

Bruce East

132

THE FREE WILL BAPTIST
—OF THE—
FREE WILL BAPTIST

North Carolina.
—BY THE—
FREEWILLBAPTIST PUB. CO.

THE FREE WILL BAPTIST.

LET BROTHERLY LOVE CONTINUE"

Vol. 16. Ayden, N. C., Wednesday, May., 26 1897, No. 19.

RATE OF SUBSCRIPTION IN ADVANCE

One year	\$1.00
Six months	.60

ADVERTISING RATES

One square one insertion	10
" " Two	15
" " One month	4.00
" " Three months	10.00
" " Six	18.00
" " Twelve	32.00

For larger advertisements, liberal contracts will be made. Ten cents per line for first insertion for advertisements not especially contracted. Death and marriage notices published free of charge.

W. D. DAVIS, Pres.
E. E. DALL, Vice-Pres.
BOARD OF DIRECTORS
WALTER BARFIELD,
E. H. CRAFT,
N. B. GASKINS,
W. R. SAWYER,
L. MCRAWSON,
G. W. DALL,
E. D. P. T. LUCAS,
E. D. J. M. BARFIELD, Treas.



Fifty Years Ago.
President Polk in the White House chair.
While in Lowell was Doctor Ayer;
Both were busy for human weal.
One for doctor and one to heal.
And, as a president's power of will
Sometimes depends on a liver pill,
Mr. Polk took Ayer's Pills I know
For his liver, 50 years ago.

Ayer's Cathartic Pills
were designed to supply a model purgative to people who had so long injured themselves with gripping medicines. Being carefully prepared and their ingredients adjusted to the exact necessities of the bowels and liver, their popularity was instantaneous. That this popularity has been maintained is well marked in the medal awarded these pills at the World's Fair 1893.

50 Years of Cures.

CHRISTIAN EVOLUTION.

BY REV J. W. BRIER, SR.

The present conception of the Kingdom of God, or true Christianity in its vast comprehensiveness of application to the wants of the soul and of human society, is an evolution from the simple teachings of Jesus. These teachings the men of his day did not and could not understand, not because they were not equally endowed with the men of this age, but on account of their environment, hereditary tendencies, and the murky condition of the intellectual and moral atmosphere that enshrouded them.

Paul was a great and an inspired man, greater than any of his co-workers, greater than John the Baptist, and greater than any of the old prophets; yet in all his writings we find nothing beyond a clear and satisfactory discussion of a few of the fundamental doctrines of redemption. We have seen with what he had gone further, but perhaps the times demanded nothing more, or it may be that nothing more was possible just then. One thing is quite certain, and that is, that he was vastly more advanced in the knowledge of the Kingdom of God than any of his brethren. It seems clear that the knowledge of inspired men was limited as to its extent. Neither Paul nor any other man of his day had a full and clear conception of all the possibilities of the Kingdom of God on earth. There were many possible things that lay far along the line of future evolution that even the great Apostle to the Gentiles did not anticipate. Still further, there is much that is hidden from our vision, and we still see through a glass darkly. Progress in knowledge does not imply the creation of any new elements of laws of the natural world, only their discovery. They were all there before ever man opened his eyes to behold the wonders of this world. The patient Creator waited long for tardy and stupid minds to come up to an adequate conception of the glory of

his works. So the full discovery of Christ's Kingdom and their proper application has been quite as slow, if not slower; and yet the long-suffering Christ has waited, and watched our slow and timid steps, and will continue to watch and wait, until the truth shall shine forth as a lamp that burneth.

We do not call in question the divine authority of Paul's mission when we assume that there were to be, in the great future, unfoldings and applications of Christ's teachings that he did not anticipate. This view is not derogatory to the high claims and authority of the Gospel. The same is true in the realm of science. With devious and trembling steps men in all ages have felt their way upward from the tangled labyrinths of ignorance and misconception to a better and wider knowledge of the facts and laws of the material universe. The astounding facts of science now being brought to light do not destroy our confidence in the truth and utility of what was discovered in the past. Science is not the less true and reliable because all its principles and laws were not grasped in a day. Here we discover a wonderful analogy between the evolution of man's knowledge of science and his knowledge of evolution. Neither Paul or any other man of his day fully comprehended all that pertained to the Kingdom of God in its future unfoldings and applications. Newton was not less an apostle of science because others, since his day, taking advantage of his discoveries, have gone farther on, nor are the truths he brought to light less reliable because he did not grasp the entire philosophy of the natural world. Christ clearly enunciated the principles of his Kingdom, but he left their comprehension and application to be slowly and gradually evolved in the ages to come. Paul was not the least great Apostle to the Gentiles because there was a limit to his vision. Under the light and guidance of the Holy Ghost, he fully met all the wants of his time. It is not going too far to say that the Holy Spirit could and did raise up and inspire other men, all along the line of religious progress, who wrote and taught up to the full measure of the wants of the day in which they lived.

And this work still goes on. It is the mustard-seed growth of the Kingdom of God on earth. Every seed has a germ of life within it which is susceptible of vast development under the quickening power of the laws of God. A student of nature, born and reared in one of the coal districts of England, where men often live and die without ever seeing the sun, has for observation, we will suppose, all sorts of seeds, and with the use of the microscope he carefully examines into all the possibilities of their development. But how, under such conditions, is it possible for him to form any just conception of a towering oak or blooming bush or rustling corn? If we could convince all men that science had reached its ultimate, then we would subject the whole race to the tyranny of present assumptions. Our defense against unproved hypotheses is the possibility of greater revelations of light and a deeper insight into the mysteries of nature.

Again, when we deny the fact that the Holy Ghost raises up and inspires men all along the line of religious evolution, whose intellectual culture and greater opportunities have better fitted them for the media through which to reveal the greater apprehension and application of the principles of Christ's Kingdom, then we subject all believers to the bondage of the ideas and institutions of the past. Paul had his successors, not in office, but in work. These men preached and wrote, but the writings of most of them are puerile and tame, even superstitious. Augustine was chief among them, and yet his ideas were a mixture of heathen superstition, Aristotelian metaphysics, and Pauline theology. There was a backward movement for centuries. The waters of the river of life became more and more discolored by the muddy heathen channels they coursed their way to future ages. When the Holy Spirit raised up Luther, the light had well nigh gone out forever; but the Word of God remained, though chained to an altar. Luther and his fellow workers were great men and, in a sense, inspired so were Calvin and Beza, so was Arminius, yet none of them ever recovered entirely what was lost by the Apostasy. We of the present day have but little use for their writings.

But the tendency of the age to free thought is rapidly emancipating the souls of ingenious thinking men who are looking for greater light and power in fields beyond the lines of ecclesiastical restraint. Will real Christianity suffer loss from this absolute tendency? Some may go too fast and too far, and make shipwreck of faith, but the great mass of reliable men will come back to the rational demands of truth and a profounder experience in the things of God. There is more involved in the redemptive plan than the Christian world has ever dreamed of or experienced, more of light, more of power, more of righteousness, more of progress, and less of human greed. Utmost interest centers about the vast possibilities of the future. These are all hid away in the teachings and promises of Jesus, and will only be preciev- ed when the scales of selfishness have fallen from the eyes of the professed apostles of reform. We hope in vain that these rich treasures that are in store for the Church will ever be discovered and brought forth by unaided intellect or learning. God will select and raise up his own instruments, unselfish, consecrated men, who have laid all their pride of learning and self-sufficiency on the divine altar, and are willing to lie passive in the hands of the Holy Ghost to be used and led as he wills.

Are we startled with the thought that the knowledge of the principles of the Kingdom of God and their proper

application is evolutionary? If this is not true, what hope have we that the promises of Jesus will ever be fulfilled in this world? I have accustomed myself to think that God is still inspiring men to think and preach and write. Paul and Peter did their work well, but their work was not the end, only the beginning of the unfoldment and application of Christ's teaching. Whatever progress has been made in the past in the better understanding of Christ's teachings, it is certain that vast resources of light and power are still in reserve to be sought out and brought into use before the Gospel can triumph in the accomplishment of its great mission. The men to lead in this must be divinely selected and inspired for this special work. Shallow and selfish men, in all the past, have done little else than sow the seed of fanaticism. When the Holy Ghost, dwelling in a man and dominating all his intellectual and spiritual powers suggests some new and striking thought that lies along the line of all former revelations, and so impresses it on the man's spiritual consciousness as to make it a part of his very being, that is inspiration. And when the inspired man imparts that thought to others with dueunction, it will have all the effect of a revelation from God, for it is a revelation from God.

Christ came on the day of Pentecost in his divine personality, and he is coming more and more to restore his ideal visible Kingdom on earth. It was, in the beginning, in its visible incipency, it will be, in its broader and more luminous glory, and that right soon. The morning dawns, the day star is rising. God is everywhere inspiring men to be the heralds of his speedy approach. When he comes there will be but one fold, and one Shepherd.

THE DIVINE OCTAVE.
BY L. D. ROSENBERGER

A German baron who lived in a grand old castle, stretched wires from tower to tower, to form an Aeolian harp. In a gentle breeze the harp sang soft and low; but by and by the wind blew, a storm came, and amid the crash of the elements the wires gave forth music so grand and majestic, that it was heard near and far.

Christ's sermon on the Mount is like that harp,—it rings soft, heavenly echoes to any life; but, amid the heaviest storms of this world's temptation that ever assailed a man, it gives forth a strain so pure, heavenly and sweet, that men will pause in surprise to listen, and the prelude of this music is an octave of "Blesseds."

Imagine the surprise with which they must have listened to the beginning, "Blessed are the poor, in spirit; for theirs is the kingdom of heaven." The fisherman of Galilee, and the publican from his

booth, each made his own special application of the Savior's words. The grassy slope was covered with people, not only from the region of Galilee, Judaea, and Jerusalem, but even from the distant coasts of Tyre and Sidon. Many years before, the law was given, and there were thunders and lightnings, and the people, with awakened consciences, saw that desolate storm-rent mountain quaking, and the smoke thereof ascended, as the smoke of a furnace, and the voice of the trumpet sounded long, and waxed louder. Then the people moved afar off, afraid of the invisible presence, whose power they witnessed. Moses alone drew near unto the thick darkness and talked with God.

There is a strong contrast between the two, but Jesus came to fulfill the law of Sinai which was founded upon the eternal principles of right. He brought the new law of love and mercy, and compared it with the old code of "Thou shalt not." He showed to them that wherever the old demanded outward obedience, the new was to renew and control the heart. "In the law we see the trunk of a tree, but in the Gospel the Tree of Life, from its base upwards, is unfolded. The Sermon on the Mount dugged up its very roots and exposed the hidden life to view."

"An eye for an eye and a tooth for a tooth," said the Old Law. That is simple justice, but instead we have, "Whosoever shall smite thee on thy right cheek turn to him the other also." "Love your neighbor," said the law, "Love your enemy," said Jesus.

If a man whose reputation has been tainted and his business injured by an enemy, instead of taking the customary means of redress, will bear all indignities manfully, nobly and do good unto his enemy at the first opportunity, with love sanctifying every effort, God will bless the result. If, instead of Shylock clamoring for his pound of flesh, love and mercy were to rule, God's coming kingdom would be hastened. Truly, blessed are the meek, for they dwell in an impregnable castle; they have a hold on God that the world, the flesh and the devil cannot break. They can rest where others are heavy laden and weary; they can be content where other hearts are being consumed with unsatisfied longings. "Blessed are the pure in heart, for they shall see God." A man who is avaricious, jealous, or hating, cannot see through the clouds that rise into the heaven above him, and before he can behold the heavenly vision, these clouds must vanish.

All this was new and strange to this people seated on the hillside, but they went away treasuring it in their hearts, as something precious. They said one to another, "Hetaught as one having authority and not as the scribes." They were familiar with the teaching of the scribes. That was narrow and cold,—concerned

ROYAL BAKING POWDER
Absolutely Pure.
Celebrated for its great leavening strength and healthfulness. Assures the food against alum and all forms of adulteration common to the cheap brands.
ROYAL BAKING POWDER CO., N. Y.

chiefly with the priest in school and temple. It was voluminous as to the keeping of the Sabbath, the exact seconds beginning or ending the Sabbath Day, the length of fringe, the washing of hands and others outward observance. Jesus said, "Enter into thy closet and pray to thy Father in secret." The Pharisee chose a street corner and prayed there, while the crowd surged about him. He was blind to the truth that self humiliation and self-abasement are necessary, that the soul may live.

We rarely accept and live these saying of Jesus, as he intended we should. It is if a great musician had composed an Oratorio, and a chorus of five hundred voices proceeded to sing it. Some of them are careless, indifferent, and others ignorant, and only a few faithfully render the music as it is written. Any one hearing the chorus sung in this manner would say, That is not the music that originated in the mind of the composer; only a few of that vast number are interpreting their parts correctly." So there are a few in the busy world, in the thickest of the fight, who accept and live out Christ's teachings in this sermon. Many grand old saints, whose names are vacant in the country church, who are child-like, peaceful, patient, loving interpreters of his word, stand as a city set on a hill.

Almost anybody can find fault. The world's benefactors are they who find remedies. The world needs sympathy much more than it does criticism, though the latter is more freely dispensed.—Alabama Christian Advocate.

Never fear to bring the greatest comfort to the least trouble and the largest inspiration to the smallest duty.—Phillips Brooks.

WONDERFUL are the cures by Harkness's Sarsaparilla, and yet they are simple and natural. Hood's Sarsaparilla makes PURE BLOOD.

50¢
We have a large stock of...
Hood's Sarsaparilla...
50¢ per bottle...
Hood's Sarsaparilla Co., Lowell, Mass.

THE FREE WILL BAPTIST
AYDEN, - - - N. C.
WEDNESDAY, May 26 1897
HOW TO RECEIVE.

To be remembered by friends is certainly pleasant. Gifts containing expressions of love are precious; no one denies. Yet place the pleasure of receiving along side of giving, and note the contrast. What a thrill of joy in being able to impart pleasure or in doing good! Is receiving like it? How the soul goes out in tender sympathy to the person helped! Is the experience of gratitude for a gift received thoughts sweet to the soul, as sweet, as precious as the glow of satisfaction on being useful and helpful? Which experience makes the soul more buoyant, the more Christ-like and divine?

The testimony of the world agrees that, though receiving is oftentimes accompanied with experiences of great blessing yet giving, day in and day out, under all circumstances, brings to the soul more satisfaction, more joy, more blessedness than receiving. It is more blessed to give than to receive.

Indeed, receiving is pleasurable and valuable to the soul only when it awakens an emotion responsive to that of the giver, an emotion of reciprocal sympathy, thoughtfulness, gratitude, love. To receive without this reciprocal feeling is to grow mean. And much receiving is of this kind, like the receiving of the beggar and the tramp, intent on getting gain without any equivalent return. All such tends to self-bligh and soul destruction.

But giving, when voluntary, springs from a spiritual state within and is the expression of spiritual activities, which cultivates at every exercise. It must involve some measure of thoughtfulness and sympathy, if not indeed of love. It becomes, therefore, necessary in every instance a blessing to the soul, and we can see how it is that the liberal soul becometh fat, and how our Maker could say, "It is more blessed to give than to receive."—Free Baptist.

BRING IN THE CHILDREN.

The writer recently visited a district school in which the pupils were nearly all Christians. Many of them had lately joined one of the churches of the village. The teacher remarked that they did much better work in school than before they were converted. These children were not yet perfect. They were sometimes a little thoughtless, but they had an earnest purpose to do right and to make the most of their opportunities. This made the school easy to manage and to instruct. Is not this one of the best evidence of Christianity?

If Christian teachers did more to lead their pupils to Christ it would be of great advantage to themselves. Their schools would be more successful. The consciousness of opening the minds of their pupils to the highest truth must be a constant source of joy.

The mind is rightly developed only as it begins first to apprehend moral and spiritual truth. Education is deformed if it does not commence with religion. The enlightenment of the soul in regard to spiritual things opens the way for advancement in all useful learning. Agaziz.

never sought scientific knowledge without prayer to God. He understood the true method of investigation.—Free Baptist.

FROM READY BRANCH.

Please allow me space in our beloved paper to let the many readers hear from Ready Branch. We met there Saturday before the first Sunday in May, and our beloved pastor, Elder F. McLawhon met with us and preached a good sermon as usual. Then we had ten minutes' intermission after which we set in conference and transacted the business of the church in love and union. We met again at night and our beloved Elder S. J. Halstead was there. We were so glad to have him with us! We commemorated the death and suffering of our blessed Savior and washed each others feet. We met again Sunday morning for Sunday school, after school we had ten minutes' intermission then we came back in the house and our dear old Elder B. B. Albritton, entered the stand and preached a noble sermon that will long be remembered by those who heard him. We were so glad to have him with us; hope he will come again.

Brethren and sisters I want you all to pray for us and our dear pastor who has been laboring for us so long, that he may have [the richest of blessings that this world can afford, and that he may keep on fighting that good fight and be saved in heaven, where he can rest forevermore. One more glorious meeting closed to belong remembered.

Yours in hope of heaven.
Ella Fletcher.

ALCOHOL SHORTENS LIFE.

People who drink the standard moderate dose of Alcohol in whiskey, wine or beer, taking it twice daily, are never free from alcohol. It requires 20 hours for a moderate dose of liquor to be eliminated from the system.

From the insurance standpoint alcohol "shortens life" if drunk in any quantity whatever. The daily use of a moderate quantity has a greater effect to shorten life than the periodical use of an excessive quantity. This is true provided the "life" is otherwise a healthy one.

If other disease is present, alcohol may, like other remedies, have an effect to lengthen life.

I am aware that instances are recorded where even daily intoxication has been indulged throughout a long and prosperous life. These cases are, however, very rare. The power and resources of variation and adaptation have so long been sufficient to keep this world populated notwithstanding disease and an in-born disposition of people to destroy not only each other's lives but their own. These forces were properties of life long before wars and poisons and yet maintain their biological hold upon humanity. It seems incredible that a human constitution—flesh, brains, blood,—can acquire and maintain a resistance to a position so deadly, and which is verified to cause so much disease, and so greatly shortened the average duration of human life.—Dr. L. E. Keeley.

ANCIENT ADVICE.

"VALE"—L. H. MC.

The following admirable lines were inscribed upon a golden crown, having five sides, which was found in the tomb of Nooscherwan. I suppose a few Bible students and tourists have met with this notable specie of valuable advice.

First side. Consider the end before you begin; and before you advise, provide a retreat.

2nd. Give not unnecessary pain to any man, but study the happiness of all.

3d. Ground not your dignity upon your power to hurt others.

Second side. Take counsel before you commence any measure, and never trust its execution to the inexperienced.

2d. Sacrifice your property for your life, and your life for your religion.

3d. Spend your time in establishing a good name, and if you desire fortune, learn contentment.

Third side. Grieve not for that which is broken, stolen, burnt or lost. 2nd. Never give orders in another man's house; accustom yourself to eat your bread at your own table.

3d. Make not yourself the captive of women.

Fourth side. Take not a wife from a bad family, and seat not thyself with those who have no shame.

2nd. Keep thyself at a distance from those who are in bad habits, and hold no intercourse with that man who is insensible to kindness.

3d. Covet not the gods of others.

3th. Be sensible of your own value; estimate justly the worth of others; and war not with those who are far above thee in fortune.

Fifth side. Be envious of no man, and avoid being out of temper, or thy life will pass in misery.

2nd. Respect and protect the females of the family.

3d. Be not the slave of anger; and in thy contest, always leave open the door of conciliation.

4th. Never let your expenses exceed your income.

The reader will find it profitable to study the above advice carefully, and act accordingly.

COMMUNICATION.

It was our pleasure to meet with our church at Friendship, Johnson, county, N. C., on the 4th Sunday and Saturday before in April. We were glad to meet with our beloved brothers and sisters. Eld. B. W. Tippet preached a soul stirring sermon to the delight of all who were present. And in the evening our much loved Elder Lucas came to our house, and at early candle light we returned to the church and he preached a good sermon.

On Sunday morning we assembled at the church at 9 30 o'clock, and held S. S. at the close of the school Elds Lucas and Tippet addressed the school which was delightful to the audience. School closed and after ten minutes intermission, the congregation again assembled at the singing, and Eld. Lucas preached the funeral of sister Charlotte Mathews, who as a faithful member of our

church. Eld. Lucas preached a glorious sermon and taught us the ways of righteousness and to shun the ways of sin. It fills our hearts with joy to have him in our midst again. Afterwards Eld. Tippet preached the funeral of Mrs. Martha Tank, a mission ary Baptist. Afterwards we sung and took the parting band. The love of Jesus seemed to be in many hearts. Brothers and sisters pray for us that old Zion may grow and flourish as the lily by the water side.

Our Q. M. will be in May the fourth Sunday and Saturday before, and we hope to meet with many of our beloved brothers and sisters from the different churches.

Your humble sister,
Fannie Lee.

KINGSTREE, S. S.

According to previous appointment our beloved pastor, Eld. Thomas Poston, met with Sandy Bay church, Williamsburg county, Friday before the 4th Sunday in a Q. M. capacity. Eld. Poston preached a noble and instructive sermon to both saint and sinner, after which conference was opened and the business of the church was attended to very promptly.

As we were cut off at the last conference and given until next conference for reconsideration, we decided to revise our church list and reinstall the officers. All the old members who were willing to be governed by our discipline had their names enrolled on the new list. There were eleven males and ten females enrolled.

In the afternoon we met at the water side and two candidates were baptized, after which we returned to the church and had preaching. We then partook of the bread and wine and washed each other's feet. There was also services Sunday and Sunday night. After preaching Sunday night the doors of the church were opened and two more came forward and were added to the number.

We have a good Sunday school, Bro. J. N. Coker is our superintendent. We beg the prayers of God's people in our behalf that we may grow and flourish as the green bay tree.

Yours as ever,
P. I. COKER.

MEN WANTED.

Dear friends, how often do we see this? We can scarce glance over the advertisements in any newspaper without seeing printed in its most attractive form, "Men Wanted." What sort of men are wanted? Men who are honest and pure. No one wants a dishonest or corrupt man about his premises, but men who are honest and truthful. Who can endure a liar; one who cannot be believed in a conversation? It pains me to think how many of our youths today are practicing this loathsome habit.

A lie is like a young buzzard. While young they are very beautiful and white, but as they grow older their appearance changes and they are spoken of with disgust in every land and by every tongue. So it is with a lie.

At first you may make your conversation sound more plausible; you may get yourself out of one scrape and into another ten times worse. Or you may even make those around you

laugh. But ere long if you are not careful you will find yourself friendless, despised and possessed of a habit which will consume a lifetime perhaps to overcome.

I could number many disadvantages connected with lying but it is useless at present and I will return to the subject.

Men are wanted who will not be bribed; men who are sound to the heart's core. Yes, indeed, men are wanted! Men who are unwilling to eat the bread of idleness; no one will employ an idle if he knows him. I would rather be classed with a thief than an idler, for idleness leads to lying and is very apt to end in prison. Parents, be careful how you train your children.

Men are wanted who will scorn to use or wear what they have not honestly paid for. Merchants and business men will agree with me in this, for there is scarcely a day passes but that they will wish there were no dishonest men.

Men who know how and what ought to be done and will do it, or will try, are needed. Men who will give good counsel and examples before the rising generation; who will sympathize with the grieving and succor the distressed; men who will scorn to do a base thing even for a friend, and yet how often do we see men who are honest concealing the faults of others.

Men wanted who know how to obey before they command, men who act more than they talk; men who do good to their friends to keep them, to their enemies to gain them; who do not return evil for evil; men who believe in systematic giving and advocate it; men whose hearts are moved by the sadness of others, who are touched by a hungry face and cold, bare feet. Men who are brave and tender, who are not ashamed to wipe tears; men whose faces will bring smiles to man's face, who hush lamentations. Such men are rewarded with sweet songs of thanksgiving.

If you see a notice of one to the contrary wanted you are apt to see a reward offered.

Do not become discouraged boys, though you may never revel the wild west or explore unknown countries, or discover strange lands or seas, hunt bears or engage in Indian wars, yet you see there is a chance for you, if you only improve the opportunities around you. For we are much in need of more men such as I have just described as being wanted.—Arkansas Free Will Baptist.

Those who have subscribed for stock in the Free Will Baptist Theological Seminary and wishes to pay for same or any part of it, will address W. F. Hart, Treasurer, Ayden, N. C.

When a share-holder has paid for his stock, it will be designated thus: X.

The following shares have been taken:
J. E. Hart X \$5
Mrs. Nancy Barfield, X \$5

A WONDERFUL DISCOVERY
FOR WASHING CLOTHES
Without hard labor or injury to Hands or Fabric
KELLER'S KOMPOND
NO ACIDS. NO LYE.
FRENCH CHEMICAL WORKS, Indianapolis, Ind.

ATLANTIC COAST LINE
WILMINGTON & WELDON R. & BRANCHES.

CONDENSED SCHEDULE.	
TRAINS GOING SOUTH.	
Dated May 4	77 No. 23 No. 35 No. 41 No. 49
	Daily Daily Daily Daily
	A M P M P M
Leave Weldon	11 50 9 43
Arr. Rocky Mt.	12 52 10 35
Leave Tarboro	12 13
Arr. Rocky Mt.	12 53 10 35 5 45 12 45
Leave Wilson	2 03 11 16 4 20 2 12
Leave Selma	2 50
Arr. Fayetteville	4 15 1 10
Arr. Florence	5 55 8 15
	P. M. A. M.
Leave Goldsboro	7 38 10
Arr. Weldon	8 07 4 16
Arr. Wilmington	9 40 5 45
	A M P M

TRAINS GOING NORTH.
Dated May 4, 77 No. 23 No. 35 No. 40 No. 48

Daily Daily Daily Daily	
A M P M P M	
Leave Florence	8 45 8 15
Arr. Fayetteville	11 20 10 20
Arr. Selma	1 00
Arrive Wilson	1 42 12 10
	P M A M
Leave Wilmington	7 15 9 00
Arr. Magnolia	8 55 10 40
Leave Goldsboro	10 10 1 56
	P M P M P M
Leave Wilson	1 42 12 15 11 50 12 45
Arr. Rocky Mt.	2 23 12 58 11 57 1 20
Leave Tarboro	12 12
Arr. Rocky Mt.	2 33 12 53
Arr. Weldon	3 39 1 44
	P M A M P M

Daily except Monday. Daily except Sunday.

Train on Scotland Neck Branch Road leaves Weldon 4 10 p. m., Halifax 4 28 p. m., arrive Scotland Neck 5 20 p. m., Greenville 6 57 p. m., Ayden 7 16 p. m., Kingston 7 55 p. m., returning, leaves Kingston 7 50 a. m., Ayden 8 31 a. m., Greenville 8 52 a. m., arriving Halifax 11 15 a. m., Weldon 11 38 a. m., daily except Sunday.

Trains on Washington Branch leave Washington 8 20 a. m. and 1 00 p. m., arrive Parlane 9 10 a. m. and 8 40 p. m., returning leaves Parlane 9 35 a. m. and 7 20 p. m., arrive Washington 11 00 a. m. and 7 40 p. m., daily except Sunday.

Train leaves Tarboro, N. C., daily 5 30 p. m., arrive Plymouth 7 40 p. m., returning leaves Plymouth 7 50 a. m., arrive Tarboro 10 50 a. m.

Train on Midland, N. C., Branch leaves Goldsboro, N. C., daily except Sunday, 7 10 a. m., arrive Smithfield, 8 30 a. m., returning leaves Smithfield, N. C., 9 00 a. m., arrive Goldsboro, N. C., 10 25 a. m.

Trains on Norfolk Branch, leaves Rocky Mount 4 30 p. m., arrives Nashville 5 05 p. m., Spring Hope 5 30 p. m., returning, leaves Spring Hope 8 00 a. m., Nashville 8 35 a. m.; arrive Rocky Mount 9 05 a. m., daily except Sunday.

Train on Clinton Branch leaves Warsaw for Clinton, daily except Sunday, at 8 20 a. m. and 4 10 p. m., returning, leaves Clinton 7 00 a. m. and 9 20 a. m.

Train No. 78 makes close connection at Weldon for all points North daily, All rail via Richmond, also at Rocky Mount with Norfolk and Carolina Rail Road for Norfolk daily and all points North via Norfolk.

JOHN F. DIVINE, Gen'l Sup't
J. E. KENLY, Gen'l manager,
T. M. EMMERSON, Traffic Manager
ATLANTIC & N. C. R. R.
SCHEDULE IN EFFECT NOV. 27, 1895.

East No. 2—PASSENGER TRAINS—Weldon, N. C.

Ar. Lve.	Stations.	Ar. Lve.
p. m.	3 30	Goldsboro 11 00 a. m.
3 45	3 40	LaGrange 10 40
4 7	4 12	Kingston 10 27
5 15	5 25	New Bern 9 17
5 57	p. m.	Mecklenburg City 8 02

Mixed Freight and Passenger Trains

No. 1, 7 East.	Stations.	No. 2, West
a. m.	7 30	Goldsboro 8 10 p. m.
7 53	LaGrange	7 26
8 16	Fayetteville	6 50
8 36	Falling Creek	6 27
9 24	Kingston	6 00
9 38	Caswell	5 18
9 53	10 15	Dover 5 03
10 40	Core Creek	4 50
11 15	Tuscarora	3 30
11 31	Clarks	3 00

Ar. Lve. Stations. No. 2, West

12 05	1 30	ew Bern 10 47 2 50
12 19	LaGrange	10 10
12 20	3 00	Rocky 10 00
12 43	Havelock	9 40
1 12	Newport	9 00
1 23	Atlantic	8 47
1 40	8 55	Morhead City 8 15 10
1 41	p. m.	City Depot 7 50 10
2 0	p. m.	p. m.
2 1	p. m.	p. m.
2 2	p. m.	p. m.
2 3	p. m.	p. m.
2 4	p. m.	p. m.
2 5	p. m.	p. m.
2 6	p. m.	p. m.
2 7	p. m.	p. m.
2 8	p. m.	p. m.
2 9	p. m.	p. m.
2 10	p. m.	p. m.
2 11	p. m.	p. m.
2 12	p. m.	p. m.
2 13	p. m.	p. m.
2 14	p. m.	p. m.
2 15	p. m.	p. m.
2 16	p. m.	p. m.
2 17	p. m.	p. m.
2 18	p. m.	p. m.
2 19	p. m.	p. m.
2 20	p. m.	p. m.
2 21	p. m.	p. m.
2 22	p. m.	p. m.
2 23	p. m.	p. m.
2 24	p. m.	p. m.
2 25	p. m.	p. m.
2 26	p. m.	p. m.
2 27	p. m.	p. m.
2 28	p. m.	p. m.
2 29	p. m.	p. m.
2 30	p. m.	p. m.

Monday, Wednesday and Friday, Tuesday, Thursday and Saturday.