for his relation Mr. John M. Bateman in Martin county N. C., when in the ground about ten feet, the earth suddenly commenced caving in near the top, and buried him ab ut six feet in the ground feet foremost. There was four men present, and one of those came very near being sank in but was led out by a rope. The alarm was given and soon gathered about twenty five men and after four hours hard digging they reached him lifeness. A small cuve of sand was under his neck and breast, some supposed he lived about thirty or forty minutes, as the sand was dry.

Brother Bateman united with the Free Will Baptist church at Corrinth about the year 1866, and was a comit that the word our deceased brother and weep, but not as those who have no hope. The decease leaves a wife and two children and many friends and relatives to mourn the loss of a loved one, but then loss is bis eternal gain.

"Well done Brother, well done, Thy wearied nights are gone, Thy murmering dawns on thee, Thy blissful Jubilee.

Well done Brother, Well done, Well done Brother, Well done, Well done Brother, Well done, Thy wearied nights are gone, Thy murmering dawns on thee, Thy blissful Jubilee.

Well done Brother, Well done, Well done Brother, Well done, Thy wearied nights are gone. The marting dawns on thee, Thy blissful Jubilee.

#### LOCAL ITEMS.

The office of the Free Will Baptist s on Pollock Street corner of Spring

The Atlantic & N. C. R. R. change of schedule went in effect Sunday.

The truck farmers are busy saving their pea vines for forage and prepar-ing their land for cotton.

We learn that Mr. Barney Fulcher has bought brother Daniels' ferry that lands at Fosters wharf.

The children of the Methodist pic ic passed off a pleasant day at Rock prog last week.

We are informed by brother John Hartley, that two small boys, one of them the son of Noah Rowe the other Bartlett Hartley, living near Broad Creek were killed by lightning on Monday the 14 doring a thunder storm The boys were at play under a tree in the yard.

Humphrey & Howard has their Spring stock nearly sold out call before it is all sold, they want room for their summer goods.

We hear of a good many chills in the country, Hancock's chill pills will cure them. We have tried them.

Brother Jerry Williams of Johnson Mills Pitt Courty sends us a cetter plant pulled the 40th of May with six leaves who can beat it? The last number of the Watch Tow

er is the best number we have seen it has a number of communication from the brethren that was interest-

Brother Jimmy gives us notice that his next issue will be from his new press. About a year ago he bought new type and now a new press, and an assistant, and a live religious paper wish him success.

Brother T. J. Sawyer called and spent a night with us last week, he says they are going to ceil their church before conference; he reports farming

Miss Annie Sullivan he says is bet-ter, so she can see a little, and open and shut her hand.

and shut her hand.

We hope the ministers and brethren of the different churches will put their shoulders to the wheel, and push onward for contributions to send us, as we will need them the coming summer. Now brethren send us your helping hand, God will bless you in advanceing the cause of Christ; send in your raite if it be small?

hand, God wire does yet heavy and they feel very much depressed in consequence thereof.

The Raleigh Visitor of the 16th.—One of the most terrifac half storms passed through Middle Crock Town, ship, this county, about 1:30 o'clock yesterday afternoon, that the oldest inhabitant there ever witnessed. The storm extended about four miles in breadth, but the damaging part of it, was about two miles wide. On the north side of Middle crock two hours after the storm, where the hail and drifted it was four inches deep. Messrs Moses and Wm. Utley told us this morning that the damage to the wheat crop was irreparable. A great deal of fence in the track of the storm was blown down. The young wheat was literally beat to atoms, which renders it only fit for grazing purposes. The leaves on the trees were cut to pieces, and everything in its track suffered. The ground was washed into gulley. The loss to the farmers is very heavy and they feel very much depressed in consequence thereof.

Galveston, May 18-A cyclone strenck the worst like and the great was stide of the city of the provisions steady; mess in the standard of the consequence thereof.

Galveston, May 18-A cyclone strenck the worst like and the great was stide of the city of

was completely demolished. The brick residence of Andrews and Mc Murtry was blown down, and Mrs. McMurtry and her mother were buried in the debris, but it is thought they are not fatally injured. The colored school house was torn from its foundations and badly wrecked. Many houses were moved from their places, and fences and shade trees suffered. The cyclone lasted only a minute, but the rain fell in torrents.

\*\*Carl 2c. Coffee easier; Rio cargoes, or durary to fair 7\frac{3}{4}0\frac{1}{2}c. Sugar steady at 1 50

\*\*ARTICLES OF FAITII.\*\*

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NATIONAL SURGICAL INSTI.

Two surgeous from this old established "Institute of Atlanta, Ga, and Indianapolis Ind." will make a special and limited visit to New Bern N. C. May 23 1883 stopping at the Gaston House. They will bring surgical and niechanical appliances, best French artificial eyes, and everything necessary for the treatment of accepted cases.

Spring last week.

If you are suffering with aches and pains call and get a bottle of Scott's Liniment on South Front street.

It is potatoes are selling at sixty cents per peck.

The gentle zephyre of summer will soon be whispering through the trees.

Our correspondents would do us a kindness if they would write more prose and less poetry.

We had a big fire in Newbern Monday night, near the market dock between twelve and one o'clock. How it originated we did not bearn.

We are informed by brother John Hartley, that two small beys, one of them the son of Noah Rowe the other.

Spring last week.

They treat no one unless there is an undoubted prospect of great improvement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement or complete restoration. Deformities of eyery description, including club feet Diseases of the provement o

Thursday the 24 at White Hill.
Friday the 25 at Dublin Grove.
Saturday and Sunday the 26, and
7, at St. James Chapel.

Tuesday the 29, at union Chapel. Wednesday the 30, at Bear Creek, Trursday 31, at Blackjack.

#### PREMIUM.

We offer as a premium to all who will subscribe for the Free Will Baptist

WILMINGTON, Wed, May 23-Spirit tur-Pentine firm at 40½c. Yosir. Quiet a: \$1:85 for strained, and \$1.47½ for good strained. Tar firm at \$1.70. Cruce turpentine quiet at \$150 for 1 ard, and \$2.50 for yellow dip and virg."

BALTIMOR E MARKET.

1. We believe that there is but one living, trub and eternal God, the Father; of whom are all things, from everlasting to everlasting, glorious and immutable in all his attributes.—

1. Cor. viii, 6. Isa. xl, 28.

2. We believe that there is one Lord Jesus Ohrist, by whom are all whings, the only begotten Son of God, born et the V.rgin Mary, whom God freely sent into this world because of paths great love wherewith he loved in

the great love wherewith he loved the world; and Christ as freely give himself a ransom for all tasting death for every man; who was builed and rose again the third day, and ascended into tleaven, from whence we look Heb. ii, 9; I. John ii, 2; Rev i, 7; Acts

Heb. ii, 9, I. John ii, 2; Rev i, 7; Acts xxiv, 15.

3. We believe that there is one Holy Ghor the precious gift of the Father through bis dear Son, unto the world, who quickeneth and draweth since is to the series home to God.—John xvi, 7, and 8; Acts ii, 4; Epb. ii, 1; Epb. iv, 4, 5, 6.

4. We believe that in the beginning God made man upright, and placed him in a st & i \* i \* i \* y y. s. bout the east mixture of the sery, ... one which he voluntarily, by transgree con, fell and by that means brought ... himself a miserable and mortal state, subject, to death.—Gea. ii. 17, and iii, 17, 18, 19.

5. We believe that God is not will-5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations, and to every creature.—Mark xvi, 15; Luke xxiv, 47. xxiv, 47.

6. We believe that no man shall suffer in hell, for want of a Christ that died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. We offer as a premium to all who will subscribe for the Free Will Baptist for one year and pay in advance, or to any of our old subscribers who will send us a renewal with the money. We will send no sa renewal with the money. We will send the B. J. Kendlist Treaties on the Horse. This book contains 97 pages of imformation concerning the Horse, his diseases &c. and is of great bearing the Horse, his diseases &c. and is of great bearing to the Early and the properties of the Frame.

Notice—The subscriber would like to become professor of Latin and Greek langauges in some crassical Seminary or Chilege; or professor of Greek and Hebrew languages or of iffer the subscriber would like to become professor of Latin and Greek langauges in some crassical Seminary or Chilege; or professor of Greek and Hebrew languages or of iffer the subscriber would like to become professor of Latin and Greek langauges in some crassical Seminary or Chilege; or professor of iffer the subscriber would like the become professor of Latin and Greek languages or of iffer the subscriber would like the professor of the subscriber would like the professor of the subscriber would like the professor of Care and Hebrew languages or of iffer the subscriber would like the professor of the subscriber would like to be professor of the professor of the

men, were of old ordained to condemnation, considered such who turned the grace of god into lassiviousness, denying the only Lord god, and our Lord Jesus Christ that bought them, and therefore shall bring upon themselves swift destruction; but we observed that they, and such the Apostic saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of god is upon every soil of usan that dot the vil, living, and dying therein: for there is no respect of persons with god—Jude i. 4 fl. Peter i. 1, 1l. Thes. it. 10, 11. 12, Romans i. 9.

1, 9
11. We believe that all children The loss to the farmers is very heavy and they feel very much depressed in consequence thereof.

Galveston, May 18-A cyclone struck the west side of the city of Denison at 11-o'clock yesterday morning. A small house occupied by the family of James Burch was blown to atoms, and Mrs. Burch and child seriously injured. The Baptist church

6, 36, 37; xix, 14.
believe that good works
ite of a saving faith, and
use of the means of grace
to the use of those means,
ts promised to men.—Rev.
, Isa. 1, 19, 20. Mat. vii, 7,
th. vi, 16, Luke 18, 34, and no

believe that no men has any e believe that no men has any in the holy Scriptures for for before God through line works, power, or ability has in and of himself, only ice is made able to come to agh Jesus Christ, believing sness of Jesus Christ to be to all believers for their etertance with God.—Rom. iv, will 16.

eve that all things hat y certain any person to the track any person to the track of everlasting life to the track of the track appointed the godly united the ungodly, who die in denth,—

g ball.

We believe, as touching gospi in believers baptism, lay-hands, receiving of the n bread and wine, washing fecat, anointing the sick the name of the Lord, tass, singing praises to god the ministry of the word, mustitution of the Lord we the New Testament.— Luke xxii, 19, 20, John xxii, 5th down Sames v, 14.
believe the cospel mode of

believe the dospel mode of by immersion, and that sayare the believers are the is for baptism.—Mat. iii, 8, 15, 10; Acts viii, 38, 39; 4; Heb. x 22. believe in a general resur-he dead and fina jedgment-day.—John v, 28, 29, II

motto in ocure, no pay-try them-remember if they don't cure you don't pay any thing for them-ask your Druggist for them-they are sold by all Druggist & Dealers Generally

### IT STANDS. ATTHE HEAD.

THE LIGHT-RUNNING



MANY IMITATE . NONE EQUALIT The largest armed, the lightest run-ning, the most beautiful wood work,

#### Andlis Wanrrate:

To be made of the best raterial. To do any and all kinds of work. To be complete in every respect. For Sale by

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ts wanted in uncecupiek territo-



### THE INDEPENDENT.

The Independent needs only to be better known to add to its already age list of friends. It has been published for thirty-five years as the best

digious and literary news The Inpependent is not open. Its creed and field

than any sect.

As a Christian journal its aim is to HATOOCK'S CHILL

As a Christian journal its aim is to strengthen evangelical religion and to delend it against the attack of maternalism. Atheish, and unbelief, it is free to prove or criticise in any of the denominations whatever it believes is designed to advance or think of the progress of the Gaspel of Christ.

In april and activities of the grounded to the progress of the Gaspel of Christ.

Christ.

In civil and political affairs The Independence will contend for sound ideas and principles. It fought against slavery and the inignitous system of the Oracida Community. It is now fighting against Mormonism. It believes in the rector of the civil serviced tariff, in the purfication of politics and in cheaper postage, and will canutain those principles which the highest ethics and best intolligence requires.

Tain 2 leaves Maithfield in time to connect with W, & W, train bound North at 9:58 A. M., and R. & D, was more with W, & W, train bound West at 10 A, M, The trains on this road will run daily. The trains on this road will run daily.

AGENTS WANTED for our new Religious book, the greatest success of the year. Send for illustrated Greater of you want to make money, Forshiel & Memakin, Chiemati, O.

### W. & W. Railroad

PHILL BALLEY A CALLERY

Change of Schedule.

TRAINS COING SOUTH.

Da. April, 29 '83- No 48 No 47\*\*
Daily Daily Daily
Leave Weldon, 3 39 p.ul 6 10 p.m.
Arrive Rocky Mt. 4 39 p.ml 7 15 p.m.
Arrive Tarboro 6.25 p.ml 7 00 ann.
Leave Tarboro 10 00 a ml 10 00 ann. Arrive Wilson 50 pml 746 pm Arrive Goldsboro 6 22 pm 8 27 pm Arrive Warsaw 7 27 p.m Arrive Burgaw 8 41 pm Arrive Wilsong 8 30 pm, 10 55 pm

TRAINS GOING NORTH

No 47 | No 45 | Daily | No 47 Wilson 10 13 a mil 45 a m Rocky Mt 11 20 a mil 2 25 a m

Active Weldon 12 40 p m 4 00 a m.
Train on the Scotland Neck Branch
Road Leaves Halitax for Scotland
Neck at 3 55 p m. Returning leaves
Scotland neck at 7 v0 a m daily.
Train No. 45 North will stop as all stations.

Train No. 40 South will stop only at Rocky Mount, Wilson, Goldsboro and Magnoha.

Train No 47 makes close conneces

train No 17 makes Close connection at weldon for all points North daily. All rail via Richmond, and daily except Sunday via Bay Line.
All trains run solid between Wilmington and Washington, and have Pullman Palace Steepers atsached.

J. F. DIVINE, Gen'l St. T. P. Emmerson Gen Passon, Agt

# A'I LAN. & N. C. RAILROAD TIME TABLE No. 2.

New Series. In Effect Wednesday, 4,00 P. M. April 25, 1883.

Express | No 48 | i xpress | Pas. a Mail | Stations | Pas. a Mail 4 50 4 55 La Grango 5-86 5-44 5-52 Kinston, 7 40 7 55 Newbern 234 2-54 1155 A.M. A.M. WEST No. 3 Mixed Train STATIONS Arr. L've. | Arr. L've. | Arr. L've | Arv. L've | A. M. | A. M. | P. M.P. M. M. | 950 | 950 | 950 | 973 | 9740 | La Grange | 835 | 849 | 810 | 811 | Paling Grek | 8 00 | 803 | 85 | 85 | Kinston, 10 | 10 | 739 | 740 | La Grange | 835 | 849 | 810 | 811 | Paling Grek | 8 00 | 803 | 85 | 85 | Kinston, 10 | 736 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 740 | 7

a, M. [ A, M. ] [ P, M., ] P, M.
Train 48 connects with Wilnington
66 Weldon Trains bound South, leave
ing Goldsboro at 6:25 p. m., and 8:20 p.
m., and bound North at 9:30 p. m.,

m, and bound North at 9:30 p, m,
Train 47 connects with Richmond's
Danville Train from the West at 3:45
A, M, and Wilmington & Weldon
Train bound South at 4:00 A, M,
Train 4 daily except Saturday and
Sunday. Train 3 daily except Sunday
and Monday.
Train 4, supper at Kunton. Train
3 breakfast at Kinston

James A Bryan

MIDLAND N. C. R. Y.
TIME TABLE No. 2,
In effect Friday, 6:00 A. M., May 4th

		1023		
WEST		1		EAST
lix 7	lo. 1, Frain L've, l	Station	No. 2 Mix Arr:	Train.
1	7 00 4	Guldsboro	1740	1
15	7 17	Copelands,	7 20	
32	7 85 .	Princeton.	6 56	7 00
41	7 41	Holt's Mill	0 45	0 48
7 56	8 00	Pine Level;	8 20	6. 25
8 20		Smithfield		6 00
, M	P.M.		A.M.	A. M.

James, A. Bryan.

#### THE FREE-WILL BAPTIST.

Carlo Maria S. P. M.

R. K. INLARN. A =

NEWBERN, N. C. MAY. 28 1883

ADVERTISING RATES.

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For the FREE-WOLL BAPTIST "REST AWHILE." JESUS

BY BEW A. R. BRADBURY A. M.

Test awhile, yes, yes rost awhile, Rest from labors, caros and toil, Rest apon God's Sabbath day, Only worship, sing, and pray.

Rest from serrows, tears, and griefs, Find in Him some sure relief. Lay aside, the works of earth, Think of Christ, his matchless w

Rest awhile, yes, rest awhile, God and angels on your smile, 'Tis a sinful tiresome world Batan has not yot been hürled.

Leads of sin still weigh you down, Will; still you obtain your crown, Boat then in your Savious a arms, Never fear the loud slarus:

Thunders roar, and säftliquakos shake, On the beach, rast billows broak, Rest in hope, yes, rest in peace, Let all troubles, softows cease.

Rest, as you pass down to death, Till you draw your lasted breath, Never fear its gloomy vail, Jeeus Christ will never fail.

PLYING AWAY TO JESUS.

PLYING AWAY TO JESUS.

C. G. Bickwell, a missionary of the American Sanday School Union in Michigan. At least four courobes have a city of a schools this seesan. Two weeks ego a church edifice was defeated midway between two of my schools. Revived interests are prevailing in many of the schools. This seesans appears specially favored by ingatherings among the children. From several schools I have news of terrible affliction. The school at H. started under peculiar discouragements, y-t it soon graw to a membership of one handred. Large children had never heard of Jesus Christ, except, as one girl said after a monnent, Jesus? Yes, that's the name my father says when he swears. At present the scarlet fever, that scourge of children, is raging there, and some have already been horne away to the grave. Dying is now, to those dear children, no leap in the dark, it is, as one said little girl dying away to Jesus. A mother who watched with one of the sick all night. in the dark. It is, as one said little girl dying away to desas.' A mother who watched with one of the sick all night said, The little sufferer saide dy rous so up and exclaimed, "Oh! I am so gald I found Jesus!" "Don't you want to get well?, said the watcher, "Just as Jesus pleases. He knows best. It is all right," was the answer." So this pioneer Sunday school work prepares the living to live, and those who are soon to die, for death and the kingdom."—S. S. World.

APPLYING THE SERMON.

word about courtesy. She never turns her head to speak to Net next door neighbor in the pew right oppos-ite her.

Wonder I Julia Brown heart that part about burjing old gradges. She is always rehearting hers.

Oh, how I did enjoy that sermon! I went home till of it. How appropriate it was! I exclaimed how well fitted to our songregetton. Pretty good bit the a stanger.

Instead to the engagement. Therety good his for a stranger.

Inst what I thought, said Ned my younger brother. Hope you and Tom Barnes will profit by it.

1889. HARPER'S WREELY.

Harpers Weekly stands at the head of Afferitism Illustrated weekly journ-sils. By its unpartism position in pol-lics, its a "mirable Hostrations, its files, its a ""offshie illustrations, its carefully chosen serials, short stories, sketches, and poems, contributed by the fore most stricts and authors of the day, it carries instruction enter-täinment to thousand of American

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Adams N. Y. Jan. 30. 1882; Dr. B. J. Kendall Co. Gents having sed a good dear of your kendalls pa in care with arreat success. I thousan APPLYING THE SERMON.

IN H. H. M.

"I can remember the sermon went amongh," said a fad, jut technical from the Sabbath service. "I remember it too well. "Isb I could forget sometimes. The trouble nell in remembering but applying.

"Last Sunday the minister preached a sermon on charity: The text was, "Let brotharly love continue it was an excellent discourse I ought to have taken it home to myself. Do you suppose I did? Not at all did I kept saying to myself all the time:

How well that part fits Mr. King over there. No youder he colors.

How appropriate that part was to those seminary teaching seminary teaching their spholars acopy in quarreling and pakindness among themselves. Don't believe the Prot. Will come next Sunday. "How well that coat fits stings old Mr. Nest. Wonder it he will part in the model of the part in the took the buy it but could not. They say if I wrote to you you would and I will do you all the good I can. Very respectfully, E. S. Lyman and the part of th

Sewing Machi Dollars, It it in very best of the Singer door neighbor in the paw is a chines. Finished in the latest insprovem with the latest insprovem ing the bobbin, the most cyle of table, with a extended business.

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