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## THE HOME CIRCLE COLUMN.

Pleasant Euening Reveries.- A Column Dedi cated to Tired Mothers as They Join the Home Circle at Eueriing Tide

CRUDE THOUGHTS FROM THE EDITORIAL PEN

| if a man die shatl he hive again | not dim. Fathers and mothers are |
| :--- | :--- | :--- | Back of the happiness of the sea- cherishing the hope of a day yet to son at Easter lies the bope of the dawn when the old bome ties will be | soul, the augmeeting certainty with |  |
| ---: | :--- |
| which many answer this question. It | knitlr the sorrow of a lost form and a | is one of the oldest of all questions. Silent voice will see the star of | is one of the oldest of all questions. | she |
| :--- | :--- |
| In the mornin: glow of tume, by the | hope throngh the blurring of tears. | In the mornin: glow of tume, by the

fields of Egypt and the plains of We have written this hope in all fields of Egypt and men sought to solve the the beauty of our cemetetios, in Chaldea, men sought to solve the
mystery. The Indian talked of
love's memorials. We necept it as hanting grounde, and the man of In some liyes, those that have drops his papers on his desk and meant most for this world, there has finds himsalf wondering whether he $\begin{aligned} & \text { weel have any part or knowledge in } \\ & \text { will }\end{aligned}$ will have any part or knowledge in
the life that will \%o on when gove. inge of Jesus stand out with this The search thvor not at all of eack far beyond the dust. And so,
sunerstition. The nivent of soience ing far superstition. The nuvent of anence when the gloom of the grave gath-
has not eerved to make it any less when has not eer Thed to make difference is ered dbout him, those who knew him
pressing. The only dither pressing. The only anfered with best siaw in it but the promise of anthat men cease to be sutistied with ${ }^{\text {and }}$ other day and soon they saw, as superficial answers, At heart the $\begin{gathered}\text { orer befure, how glonions and how }\end{gathered}$ race beats as one here; it feets that real the fate of the life that canno immortaity is built on hes; wè live theory of the of an unending life
by the faith of an unending life

mous with happiness, but happiness of all are those who bave the Easter yision, which is the vision of a living of the resurrection of our Lord, "who liveth and was dead, and is a frest resurrection in should bring alive for evermore. That is the old deatil of the old life, poor an mean yeft even new, the precious Ras'er a resurrection to the new life, untruth, "a living Christ," to give new selfish and ballowed. We " ńust die life through the hope of immortality. \begin{tabular}{l}
to weakress to arise to strength. <br>
\hline We most die to selfishness to arise

 Where is the sting of death or tha We must die to selfishness to arise viotory of the grave, with the expec- to devotion. We must dre to strite tation of a perfeot world beyond? $\quad$ and hatreq to arise to peace and Love is ever asking the question. Wove. We must die to the things 

Friends may die, but the friendshp \& which are temporal to arise to the <br>
lives. We have said our farewelle, <br>
things which are eternal. To afl
\end{tabular} lives. Whe the longing for their faces does



## .. HOLLINESWORTH'S ..

We Have Just Taken on The

J.W. HOLLINGSWORTH LOUISBURG. N. C.

