

Free Will Baptist Advocate.

E. R. ELLIS, Editor and Proprietor.

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NO. 7.

WAITING.

I have two little angels waiting for me
On the beautiful banks of the crystal sea;
Not impatiently wait my darlings there,
For smiles light up their brows so fair;
The little harps ring out so clear,
And they live in the smile of the Saviour's love,
Who so early called my darlings above.

I have two little angels waiting for me
On the beautiful banks of the crystal sea;
Forever free from all earthly pain,
Spotless and pure from all earthly stain;
Never in error paths to rove—
Safe in the bosom of infinite love,
Evermore, evermore, walking in light,
Those beautiful angels robed in white.

I have two little angels waiting for me
On the beautiful banks of the crystal sea;
When my weary heart is throbbing with pain,
And I faint would clasp my daughter again,
I look away from this earthly strand
To the beautiful fields of the "Beautiful Land";
I will think to the angels waiting there,
And offer to God a thankful prayer.

I have two little angels to welcome me
When I too shall stand by the crystal sea;
When the Great Refiner His image may trace
In the heart he has won by His saving grace.
And in robes of Christ's own right-
eousness dressed,
My soul shall seek the home of the blessed—
Of the beautiful banks of the crystal sea.
My darling, still waiting, shall welcome me.

THE WORLD IN THE APOSTOLIC AGE.

ROMAN CONQUEST.

CÆSAR, CHRIST'S FORERUNNER.

ROMAN AND CHRISTIAN TRIUMPHS.

BY W. J. CHILBERT, M. D.

Even this striking characteristic of cool and unscrupulous ambition, became a most efficient means for the production of this strange result. This same moral obtuseness, too, about the right of conquest, so business in the light of modern ethics, but so blameless and even praiseworthy in the eyes of the good and great Cæsar's days, shows us how far we are from the standards of right before the coming of Christ; and yet this insensibility lay, in the hands of the God who causes the wrath of man to praise him, a doubly powerful means of spreading that faith whose essence is love to man. Look over the world, then, as it was before the Roman conquest, and see the difficulties, both physical and moral, that would have attended the universal diffusion of a new and peaceful religious faith. Barbarous nations, all over the three continents, warring with each other, and with the falling outworks of civilization, besotted tyranny, wearing out the energies of his subjects, by selfish, ruinous, and all grasping folly, and land swarming with marauders, and every wheel of science and commerce rolling backward or breaking down. Such was the seemingly resistless course of events, when the Star of Roman fortune rose in the ascendant, under whose influence, at once destructive and benign, the advancing hord of barbarity were checked and overthrown, and their triumphs stayed for five hundred years, the elegance of Grecian refine-

ment was transplanted from ancient tracks of commerce, as null as many new ones, were made as easy as they are at this peaceful day. The mighty Cæsar, last of all, casting down all thrones but his, and laying the deep basis of his lasting dominion in the solid good of millions, filled up the valleys, leveled the mountains, and smoothed the plains, for the journey of the caravan, or the single individual, out and.

The connection of such a political change with the success of the Christian enterprise, and with the perfect development and triumph of our peaceful faith, depends on the simple truth, that Christianity always flourishes best in the most highly civilized communities, and can never be so developed as to do full justice to its capabilities, in any state of society, short of the highest point of civilization. It never has been received and held incorrupt, by men, savages or wanderers, and it never can be. Thus, and therefore it was, that wherever Roman conquest spread, and secured the lasting triumphs of civilization, thither Christianity followed, and flourished as on a congenial soil—till at last not one land was left in the whole empire, where the eagle and the dove did not spread their wings in harmonious triumphs.

In all these lands, where Roman civilization prepared the way, Christian churches rose, and gathered within them the noble and the refined, as well as the humble and the fair. Spain, Gaul, Britain, and Africa, as well as the ancient homes of knowledge, Egypt, Greece, and Asia, are instances of this kind. And in every one of these, the reign of true faith began, and with civilization, yielding in some instances, it is true, on the advance of modern barbarism, but only when the Arabian prophet made them bow before his word. Yet, while within the pale of Roman conquest, Christianity supplanted polytheism; beyond that wide circle, heathenism remained long undisturbed, till the victorious march of the barbarian conquerors over the empire of the Cæsars, secured the extension of the Gospel to them also;—the vanquished, in one sense, triumphing in turn over the victors, by making them shine the submissive subjects of Roman civilization, language and religion; so that for the first five hundred years of the Christian era, the dominion of the Cæsars was the most efficient earthly instrument for the extension of the faith.

The persecution which the followers of the new faith occasionally suffered, were the result of aberrations from the general principal of tolerance which characterized the religious policy of the empire; and after a few such acts of insane cruelty, the natural course of reaction brought the persecuted religion into fast increasing and finally universal favor. If the religion, thus widely and lastingly diffused, was corrupted from the simplicity of the truth as it was in Jesus, this corruption is to be charged, not against the Romans, but against those unworthy successors of the Apostles and Ancient Fathers who sought to make the severe beauty of the naked truth more acceptable to the heathenish fancies of the people, by robing it in the borrowed finery of mythology. Yet, though thus humiliated in its principle, the victory of Christianity over that conflict and dazzling religion, was complete. The faith to which Romans and Greeks had been devoted for ages, which had drawn its first and noblest principles from the mysterious sources of the antique Egyptian, Egyptian, and Chaldean, and had enriched its dark and boundless plan with all that the varied superstitions of every conquered people could furnish, the faith which had rooted itself so deeply in the poetry, the patriotism, and the language of the Roman, and had so twined itself with every scene of its nation's glory, from the days of Romulus, now gave way before the simple word of the Carpenter of Nazareth, and was so torn up and swept away from its strongholds, that the very places which through twenty generations its triumphs had hallowed, were now turned into shrines, for the worship of the God of despised Judah.

To be Continued.

PRICE OF A SOUL.

It was a Kentucky home, and the abode of wealth and plenty. The lord of the home was an only daughter, the pet and pride of her father's heart. Lately sadness had come over her. She left her room before God, and was trying to be reconciled to Him. The father tried to divert her. Schemes after schemes he tried, but none would do. She still felt the burden of her sin, and could not find pleasure in the lightness and folly in which she formerly delighted. A dancing party was approaching. Her father wanted her to attend. She declined. He urged, but she would consent. He offered stronger inducements. He would get for her dress the finest that could be obtained. He would put around her neck the most beautiful gold chain and watch that could be bought. A new set of diamond earrings and bracelets should sparkle on her person. He would so adorn her that all should be envious of her beauty and the richness of her apparel. The glittering bait conquered her, and she went. Her wonted lightness and mirth returned, and the proud father felt, for a little time, that he was fully paid for all that the dance had cost him. But there was one fearful item yet to be paid. The daughter took cold on the night of the dance. It was slight at first, and nobody thought anything of it, until weeks passed and it still lingered over her. Then the hectic glow was seen on her cheek, and the transparent paleness was in the skin, and the more than natural brightness and beauty beamed in her eyes. The physicians whispered that there was no hope, and a settled gloom spread over the face of the dying one, and an awful shadow came down upon the heart of the almost frantic father. Physician after physician is called, and expense after expense incurred, but disease marches steadily on, until it is plain that his work is well-nigh done.

One morning she revived a little, she called for her beautiful dress and had it spread out in all its beauty on a chair before her. Then she called for the watch and the chain, and the diamond earrings, and the sparkling bracelets, and had them laid on a table beside her dress, where in all their loveliness they could shine upon her. Then she sent for her father. He came into her room. He stood by her bed-side. Her feeble voice gathered its last strength. "Father, three months ago I felt the burden of my sins. I determined to seek a Saviour. You persuaded me to put it off and hired me to go to the dance. I went. God's spirit left me. My impressions vanished." Then, stretching forth her transparent hand, and pointing with her bloodless finger at the gaudy toys that lay before her, she said: "Father, there is the price of my soul; and with a gasp or two for breath she was gone.

This is no fancy sketch. It was too sadly true, as more than one can testify.—Memphis Free Press.

UNIVERSALISM ANSWERED.

In the Broadway Tabernacle, New York, many years ago, an eloquent Universalist preacher who had addressed a large audience, at the close of his remarks said that if any one present wished to ask any questions or reply to his arguments, he would be heard.

The invitation was accepted by Rev. John Hendricks, a minister of the Reformed Church, a pious, but eccentric old gentleman, who left his seat, and standing in one of the aisles addressed the audience substantially as follows:

"My friends, I have a few words to say in confirmation of what has already been said. No doubt you have all heard of the inhabitants of the world before the flood, how wicked they became, and what violence and bloodshed polluted the earth, until God, in wrath, sent the waters of the deluge, and swept them from the face of the earth and took them all up to

happiness and glory. But there was poor Noah, a just man, who vied his righteous soul with their filthy consciences; the Almighty shut him up in an ark rested on Mount Ararat, and then he did not dare to come out of the ark with a great lot of beasts, birds and reptiles, and he was buffeted about by the water of the flood until the ark rested on Mount Ararat, and then he did not dare to come out of the ark until he had first sent a dove and then a dove to see whether the waters had subsided. And, my friends, there was also Sodom and Gomorrah, the cities of the plain, whose inhabitants were corrupted, and were guilty of abominable iniquity, the Lord rained fire and brimstone upon them in wrath, and took them all up to happiness in heaven. But poor Lot, who was vexed with their filthy and wretched condition, the Lord sent him out of the city of Sodom, and he went wandering about in much fear and perplexity.

"Now my friends, my advice to you is, go home, lie, steal, swear, profane the Sabbath, and do all manner of iniquity, and then the Almighty may, in wrath, take you away from this world of trouble, and if what the speaker says is true, take you up to glory, like the inhabitants of the old world before the flood, and of Sodom and Gomorrah. But if you obey God, and keep his commandments, repent of your sins, and trust in Christ for salvation, God may keep you here a long time in this troublesome world, before you are called away, and He takes you to Himself in heaven."

The audience, pleased with these remarks laughed heartily, and no converts were made to Universalism.—Christian Weekly.

DO RIGHT EVERYWHERE.

Man's only safety is in doing right at all times, and under all circumstances. It is Satan's trick to make our doing right depend on times and seasons, on persons and places. He who does wrong because no one will know it, will be terribly disappointed when his sins shall find him out. He who ceases to be watchful and circumspect in the presence of his friends, will find that those friends in whom he thus confided in an unguarded hour will betray his confidence and become his foes—will rebuke what they before have justified, and accuse him of the very acts which they aided and encouraged him in.

Do right everywhere. There is no safety in sin. Confide in no one; presume upon nothing sufficiently to do that which is wrong. The watching eye of God is upon us, and when we depart from Him, He has ten thousand rods with which to chasten us and correct our faults. Trust not in friends, trust not in secrecy, trust not in lies. Do right everywhere, and trust in God to give victory and rest. Do not follow the multitude to do evil. Do not be a time-server, nor a traitor. Stand bold for truth and righteousness, and ever live with a solemn consciousness of direct and personal responsibility to God. Make no compromise with error, sin and wrong; strike no bargains with Satan; everything which he proposes is a trap, everything which he promises is a delusion and a snare. Man is weak, Satan wily, only God is true. Trust in Him; do right everywhere, and He shall protect, direct, and save you in the end.

Old age, when decorated with the ornaments gathered from a useful, pious life, need dread approaching death no more than autumn is alarmed when the gusty winds bear to burial its colored leaves, for as certain as reviving spring nestles under the icy ribs of winter, so does an immortal spring time—when wintered flowers shall bloom again—lie folded in the resurrection germs shot in by the marble door of the tomb.

It is a great mercy to enjoy the goal of peace, but a greater to enjoy the peace of the gospel.

SEED THOUGHTS.

SEASONABLE RELIGION.—this kind of religion that alternates between the house top and cellar—now elated and now discouraged—is not in harmony with the arrangement of heaven.—"Abide in the vine,"—not be alternately "in and out," but "Abide" in Christ. This getting religion, when we are destitute of it, is all right; but it is far better to keep it.

"Our thoughts," says an eloquent divine, "like the waters of the sea, when exhaled towards heaven, will lose all their bitterness and saltiness, and sweeter into an amiable humanity, until they descend in gentle showers of love and kindness upon our fellow-men."

I have had a view in my sickness that I never had before, respecting those opiates which have kept me in a dose at least, when I ought to have been broad awake. Art and science, literature, curiosities, news, and even common sense, have wasted hours and days, and that while I had a most important charge to be executed.—Cecil.

Love is faith, is charity, is gentleness; all truth, all peace, all beauty, and all virtue dwell in this one short word; the rule of life, the precept of our death.—Pierre Lalum.

Throw life into a method, that every hour may bring its employment, and every employment have its hour.

ARTICLES OF FAITH.

1. We believe that there is but one living, true and eternal God, the Father; of whom are all things, from everlasting to everlasting, glorious and immutable; to all the attributes.—1 Cor. viii, 6. Isa. xli, 24.

2. We believe that there is one Lord Jesus Christ, by whom are all things; the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world because of the great love wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into Heaven, from whence we look for him, the second time, in the clouds of Heaven, at the last day, to judge both quick and dead.—1 Tim. ii, 5, 6; Heb. ii, 9; 1 John ii, 2; Rev. ii, 7; Acts xiv, 15.

3. We believe that there is one Holy Ghost, the precious gift of the Father, through his dear Son, unto the world, who quickeneth and draweth sinners home to God. John xvi, 7 and 8; Acts ii, 4; Eph. ii, 1; Eph. iv, 4, 5 and 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state, subject to death.—Gen. ii, 17, iii, 17, 18 and 19.

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 xiv, 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, or denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—1 Peter ii, 1; 1 John i, 1; Acts xvii, 30; Mark vi, 6; Heb. iii, 10; 1 John v, 10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.

8. We believe in the doctrine of General Provision made of God in

Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke xiv, 16, 17, 18, 19 and 20; Mat. xxviii, 19 and 20.

9. We believe that sinners are drawn to God the Father, by the Holy Ghost, through Christ his Son, and that the Holy Ghost offers his divine aid to all the human family; so as they all might be happy, would they give place to his divine teaching; whereas, such will do not receive the divine impressions of his Holy Spirit, shall, at a future day, own their condemnation, and charge themselves with their own damnation, for willfully rejecting the offer of sovereign grace.—Mat. x, 27; John vi, 44 and 66, Ps. i, 1; Tit. ii, 11 and 12; Jer. xxii, 23.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered each who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ that bought them, and, therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle 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 soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude i, 4; 1 Peter ii, 1; II. Thes. ii, 10, 11 and 12; Romans ii, 9.

11. We believe that all children, dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and that that any one of them dying in infancy, shall suffer punishment in hell by the guilt of Adam's sin, for that such is the kingdom of God.—1 Cor. xv, 22; Mat. xviii, 2, 3, 4 and 5; Mark ix, 36 and 37; Mat. xix, 14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means, eternal life is promised to men.—Heb. xii, 14 and 15; Isa. i, 19 and 20; Mat. vi, 7 and 8; Jer. vi, 16; Luke xiii, 24 and 25.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power, or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. i, 24; Jer. xxii, 16.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, farther than he has appointed the godly unto life, and the ungodly, who die in sin, unto death.—Heb. ix, 13; Prov. vii, 22, 23, 24, 25, 26, 27, 28, 29, 30 and 31; Mat. xxv, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45 and 46.

15. We believe, as touching Gospel ordinances, in believers' Baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the sinners' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praises to God, and the public ministry of the word, with every institution of the Lord we shall find in the New Testament.—Luke xxii, 19 and 20; John xiii, 5th down to the 17th; James v, 14.

16. We believe the Gospel mode of Baptism is by immersion, and that the believers are the only subjects for Baptism.—Mat. ii, 8 and 10; Mark i, 5 and 10; Acts vi, 38 and 39; Romans vi, 4; Heb. x, 22.

17. We believe in a general resurrection of the dead and final judgment at the last day.—John v, 28 and 29; 1 Cor. v, 10.

18. We believe the happiness of the righteous is eternal, and the torments of the wicked are endless.—Mat. xxv, 46.

FREE WILL BAPTIST ADVOCATE.

E. R. ELLIS, Editor and Proprietor.
R. K. HEARN, Corresponding Eds.
H. JONES.

CORRESPONDENTS.—Communications for publication should be carefully written, and on but one side of the sheet. All letters for the office should be addressed to the Editor.

HOW TO REMIT.—In sending money, all amounts should be sent in registered letter or express. The cost can be deducted from the amount in hand. If money is sent otherwise than herein specified it will be at the sender's risk.

OUR AGENTS.

The following brethren have kindly consented to act as agents in their respective neighborhoods, and are authorized to receive and receipt for subscriptions to the Advocate:
J. B. Woodard, Raleigh.
W. R. Sawyer, Stoneham.
J. T. Hemby, Snow Hill.
David Davis, Stoney Hill Church.
Wm. Holton, Vandemere.

NOTICE.

The voters of Fremont are requested to meet at the Lodge, on Monday night, April the 20th, for the purpose of nominating suitable men for the different town officers.

Read the new advertisements.

Kinston is improving very fast.

We had a great deal of rain last week.

Another heavy frost last Sunday night.

Heavy frost here Friday night. Look out "early birds."

We were blessed with a plenty of fresh fish last week.

Elders H. Jones and D. Davis paid us a visit last Friday.

Salem was established in 1790, by a colony of Moravians.

Dr. W. W. Barnes, Dentist, Wilson, warrants all work.

The Southern Baptist Convention meets at Jefferson, Texas, on the 7th of May.

Messrs J. K. Smith & Son are receiving and opening their Spring stock of goods.

Mr. J. M. Cox, of the firm of S. P. Cox & Son, returned from Baltimore last Saturday.

Glad to see Eld. D. Davis and Rev. John N. Andrews in our sanctuary last Monday morning.

Rev. John N. Andrews preached at the Methodist Church, in this place, last Sunday evening.

Dr. W. W. Barnes, of Wilson, administers gas and extracts teeth without pain or danger.

C. C. Stille lectured at Battleboro, on the 10th inst., on the subject: "I want my money!"

We invite the attention of our readers to the advertisement of Messrs. Peele, Best & Co.

Our friend M. J. Madden started for Baltimore Monday morning to purchase his Spring goods.

On account of bad health, Eld. R. H. Holland will not be able to attend his out-standing appointments.

We are indebted to our friend, D. H. Paul, of Grantsboro, for a club of six annual subscribers with the cash.

We have received a communication from Elder Hearn, too late for this issue, which will be published next week.

A dispensation has been issued for a new Lodge of Odd Fellows at Teachey's, by M. W. Grand Master Bagley.

Rev. J. B. Bonbratt, of Raleigh, has been selected to deliver the Commencement Sermon before the graduating class of Davenport Female College,

Dr. W. W. Barnes, Dentist, near the Post Office, Wilson, insert teeth on a gold, silver or rubber basis.

Mr. R. S. DASHGOLD, Special Agent of Aetna Life Insurance Company for North Carolina and Virginia, south of James River, was in our office last Monday.

Elders J. SACKLEFORD will preach at Pleasant Grove next Friday evening, Saturday morning and Saturday evening; Sunday morning and Sunday evening at Union Grove.

MARRIAGE.—At the bride's father's residence, in Duplin County, on the 8th inst., by the Eld. H. Jones, Elder E. E. Nobles, of Lenoir County, to Miss E. Glyson, of Duplin County.

The Greensboro Patriot says that on May 31st, 1891, George Washington Jones, the Salem hotel-keeper, was on a visit to the State to see his old friend Gov. Martin.

We are pleased to learn that the new hotel of Messrs. J. K. Smith & Son is nearly completed. The workmanship and style confers much honor upon the master mechanic, Mr. Genton, of Mt. Olive.

A good, reliable and energetic business man can form a desirable connection with the Carolina Herald, by applying to the Editor, at Oxford, N. C. One having some knowledge of the Printing Business would be preferred, though not necessary.

Our friend, Haywood Rains, of Johnston County, will sell all his property on the 25th inst., and requests all who are indebted to him to come forward on or before that day and arrange their accounts; and those who he is owing, he asks to bring forward their accounts and he will satisfy them. What does this mean Mr. Rains?

We learn from our exchanges that merchants are only required to make returns of their purchases to the Register of Deeds, twice a year, on the 1st of January and July respectively. They have also the opportunity of making their returns in person, or making affidavit of the amount before a magistrate, and forwarding to the Register. This is a great convenience to the merchants of Fremont, as they were compelled by the old law to make their returns in person quarterly.

We learn from the Messenger that "the house of Jesse Hardy, (colored), residing near Best's Station, in this county, was destroyed by fire on last Saturday morning, and with it, we are sorry to learn, his three children. It seems that Hardy's wife had left the three children in bed. During her absence the house took fire, from some unknown cause, and when the mother returned the house and everything in it were beyond saving. The three children were burned to a crisp."

We had quite an exciting runaway on last Friday about 12 m. Mr. Blaylock's team became frightened by running over a stump while going up Symcamerstreet, and immediately set off at break neck speed. At the short turn at Dr. Gilbert residence, they ran over the fence on the opposite side of the street breaking the tongue, leaving the hind wheels and body there, the frightened animals made their way home with 22 horses behind them. Mr. Blaylock Jr. jumped out in time to save himself from injury.

SUNDAY SCHOOL AND TEMPERANCE CELEBRATION.—The Wilmington Sun says:

The scholars of the Presbyterian Sunday Schools and the Council of Friends of Temperance, at Point Caswell, have in preparation a grand celebration to take place on Friday, the 15th of May. They will meet in the church in the forenoon, when the scholars will go through their exercises, after which a basket of dinner will be opened, to be allowed in the afternoon with a public demonstration by the council, when addresses on the subject of temperance will be delivered. Revs. W. M. Kennedy, R. H. Whitaker, and others are expected to be present. The whole will close with a tableaux at night. It is expected that a large crowd will be in attendance.

We call the attention of our readers to the advertisement of Dr. W. W. Barnes, of Wilson.

The Baltimore Gazette says: "The market for coffee, under advice of a sharp decline at Rio, has through the week been dull, weak and nominal, and prices have declined heavily, the current figures to-day being 2 to 2 1/2 cents below those of last week, and they show a decline of 6 cents gold per pound from the highest point, but even at the decline the market is nominal, there being no disposition to buy."

This doubtless will be hailed with joy by lovers of the article, as the present high price is a heavy tax to families purchasing it.

ARRRESTATION OF A THIEF.—Rogues have at last found their way into our community. We have been comparatively free of these pests until recently. On Monday morning last, Mr. E. G. Pippin found a burglar's key in the lock of his corn crib, and upon entering the crib, he found a large basket filled with corn. He notified the sheriff about to find out the person who had left these burglarious instruments.

On the same evening, he had traced the crime to one Wm. Coley, a colored tenant upon his farm, who he found had been selling corn at sundry times.

A warrant was issued for said Coley, who was duly arrested by officer Smith on Tuesday, and brought before Justice Fountain. The key was produced and Coley at first denied knowing anything about it, but upon the evidence of Mr. A. J. Harrell, to whom he had made a partial acknowledgment, and being questioned as to what he had told Mr. Harrell, he said he would tell the truth about it, when he acknowledged having repeatedly entered the crib and carrying away corn, and on Sunday night last returned with the view of getting some more corn, but became alarmed and hurriedly left the crib, leaving his basket and key. Upon this acknowledgment and his failure to give bond, he was sent to Goldsboro there to be caged and await the final course of law.

It is our painful duty to record the death of Mrs. Solie Howell, who died on the 8th day of April, 1874. She leaves a husband and two little children to mourn her death, but their loss is her eternal gain. Sister Howell, was an affectionate wife and a tender mother. She had been a member of the Free Will Baptist church about six years, and died in full triumph of the faith. She was asked if she was prepared to die, and her answer was that she would be happy, and all that grieved her was leaving her family. She gave directions as to how she wanted her funeral conducted before she died, and selected the two hymns commencing as follows to be sung at her funeral: "Yes my native land etc." and "How happy is every child of grace."

In reply to the question who should preach her funeral, she said that she desired that Elder Davis should.

Elder Davis attended the day after her death and preached from the following text: "I have fought the good fight, I have finished my course, I have kept the faith." Sister Howell was a good and cheerful member of the church and has gone to receive her reward.

OBITUARIES.

Died, on the 8th day of April 1874. Duncan Skinner. Brother Skinner had been a member of the Church at Saratoga, Wilson county, 23 1/2 years, and in full faith of the gospel of Christ. He leaves a wife and seven children to mourn his death. He was a kind husband, a loving father, and a faithful member of the church. He was about 40 years of age and was respected by all who knew him. D.

Died, on the 5th day of April 1874. Mrs. Polly Walston. Sister Walston was a true and consistent member of the Free Will Baptist church, her membership being at Saratoga church, Wilson county. She was nearly 80 years of age, and in her latter days she appeared to rejoice and praise the Lord that her end was near. She had been a member of the church more than 50 years and she has gone to her Father in heaven to receive her reward.

She was an affectionate wife, a tender mother and an ornament to society. M.

Sore labor is a sore evil, but longing laziness is sure destruction, whether it haunts the hotel or lolls on the luxurious sofa.

[Published by request.
LINES.

BY REV. SOLOMON AUBRESON.

How many follies are now in fashion, And now to please the wanting eye, Sins, 'tis a vain and foolish passion, Their sinful pride to gratify.

I think that raiment was first intended, To hide from shame and free from cold, And decency may be commended, Its ornament, both young and old.

Pride is a thing so disconcerted, And always wanting something new, Pride and the Devil first invented, To many fashions now in view.

Pride is a pernicious evil, And from the source of sin doth flow, 'Tis pride, I think, first made the Devil, The Devil, pride must go.

'Tis pride that has involved the nation In such a poor degraded state, Brings sorrows, pains and tribulations, At time upon both, small and great.

Though, pride a thing that's so prodigious, And true devotion does disdain, Yet, sometimes pride will turn religious, When worldly honors he can gain.

'Tis pride that makes the gripping miser, 'Tis easy to increase his store, Although it makes him none the wiser, His riches soon may leave him poor.

It makes the poor envy his neighbor, And often say he has no friend, Tempts him to sport instead of labor, Or brings him to a shameful end.

'Tis pride that makes the master peevish, So hard and cruel to his slaves, 'Tis pride that makes the servant thievish, And thinks he's cunning, stout and brave.

'Tis pride that makes the parent fretful, And think they're good because they're old.

'Tis pride that makes the youth neglectful, And think he will not be controlled.

'Tis pride that makes the husband haughty, So insolent and hard to please, He thinks his wife hasn't done her duty, Until she falls upon her knees.

'Tis pride that makes the wife a bragger, Content and stive for her own way, Like Vesta, when her husband called her, She was not willing to obey.

When sin doth grieve us, conscience seize us, Will say you must do all you can, When pride won't let us close with Jesus, For fear of the reproach of man.

When conscience says you are a debtor, And you must soon to judgment go, Then pride will say, stay till you are better, Religion is too mean and low.

OUR STREETS.

Mr. Emron—I saw in a communication in your last issue requesting our "City Fathers" to employ "hands to clean and cut out street sewers." I have been a step in the right direction, especially if there be some of the "same said" cut in the Southern part of our City. It seems as if this portion is doomed to a second flood, or something on the order of the Western Farmer who has turned out a portion of their farms to raise trees for lumber and it is the intention to under this portion of our City, I must own that they "cut the nail on the head" this time, for I have never seen a healthier looking lot of actions springing spontaneously from the numerous oak stumps, while here and there the "old field pine" rears its evergreen head towering in majesty above their lesser rivals, struggling for possession; but they are entirely too thick and will soon be ruined and unfit for timber. One side-walks are also ornamented with 8 by 10 sills lying across so that pedestrians either have to walk out in the street or step over; but this is only good exercise, especially dark nights when there is no danger of breaking a fellow's neck, we pass over it. In regard to sewers we would not have known what the word meant had we not both seen and read of them elsewhere. Sewers we have none but those that nature gave us. In justice, we ask an examination from you then you can see for yourselves and act accordingly.

ELDER DANIEL DAVIS' APPOINTMENTS.

Monday	April 6	Holly Springs	11 a m
do	do	6, Stancil's ch.	3 p m
Tuesday	do	7, Sandy Hill	11 a m
do	do	7, Marsh Swamp	3 p m
Wednesday	do	8, Little Rock	11 a m
do	do	8, Guitard's B'fords	3 p m
Thursday	do	9, Saratoga	11 a m
do	do	9, Pleasant Hill	3 p m
Friday	do	10, Watery Dr'h	11 a m
do	do	10, Chapel Hill	3 d m
Monday	do	13, Union Grove	11 a m
do	do	13, Pleasant G	3 p m
Tuesday	do	14, Hoods Sw'ps	11 a m
do	do	14, Stoney Hill	3 p m
Wednesday	do	15, Spring Hill	11 a m
do	do	15, Langleys	6 p m
Thursday	do	16, Phillips S H	11 a m
do	do	16, Samdars S H	3 a m
do	do	16, Pine Level	6 p m

ELDER J. B. JOHNSON APPOINTMENTS.

3rd Sunday	in April	at Saratoga.
4th do	do	Mattox Place
2nd Sunday	in May	at Watery Branch.

MARKET REPORT.

Corrected weekly by J. J. Scott, cotton and produce merchant.

Cotton quiet and steady,	
Low ordinary	10
Ordinary	12
Good ordinary	12 1/2
Strict ordinary	13 1/2
Low middling	13 1/2
Strict low middling	13 3/4
Middling	\$2 40
Grade turpentine	\$1 40
Hard	15
Bacon, hams N. C.,	14 1/2
Sides do	21
Shoulders do	21
Lard do	14
Corn per bushel	80
Meal do	\$1 00
Legs	16
Butter per pound	35 to 50
Sweet potatoes per bushel	80
Irish potatoes per bushel	\$2 00
Beef	7 to 8
Chickens	50 to 60
Tallow per pound	8
Beeswax	23
Peas—red per bushel	\$1 55
Peas—white per bushel	\$1 40

ADVERTISEMENTS.

N. V. PEELE, G. D. BEST, A. J. HARRELL.

SPRING 1874.

GRAND OPENING

SPRING GOODS.

PEELE, BEST & CO.,

Main St., Fremont, N. C.

We most respectfully inform our friends and the public generally, that we have now in store a well assorted STOCK OF SPRING GOODS,

Consisting of

Dry Goods, Groceries,

Hardware,

Hats, Caps,

Boots and Shoes,

Tinware, Crockery, &c., &c., &c.

Also, a large assortment of

READY MADE CLOTHING.

Our stock of Boots and Shoes is the largest and most complete ever brought to this town, and purchasers will do well to examine, before supplying themselves elsewhere. In Clothing, our stock embraces everything kept in that line. We shall endeavor to keep everything that our customers needs and are satisfied that we can always please.

PEELE, BEST & CO.

April 9—6m

S. P. COX & SON,

Fremont, N. C.

Dealers in Dry Goods, Groceries,

Hardware, Hollowware, Tinware,

Cutlery, Crockery, Notions, Hats,

Caps, Boots and Shoes, Ready-made

Clothing, Sund, Tobacco, &c., and all

kinds of goods usually kept in a

FIRST CLASS RETAIL STORE.

We thank our customers and friends for their

LIBERAL PATRONAGE,

and we hope by prompt attention to business and fair dealing, to share a continuance of the same.

We respectfully request all who are indebted to us to come forward and pay the amount as we cannot give longer indulgence to anybody. JAMES. feb28—3m.

ADVERTISEMENTS.

FREE WILL BAPTIST ADVOCATE.

A Weekly Religious Family Newspaper

Published in Fremont, N. C.

Devoted to Religion, Literature,

News and General Intelligence.

The organ of the

FREE WILL BAPTIST CHURCH,

IN NORTH CAROLINA.

The only paper published in the

SOUTH, that advocates the Faith

and Doctrine of the

FREE WILL BAPTISTS.

Subscription price \$2.00 per annum.

Address,

E. R. ELLIS

Fremont, N. C.

JOHN K. SMITH & SON,

Fremont, N. C.

Dealers in Dry Goods,

Groceries, Hardware,

Hats, Caps, Boots and

Shoes, Ready Made

Clothing,

Tinware,

Crockery,

&c., &c.

Goal and Lamp oil, Lamps and To-

bacco, and almost everything suited

to the wants of the people. I invite

all to come and examine for them-

selves, as my experience in supplying the

wants of my customers in the past

and continue fair dealing in the future,

together with being content with very

small profits, will enable me to give

uniform satisfaction. Keeps constant-

ly on hand Abundance of cotton.

JOHN K. SMITH & SON.

Feb28—3m.

JESSE TAYLOR,

Fremont, N. C.

Keeps constantly on hand a full

assortment of confectioneries, cigars,

tobacco, &c., which will be sold low

for cash. feb28—1y.

TEMPERANCE SONG.

[PUBLISHED BY REQUEST.]

Awake my muse, thine aid impart,
Indite a little song,
Our order's cause we have at heart,
Her praises on our tongue.

Let every cheerful friend rehearse,
United heart and hand,
We seek to drive the blighting curse,
Of tipping from our land.

Our order shed a gleam of hope
On woman all forlorn,
It bids the tide of sorrow stop,
And peace and joy return.

Abandoned man is lifted up,
By hands so good and kind,
He dashes down the fatal cup,
And gains his former mind.

Though Anti-Temperance men may
rail,
And muster all their foes,
Our cause so glorious must prevail,
Whatever may oppose.

The Dutchman said "that I hash done
Goot business in mine shop,
But now dese men wid collars on
Hash come and broke me up."

Let friends of Bacchus beat the drum,
And bear the bottles high,
The Friends of Temperance shun the
rum
And pass the wine cup by.

We place these collars on our necks,
To show that all agree,
To shun intoxicating drinks,
More than the Upar tree.

This neat rosette, its modesty,
Say who can disapprove,
Its colors point to Charity,
Faith, Temperance and Love!

These fair young ladies can but smile,
Our noble band to see,
Their hearts are whispering all the
while,
A Temperance man for me.

I cannot love that silly boy,
I heard a fair one say,
He joined the rabble to annoy,
The Friends on Christmas Day.

Let base opposers fret and chide,
Because that we are free,
We have the ladies on our side,
And merry men are we.

Fremont, April, 1874.

PALISSY, THE POTTER.

BY ANTOINETTE C. McLEAN.

Once upon a time there lived a man
who tried to do something he knew
nothing about. I dare say my little
boys and girls have many times found
it hard work to do things which they
knew very well about. Then, if you
were told you must go to work and
make a cup and saucer like the one
you drank your coffee from this morn-
ing, what would you do? You would
say you could do nothing without a
teacher. But who taught the first
man? Some one studied it out at
first; and if all the potters in the
world should die at once some one
might study it out again.

Palissy had no teacher. He had to
put different kinds of clay together, by
way of trial, then put them in the oven,
when a hot fire and bake them, and
when they were cool look at them to
see if they were changed. This he
did not once or twice, but over and
over again, for years; but still every
time there came out nothing but the
same brown ware such as he always
made.

It was a wonder he did not stop, for
he had a wife and children; and some-
times he spent so much time and mon-
ey trying to make white enamel that
they nearly starved.

"One more trial," he would say,
"and I will find the wonderful secret;
then they shall have all they need."
But the "one time more" sometimes
took him away into the night, when,
weary and sorrowful he would creep
into bed, only to find his wife awake,
and ready with a good scolding for all
his "folly," as she called it; for she
seemed to think all the sorrow was
hers, and he brought it.

Poor Palissy would then think his
wife was more than half right; he
would leave off working to find out
the secret of white enamel, and go to
painting on glass until they were all
comfortable again. But just as they
thought he would never again think
of the white enamel he would go to
work at it again.

Thus things went on for many years,
until Palissy was about fifty years old,

and still he sought for the wonderful
secret, which as yet he could not find.
The neighbors at last said he was
crazy; and one night his wife and
children thought if he had never been
crazy before he had become so at last.
For six days and nights he had watch-
ed beside his oven; and yet he needed
more heat, and his fuel and money
were gone. Then he rushed into the
house, tore up his floor, broke up his
chairs, and put them in the fire. Do
you wonder that his wife screamed and
scolded and cried, and ran for the
neighbors to tie him up for a mad
man?

But the next morning, oh, joy of
joys! like a little angel of peace and
love, there stood in the oven his dish,
covered with the long-sought enamel!
No longer brown but white and shin-
ing! Do you not think he was glad?
Yet even then it was ten long years
before he had so brought out the beau-
ty of his wares—white and colored—
as to bring him fame and fortune.
Then, indeed, a great and rich noble-
man gave him an order for making
enamel tiles for the floor of his palace,
and he gave him plenty of money for
all his materials and to pay him for his
labor.

Now, you may be sure, there were
glad times in the house of poor Palissy,
a plenty to eat and drink, and no need
any longer for Madame Palissy to
solicit; so we will hope she now saw
that her husband was right to keep
trying, in spite of his many disappoint-
ments and the trouble they all had
shared.

The passions are in some degree at
the mercy of the thoughts, as are the
thoughts of the passions: it is a moral
duty, therefore, to think rightly.

—Anon.

J. J. SCOTT.

Produce and Cotton Merchant,

Fremont, N. C.

Liberal cash advances made on
shipments of all kinds of country pro-
duce. Orders for all kinds of goods
solicited.
Also district agent for the Life
Insurance Company, of Virginia.
Refer to Capt. I. B. Granger, Presi-
dent of the bank of New Hanover,
and Maj. O. M. Steadman, Vice-Presi-
dent, Col. William Hlooks, Wayne
county,
m7-1y.

R. E. JOHNSON,

Druggist,

Fremont, N. C.

Solicits the patronage of Fremont
and surrounding country. Keeps in
stock only the best and most

RELIABLE MEDICINES,

and hope by careful attention, to
satisfy all who may favor him with a
call.
Physicians prescriptions carefully
compounded.
feb28-3m.

JAMES H. BARNES,

Fremont, N. C.

Dealer in Flour,

Pork, Salt,

Molasses,

Sugar and Coffee,

Rice, Soap,

Tobacco,

Snuff,

&c., &c., &c.

In fact all kinds of goods usually kept
in a grocery store.

JAMES H. BARNES,

feb28-3m.

FRANK FLOWERS,

Fremont, N. C.

Fashionable shaving and hair dress-
ing saloon. Hair cutting and dying
done in the best style.
feb28-1y.

DR. J. B. PERSON,

Practising Physician,

Fremont, N. C.

ADVERTISEMENTS.

B. & J. W. AYCOCK & CO.

We take pleasure in announcing to

our friends and the public generally

that we have the largest and best se-

lected stock of goods in town, con-

sisting of

Dry Goods,

Groceries,

Hardware,

Hats and Caps,

Books,

Crockery,

Tinware,

&c., &c.

OUR STOCK OF DRY GOODS

is large and complete, and you would

be doing yourselves injustice if you

were not to examine our stock before

purchasing elsewhere.

OUR STOCK OF GROCERIES

is the largest in town, consisting of

everything that is usually kept

first class grocery store.

OUR STOCK OF BOOTS & SHOES

is complete, and will be sold as low

as they can be bought in the county.

THE HARDWARE DEPART-

MENT

comprises every thing in that line,

that is usually kept in a large country

store.

CROCKERY AND TINWARE

in large quantities, which in quality

and low price will compare favorably

with any in the State.

We keep every thing that our cus-

tomers need, and are satisfied that we

can always please them.

We are also agents for the follow-

ing fertilizers:

No. 1. Peruvian guano. [Guanope.]

Soluble Pacific guano.

Lister's Standard Super Phosphate

of Lime.

Whann's Rawbone Super Phos-

phate of Lime.

Lister's Pure Ground and dissolved

bone.

Land Plaster.

These guanos have been used sea-

son after season, and have uniformly

given satisfaction, and we consider it

unnecessary to give here any high

sounding chemical analyses to induce

the prudent farmer to use them, as

the experience of several years bear

testimony in the most satisfactory

manner as to their real merit and re-

liability.

We would say to all indebted to us

to "come forward and pay their ac-

counts, as we cannot give longer

indulgence to any one.

We shall hereafter sell for cash ex-

cept by special contract.

The highest cash price paid for all

country produce.

B. & J. W. AYCOCK & CO.

m7-1y.

RAILROAD LINES.

PIEDMONT AIR-LINE RAILWAY.

Richmond & Danville, Richmond &

Danville R. W. N. C. Division,

and North Western N. C. R. W.

CONDENSED TIME-TABLE.

In effect on and after Sunday, February

22d 1874.

GOING NORTH.

Stations. Mail. Express.

Leave Charlotte, 7 00 p.m. 8 35 a.m.

do Air-line jun. 7 28 8 55

do Salisbury 10 00 10 47

do Greensboro 2 15 a.m. 1 15 p.m.

do Danville 5 28 3 27

do Burkeville 11 40 8 00

Arrive, Richmond 2 32 p.m. 11 02 a.m.

GOING SOUTH.

Stations. Mail. Express.

Leave Richmond 1 48 p.m. 5 03 a.m.

do Burkeville 4 58 8 28

do Danville 9 52 1 03 p.m.

do Greensboro 1 16 a.m. 4 00

do Salisbury 3 31 6 35

do Air-line jun. 3 35 8 55

Arrive Charlotte 6 43 9 00

GOING E. GOING W.

Stations. Mail. Mail.

Live Greensboro 2 00 a.m. 2 Arr 12 30

Live Co Shops 3 55 2 Arr 11 05

Live Raleigh 8 30 2 Live 6 40

Arr Goldsboro 11 40 a.m. 2 Live 3 00

NORTH WESTERN N. C. R. R.

(Salem Branch.)

Leave Greensboro, 1 30 a.m.

Arrive at Salem, 3 25 a.m.

Leave Salem, 11 30 a.m.

Arrive at Greensboro 12 00 a.m.

Passenger train leaving Raleigh at

7 40 connects at Greensboro with the

Northern bound train; making the

quickest time to all Northern cities.

Price of tickets same as via any other

routes.

Trains to and from points east of

Greensboro connect at Greensboro

with mail trains to or from points

North of South.

For further information address,

S. E. ALLEN, Gen'l Ticket Agt.

Greensboro, N. C.

T. M. R. TALCOTT,

Engineer and Gen'l Superintendent.

an 28-4w

WILMINGTON AND WELDON

RAILROAD COMPANY,

CHANGE OF SCHEDULE.

OFFICE GENERAL SUPT.,

Wilmington, N. C. Dec. 24, 1873.

On and after October 26th instant,

Passenger Trains on the Wilmington

and Weldon Railroad will run as

follows:

MAIL TRAIN.

Leave Union Depot daily (Sunday

excepted) at 7:40 a.m.

Arrive at Goldsboro at 11:50 a.m.

Arrive at Rocky Mount at 2:00 p.m.

Arrive at Weldon at 3:50 p.m.

Leave Weldon daily (except

Sundays) at 9:50 a.m.

Arrive at Rocky Mount 11:25 a.m.

Arrive at Goldsboro at 1:35 p.m.

Arrive at Union Depot 5:50 p.m.

EXPRESS TRAIN.

Leave Union Depot daily, at 11:10 p.m.

Arrive at Goldsboro at 3:50 a.m.

Arrive at Rocky Mount at 6:03 a.m.

Arrive at Weldon at 8:00 a.m.

Leave Weldon, daily, at 7:50 p.m.

Arrive at Rocky Mount at 9:43 p.m.

Arrive at Goldsboro at 11:55 p.m.

Arrive at Union Depot at 4:30 a.m.

Mail train makes close connection

at Weldon for all points North via

Bay Line and Aquia Creek routes.

Express Train only connects

with Aquia Creek route. Pullman's

Palace Sleeping Cars on this Train.

Freight Trains will leave Wilming-

ton tri-weekly at 6:00 a.m., and arrive

at 1:40 p.m.

Express Freight Trains will leave

Wilmington daily at 2:00 p.m. and

arrive at 5:30 p.m.

JOHN E. DIVINE,

General Superintendent.

CAROLINA CENTRAL RAILWAY CO.

Wilmington, N. C. May 14, 1873

SCHEDULE:

PASSENGER TRAINS.

Leave Wilmington daily (except Sun-

days) at 8 a.m.

Arrive at Wilmington at 5:25 p.m.

Leave Wadesboro at 7:10 a.m.

Arrive at Wilmington at 4:35 p.m.

FREIGHT TRAINS.

Leave Wilmington daily (except Sun-

days) at 6 a.m.

Arrive at Laurinburg at 5:30 p.m.

Leave Laurinburg at 5 a.m.

Arrive at Wadesboro at 5:30 p.m.

Passenger trains leave Charlotte daily

(except Sundays) at 8 a.m.

Arrive at Buffalo at 12 m.