

HOME TRAINING.

We were told recently of two youths, children of pious parents, who made a profession of religion during a revival occasion in the summer, and on a certain Sabbath were duly received into church membership; and who on the following Sabbath, spent the day in the woods gathering chinquapins, one of them afterwards boasted that they gathered eighteen hundred during the day. Now we do not think this want of regard for the Sabbath a certain indication of a lack of sincerity in the profession of religion they had made. They had doubtless acted from proper motives in joining the church. But it does indicate a lack of proper training. They had probably not been taught to "remember the Sabbath day" and trained to "keep it holy."

This lack of home training is the most lamentable aspect of domestic life in our country. Training implies something more than teaching. The one is to cause to know, the other to cause to do. There is no such thing as a proper meeting of parental responsibility without this training. "Train up a child" is the divine idea. He is not only to be taught the way in which he should go, but to be caused to walk therein, to be habituated to such a course. This is the sort of home work that will tell upon the future habits, character and destiny of our children.

A boy was seen sitting contentedly on the door-step of a cabin, holding to the string of a kite that was up so high as to be beyond the range of vision. Upon being asked what pleasure there could be in flying a kite that he could not see, he replied, "I know I can't see it, but I can feel it pull!" And just so the boys and girls in our homes to-day will feel the "pull" of their home life when they have gone so far away that through the intervening time and space, home shall be no longer visible to them. And there should be so much of lovingness and firmness pervading home affairs that the whole tendency of their influence may be towards the paths of virtue, duty, purity and truth. It is thus that our children are to be "pulled" up from the depths of carelessness, slothfulness and naughtiness to the heights of thoughtfulness, industry and sweetness; up from the ranks of rapid and useless dawdlers, to the arena of graceful womanhood and chivalrous manhood.

JOHN BROWN OF OSAWATOMIE.

The November number of the *North American Review* contains an article, under the caption written above, from the pen of the Rev. Daniel N. Utter, designed to show that John Brown was not the hero that he has been accounted in certain quarters. We think that the writer succeeds in his design. The facts adduced

lead inevitably to the conclusion which we state in the words of his closing paragraph:

"His (Brown's) principles were those of the Russian nihilists—first make a clean sweep of the present civilization, and let the future build what it can. Surely such a man is not a proper hero for the youth of our country to worship, and we believe that as his true history, too long concealed, becomes known, admiration for him will be changed to disgust, and disgust to anger, that we have been so long deceived."

It seems a little strange to us in this latitude, where Brown is univelsally regarded as a red-handed murderer and traitor, that there should be any necessity for such a setting forth of his true character. But when we reflect that Emerson spoke of him as the "saint whose martyrdom will make the gallows glorious like the cross;" that Thoreau said, "He could not have been tried by his peers, for his peers did not exist;" that Theodore Parker wrote, "I think there have been few spirits more pure and devoted than John Brown's, and none that gave up their breath in a nobler cause," and that Thomas Hughes in his work on the "Manliness of Christ," says, "There is no recorded end of a life that I know of more entirely brave and manly than this one of Captain John Brown," it will be seen that it is time for some one to give facts and arguments on the other side of this question. It is important that our ideals of excellence be right and just. We may well fear for the future of a people whose ideal of heroism and manliness is found in the character of John Brown. We are glad that so influential a periodical as the *North American Review* has published the truth in this matter.

TO HEAVEN IN A PULLMAN CAR.

"And his [Eleazer's] sword clave to his hand," was the Rev. Mr. Talmage's text at the Brooklyn Tabernacle Sunday. He contrasted the Hebrew general's energy in fighting the Philistines with easygoing ways of those modern Christians who want a "re-se-water and kid-glove" campaign. "They want to ride to Heaven in a Pullman sleeping-car," said he "with their feet on plush cushions. They want the bed made up early so that they can sleep all the way, and have the black porter, Death, only wake them up in time to roll into the Golden City. They want soft sermons in Morocco covers, laid down before them on velvet cushions. But that is not the way to salvation. We must expel from the church those who eat the communion bread on Sunday and eat the widow's houses all the week. Not a baptism of cologne and rose-water, but one of fire, is needed."

The difference between sight and observation is the perpetual distinction which turns up among men, and is at the root of all growth in the lower or the higher wisdom. Many go through life as the figure of a ship goes round the world, and end the voyage with no gain from it, but that they return more battered and weather-beaten.

MASONIC RELIEF.—From the following historic sketch, written by Albert G. Mackey, in 1858, it will be seen that Masonic Institutions are of no modern origin. It gives us pleasure to know that as civilization increaseth the charity of Masonry extendeth:

"Of the philanthropic tendency of masonry, abundant evidence is afforded in every country in which a lodge exists. Its charities are extended to the poor and destitute, to the widow and the orphan with a liberal hand; and its numerous institutions for improving the physical and moral condition of the human race, prove that "Brotherly Love, Relief, and Truth," are not the mere idle and unmeaning language of a boastful motto, but the true and guiding principles of our association. In our own land, several of the Grand Lodges have established colleges and schools for the education of the children of Masons. Some of these have been but lately organized, yet are they all in a prosperous condition. In Europe, where the order has been longer in operation, the means of bestowing aid upon the destitute are still more perfect. Among these, the "Royal Freemasons' School for Female Children," in London, is worthy of all commendation. It was instituted in 1788, and the present building erected, at an expense of more than £3000, in the year 1793. The object of the charity is to maintain, clothe, and educate an unlimited number of female children and orphans of reduced Freemasons. It now extends its bounty to sixty-five children, who are received into the school between the ages of eight and eleven, and are wholly supported until they attain their fifteenth year.

The "Asylum for worthy aged and decayed Freemasons," in the same city, is another institution reflecting high honour on the society which gave it birth. It was founded in 1835, and its praiseworthy objects are sufficiently designated by its title. In Germany, we find "A Lying-in Hospital" for the wives of indigent Freemasons, established at Schleswig; an almshouse and orphan-house at Prague; a public school at Berlin; an institute for the blind at Amsterdam; and a multitude of libraries, schools and hospitals, scattered throughout the German cities.

In Sweden there is an orphan-house, established in 753, at Stockholm, by the private contributions of the Swedish lodges. Ireland has also an orphan-house. But one of the most philanthropic institutions of our order, is the "Society for patronizing poor children," established at Lyons, in France. Its object is to diminish the primary causes of pauperism. For this purpose, it commences with the child at birth; it selects for him a patron from its members, whose duty it is to advise with and assist the parents in the government and education of the child. He sees that the child is well fed, comfortably clothed, and properly educated. When ready for a trade, he directs him in its selection, and binds him as an apprentice. And when the period of apprenticeship has expired, he furnishes him with his outfit in life.

Of the private relief afforded in individual cases, where the sole claim to sympathy or assistance was the possession

of the name of brother, it is unnecessary here to speak. The annals of masonry are crowded with such instances of masonic relief. TRUTH, may be said to be the column of wisdom, whose rays penetrate and enlighten the inmost recesses of our lodge, BROTHERLY LOVE, the column of strength, which binds us as one family, in the indissoluble bond of fraternal affection; and RELIEF, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy, and the orphan's prayer of gratitude.

FIRE—Fire and light were the uniform tokens of the appearance of Deity. Sometimes shining with a mild and gentle radiance, like the inferior luminaries of a Mason's Lodge, and at others, flaming fiercely amid clouds and darkness, thunderings and noise. So to Adam He manifested himself in the Shekina, which kept the gates of Paradise; to Abel, and Enoch and Noah, the Deity appeared in a flame of fire. Nor were the appearances changed when He visited Abraham, Isaac and Jacob. So to Moses in the bush, and to the Israelites in the wilderness, fire was his constant symbol.

An infinitesimal inheritance has fallen into the possession of a number of people by the death of a man who resided in Mecklenburg County, North Carolina. He left about \$1,500 in personal property and 850 acres of land. He was not married, and died without a will, and his property, therefore, is to be divided among his relatives. The lawyers will have to trace them to the fifth generation. He had eleven brothers and sisters, all of whom are dead except one, and the descendants, who are entitled to an interest in the estate, are scattered throughout all the Southern States, West Virginia, Ohio, and Illinois. When the estate is divided, the shares of those in the fifth generation will not be more than one seven hundred and forty-second part of it. The Christian who rejoices in the knowledge that he is an heir of God and joint-heir with Christ, has no fear that his inheritance will decrease as fellow-heirs multiply. The riches of God are inexhaustible (Rev. 21:7).

WHAT HE LEARNED FROM THE CIRCUS BILLS.

[Greensboro Patriot.] "Stand up," said Prof. Enslin to the head boy, this morning. "Spell 'admittance,' and give the definition." This word went from the head to near the foot, all spelling the word but could not tell the meaning of it, until it reached a little boy near the foot, who had seen the circus bills posted around the United States square who spelled the word "admittance" correctly. "What does it mean?" asked Prof. Enslin. "Admittance," said the little boy, "means 75 cents, and children and niggers 50cents."

SALE
Of Personal Property.

On Friday the 9th day of November, 1883, at the late residence of Abram Slaughter, deceased, I will sell to the highest bidder, for cash, twenty-five barrels of corn, a lot of fodder and shucks, one good horse, a good cow, tobacco pipes, potatoes, wagon and harness &c., will also rent, for money, 105 acres of fine tobacco land.
B. D. HOWARD,
Ex. of Abram Slaughter dec'd.
R. W. WINSTON, Aty.

FALL and WINTER

1883.

A. LANDIS, JR.

NEW AND ATTRACTIVE STYLES AND PRICES FROM RECENT LARGE DRY GOODS AUCTION SALES IN NEW YORK.

I OFFER FOR CASH.

Great Bargains

IN EVERY SPECIES OF DRY GOODS.

At especially low figures the following goods:

- Plaid Poplins at 8½ cents, worth 12 cents.
- Dress Goods at 16½ cents, worth 25 cents.
- Dress Goods at 20 cents, worth 25 cents.
- Dress Goods at 25 cents, worth 33 cents.

At Popular Prices:

- Fancy Cashmere, all the new colors.
- Fancy Cordurets, all the new colors.
- Fancy Velvets and Velvetens, new colors.
- Fancy Armures, Reps, Velours, Satins, Checks, Brilliants, Changeable or Chameleon, all colors.
- Rhadames, Black Silks, Black Cashmeres, Albatros,

WINTER CLOTHS,

Flannels for suits. Ladies' cloths, all colors. Debaiges, Arabian Suitings, Black Silk Brocades. In fact, all the new shades and styles.

To Trim the Same:

Gimps, Guipure Spanish Laces, Fringes, Velvets, Velvetens, Passamenteres, Brocades, Embossed Velvets, and Plushes.

1000 GROSS FANCY BUTTONS.

Millinery Stock

Unusually Large and VERY PRETTY and CHEAPER THAN EVER.

MISS ADDIE TRAVERS,
OF BALTIMORE,

One of the most experienced Milliners I could find, is in charge, and will be pleased to wait on any and all, and will guarantee perfect satisfaction. Goods in this department are unusually attractive.

GREAT BARGAINS IN KID GLOVES and HOSIERY,

Cloaks, Cloaks, Cloaks, Jackets, Jackets, Jackets, JERSEY JACKETS, ALL COLORS.

DOLMANS, DOLMANS, DOLMANS: All Prices

\$3,500,00

Worth of NEW SHOES.

Ziegler Shoes, Bay State Shoes, Connecticut

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Call and see the largest stock of Shoes ever opened in Granville county.

CARPETS: BRUSSELS, LINT CARPETS, EXTRA SUPER INGRAINS, MEDIUM INGRAINS, VERY CHEAP INGRAINS, FRENCH INGRAINS.

EVERY SORT OF CARPET.

RUCS, RUCS, RUCS:--ALL PRICES.

CLOTHING: All kinds of clothing for Men, Clothing for Boys, Clothing for Young and Old Men.
Overcoats.

HATS: All Sizes and Styles.

OVERCOATS FOR EVERYBODY. CALL AND SEE.

GREAT BARGAINS

In Men's Underwear, Flannels,

In fact everything that you need or imagine you need. No humbug. Call and see, and if you are not satisfied with prices, will REFUND YOUR MONEY.

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