

By Way of Excuse
"Youngleigh has some singular ideas."
"What, for instance?"
"Well, he says it is mean to profit by other people's experience after they've been at all the trouble and expense of collecting it."

For COLDS and GRIP
Hicks' CAPSULES is the best remedy—relieves the aching and feverishness—cures the Cough and restores normal conditions. It's liquid—effects immediately. 10c, 25c., and 50c. At drug stores.

Only a good man can believe that a woman is better than he is.

Consumption

Checked and in Early Stages, Cured by

MILAM

the great Reconstructive tonic and blood renovator

We do not set forth MILAM as a cure for consumption, but it has proven so beneficial to such patients that we believe, and are supported in our belief by a practicing physician, that MILAM will arrest incipient tuberculosis or consumption in its early stages. We know that it greatly benefits even those in the advanced stages.

Read the following

Scrofulitic Consumption
City of Danville, State of Virginia—To-wit: I, Edmund B. Meade, Notary Public in and for the City of Danville, State of Virginia, do hereby certify that Abram Word, of Danville, Va., to me well known, did appear before me, and being duly sworn, deposed and says as follows:

"For ten years prior to August, 1909, I was under the care of a regular physician. Last spring this doctor told me he could do me no good, and I tried another for four months without receiving any benefit from him.

In August, 1909, I began taking Milam, and am now able to do my work without difficulty, my appetite is good, and I can eat and digest any food.

My trouble was said to be Scrofulitic Consumption, and I was wasted away to a shadow. I was so weak that I could hardly walk when I commenced on MILAM. I regard MILAM as a truly valuable remedy in all cases of blood trouble, whether eruptive, or proceeding from a lack of full, free circulation.

I have recommended MILAM to about twenty of my friends, and so far as I have seen or heard from them, they all speak in the highest terms of it, and are recommending it to their friends.

It was particularly beneficial to me in aiding digestion and building up an appetite."
(Signed) ABRAM WORD.

In witness to the above, I have hereunto set my hand and the seal of my office, this 29th day of March, A. D., 1910.
(SEAL) Notary Public.
My commission expires Jan. 14, 1914.

Ask your druggist or write for booklet
Milam Medicine Co., Inc. Danville, Va.

PREVENTION
better than cure. Tutt's Pills if taken in time are not only a remedy for, but will prevent
SICK HEADACHE,
biliousness, constipation and kindred diseases.

Tutt's Pills

WANTED 100
young people to study shorthand and bookkeeping taught by specialists. If untaught, send names and addresses of three that are not on our own writing lists. Address GREENSBORO COMMERCE SCHOOL, Greensboro, N. C., for literature.

PISO'S

THE BEST MEDICINE
FOR COUGHS & COLDS

PILLOWS FREE

Mail us \$10.00 for 36-pound Feather Bed and receive 6-pound pair of pillows. Freight prepaid. New feathers, best ticking, satisfaction guaranteed. AGENTS WANTED. TURNER & CORNWELL, Feather Dealers, Charlotte, North Carolina.

Pettit's Eye Salve FOR ALL SORE EYES

W. N. U., CHARLOTTE, NO. 50-1911.

Charlotte Directory

Charlotte Auto School, Charlotte, N. C.
wants men and boys to learn Automobile business in a Garage and Machine shops. New Cars; New Machinery; good positions for every graduate. CATALOGUE FREE.

SPECIAL SALE ON PLAYER PIANOS

We did not anticipate 8 1/2 cent cotton when we placed our order for Self-Player Pianos. The stock on hand must be sold before December 31st, and in order to dispose of them will make special terms. See this stock while it is complete or write for particulars.

Chas. M. Stieff
Stieff Self-Player and the Shaw Self-Player Pianos
Southern Warehouse
5 West Trade Street
Charlotte - North Carolina
C. H. WILMOTH, Manager
Manufacturer of the Artistic
(Mention this Paper)

The MAGIC of the MISTLETOE

GENEVIEVE HAZELRIGG



DRUIDS GATHERING MISTLETOE

Did you ever, as you officiated as high priest or priestess in the osculatory rites of yuletide, did you ever wonder what tradition, myth or superstition had conferred upon you such delectable privilege?

Did you ever stop, in your ardent ceremonial, to consider that you were perpetuating one of the most hallowed and exalted of religious ordinances handed down through the ages in rendering such tender homage to this "orphan plant of wondrous birth"?

And would it not surprise you to learn that our very word "marry," and that our most impassioned of the graces of Terpsichore—the waltz—are traditionally enmeshed in the canny tendrils of the pearly-berried mistletoe?

The mistletoe is a freak plant: a parasite or excrecence. In its embryonic period it is said to defy the laws of gravitation by pushing its radicles in the opposite direction to the generality of plants. Not only its berries but its leaves grow in clusters of three united on one stalk, hence its sacred place in religious rites as a symbol of the Holy Trinity.

It was believed by the Druids and other ancient sects in northern and western Europe that any tree to which the mistletoe attaches itself is selected by God himself for special favor, and that all that grows on it is sent direct from heaven.

Contrary to the general belief, it is found more rarely on the oak tree than on the apple, ash, elm, poplar, willow and hawthorn, and it is due to this scarcity that it was vested with exceptional reverence when discovered clinging to the sacred tree of the Druids—a name derived from the Greek word drus, or druce, meaning an oak.

Says Pliny: "When it (mistletoe) growing upon an oak is discovered it is treated with great ceremony. They called it by a name (guthil, or guthel)—good heal, which in their language signifies the curer of all ills." After they have well and duly prepared their festive cheer under the tree, they bring hither a milk-white cow and a bullock, hitherto unyoked; then the priests in white vesture climb into the tree and prune-off the sacred herb with a gold hook, bill or sickle, the branches falling beneath into a white solum sheet. They must never touch the ground. The common people remain at a distance, formed in a circle, while the priests approach with trembling awe the bloody victims, which were carried around the omen fire. After this the animals are slaughtered as a sacrifice—doubtless to the goddess of fecundity, for the mistletoe is a symbol of the prolific.

In the myths of all nations we find a "holy tree," a "world tree." Among the Druids, as well as among other creeds, this tree was the oak; and it is a very interesting thing to know that our word church—from kirk—finds its root in quercus, the generic name for the oak. This tree was cherished as the mother and nurse of man, and was supposed to be the dwelling place of the food-dispensing god. The ominous rustling of the leaves and the mysterious notes of the feathered songsters signaled the presence of the divinity to the awe-struck votaries who consulted the indwelling oracle, burning odoriferous fumes in homage. The Dodonean oak and its oracle are celebrated in epic, myth and story, its mystic ritual being zealously perpetuated by the Druids. They danced circular dances in consecrated groves, and the remnants of an old chant still preserved by the Celts—He Derry Down Dey "In a circle the oak moves around"—reveals the archetype of our modern waltz.

Another reminder that "the groves

and Norse traditions all emphasize the exorcising, as well as the amatory propensities of the waxen spray. The Scandinavians have it consecrated to Freya, or Freyja—"from whom flows every blessing, the winning smile, the melting kiss." She is the Venus of the Norse pantheon, the goddess of love, of peace, joy, laughter, fruitfulness, bringing increase "to field and stall," and also the tutelary deity presiding over nuptials and child birth.

A popular myth relates how Baldur, the wisest and noblest of the gods, is a victim of the inveterate hatred of Loki, the Satan of the Eddas. The demon is bent on the destruction of the pre-eminently good god, so he and his emissaries begin their persecutions by throwing missiles of all descriptions at Baldur, all of which prove harmless, since the deity is under the protection of his mother, Freyja. In desperation Loki, disguised as an old woman, is admitted to the celestial abode of Freyja, who innocently betrays the fact that all things had taken an oath to protect Baldur excepting the mistletoe, which, being a parasite, was too feeble to harm. In secret joy the demon hastens back to Baldur, on the way fashioning an arrow of mistletoe, which soon pierces the heart of the divinity. After a sojourn in Hell—or Hades—the peaceful abode of the dead, the Saviour is restored to life, and on his resurrection he consecrates the mistletoe to Freyja—all of which enshrouds divine truths in image and symbol.

Astrologically Venus governs the mistletoe, as well as the lips, and all the tender demonstrations of Love, so let us ever propitiate the benignant goddess and—
"Hang up Love's mistletoe over the earth,
And let us kiss under it all the year round."

DISTRIBUTING CHRISTMAS GIFTS.

Last year we bought a large, flat clothes basket, draped it with white cheese cloth, and trimmed it with holly, and then filled it with our Christmas packages for the family.

We went into the room one at a time and deposited our gifts, and when the pile was completed, spread a large sheet of holly crepe paper on top.

We sat around the dining room table with the basket in the center; and the youngest member of the family took the gifts from the basket. Only one package was presented at a time and the recipient opened it and all saw and admired it before passing on to the next.

We had original verses and apt quotations written on many of the bundles which the distributor read aloud and all enjoyed the fun.—House keeper.

One Kind of Emptiness.

Two hunters had "beaten" the trail along the marshes or Long Island for three days with an unusually small bag resulting. The food supply had run out much ahead of scheduled time; far worse, the "liquid ammunition" had been exhausted in the early stages of the hunt.

After following the coast vainly for three hours, looking for some sign of habitation, they spied an empty house on the beach.

"Go in and look it over, Bill," said one.

He did so, returning in a moment empty-handed.

"Anything in there?" asked his companion, expectantly.

"Nope," replied his running mate, with a profound sigh—"nothing but two empty bottles full of water."—Everybody's Magazine.

INTERNATIONAL SUNDAY SCHOOL LESSON

LESSON FOR DECEMBER 17

EZRA TEACHES THE LAW.

LESSON TEXT—Nehemiah 8.
MEMORY VERSES—2, 3.
GOLDEN TEXT—"The law of the Lord is perfect, converting the soul."—Psa. 19:7.

TIME—One week after the completion of the walls in our last lesson. The first day of the 7th month, B. C. 444. The beginning of the civil new year ushered in by the feast of Trumpets. The seventh month includes parts of September and October. The 1st day of this month was October 4, in 1910.

The seven days' feast of vs. 15-18 was the Feast of Tabernacles beginning on the 5th day of the seventh month, in October, B. C. 444, and continuing 7 or 8 days, Leviticus 23.

PLACE—Jerusalem.

PERSONS—Nehemiah the governor of Judea.

Ezra, the Scribe, a chief priest.

Artaxerxes king of Persia, including Palestine.

Herodotus is writing his histories in 3700 about this time, 460-430 B. C.

In spite of all opposition the walls of Jerusalem had been completed. The city was safe from her enemies. The character and conduct of the citizens had been restored, and was equipped for service. These complete an act in a great drama of providence, in which the courage that stands to duty in face of all danger and the faith that looks to God in prayer had been vindicated.

But these things merely meant Opportunity. They did not constitute a great city, nor a true kingdom, nor a holy nation, nor outward prosperity, nor a people of God. They only rendered these things possible. The great question now was how to restore the nation to its place in the kingdom of God, how to build up a pure, righteous, noble people, who should be depositories of the true religion, who should proclaim it by their lives and tongues, who should hold up the True Light before the world.

The first means was the instruction of the whole people in the Word of God. After a week's rest from the severe labors of building the wall, the civil New Year's day was ushered in by the blowing of trumpets, and horns with mouth-pieces of gold; and this "memorial blowing" continued all day from morning till evening, proclaiming a day of rejoicing, like our Christmas bells. It was to proclaim God's covenant, to sound victory over Satan, to sound a call to repentance, as it were a blast to wake men from their sleep of sin.

The people gathered themselves together as one man, including men and women, and all the children old enough to hear with understanding. This is the true ideal of the church—all the congregation in the Bible school; all the Bible school in the congregation; and everybody in the whole community in both. And no church, and no body of churches, in any town should be satisfied with less. There should be a frequent and accurate census by a federation of the churches, for this end.

Ezra the Scribe and Teacher suddenly appears at this time. Where he had been during the 13 years between his reforms and the coming of Nehemiah to rebuild the wall is unknown. It seems most probable that he returned to Babylon, and continued his studies of the Law of Moses, and when he learned of Nehemiah's great work he also returned to Jerusalem, and was prepared to forward the religious training of the people, as soon as Nehemiah's work for their material safety was completed.

It was the people themselves that requested Ezra to read the law to them, the law of Moses. This testifies to a general knowledge of the existence of a book the contents of which, so far as they are known, agreed substantially with our Pentateuch. Ezra did not originate this law.—The books of the law, and the history of Israel had been scattered in separate books in various places during the distracted times of Israel's later history. Ezra codified, edited, brought together, the law of Moses, and its unfolding during their history very much as centuries later the scattered writings of the apostles were united into our New Testament. But it was the law of Moses, which the Lord had commanded to Israel, a real word of God.

This was the beginning of a new era of Bible study. Very few of the people could have Bibles, for they were rare and expensive. Few could read even if they had books. The reading and the teaching were chiefly by the priests. Now came the time of the people. Synagogues began to be established for teaching the law in every town and village. The people must hear for themselves, and all of them be taught and trained in the Scriptures.

The greatest need of our times is more and deeper religious life. Religion is, after all, the principal thing that a mere readjustment of ethical formularies is not enough; that deeper note than this must be struck if we hope to restore the lost harmony to the human soul and the social order. There must be something to worship, something that kindles our purest love and marshals our highest loyalties. Nothing less than this will meet the social need of the time, which is a call for a radical change in ruling ideas, for a might reconstruction of ideals.



SHAKE?

Oxidine is not only the quickest, safest, and surest remedy for Chills and Fever, but a most dependable tonic in all malarial diseases.

A liver tonic—a kidney tonic—a stomach tonic—a bowel tonic.

If a system-cleansing tonic is needed, just try

OXIDINE
—a bottle proves.

The specific for Malaria, Chills and Fever and all diseases due to disordered kidneys, liver, stomach and bowels.

50c. At Your Druggist

THE BROTHERS DRUG CO., WACO, TEXAS.

HIS VOCATION.



"I suppose you'll be an agriculturist when you grow up?"
"No'm. I'm jest goin' to work on this farm, that's all."

Resigned.

The sick man had called his lawyer. "I wish to explain again to you," said he weakly, "about willing my property."

The attorney held up his hand reassuringly. "There, there," said he, "leave that all to me."

The sick man sighed resignedly. "I suppose I might as well," said he, turning upon his pillow. "You'll get it, anyway."

Measure of His Intelligence.

Fido's Mistress (sobbing)—I've lost my dog; my sweet little innocent pet!

Friend—I'm so sorry. Have you put an advertisement in the newspaper?

Fido's Mistress—Oh, what would be the use? The poor darling doesn't know how to read.—Woman's Home Companion.

For Instance
Post Toasties



The Memory Lingers
—Grocer says because they are

GOOD

The Spirit of Christmas

HEART of the World, beat strongly—
This is the season of hope;
Banished the doubts that have wrong
Clouded its general scope.
Under the snow germs are stirring,
Fruits of the summer long fown;
Life has one purpose inerring;
Rip'ning the seeds that are sown.
Heart of the World, beat gayly—
This is the season of mirth,
This is the season when daily
Joy is renewed in the earth.
Checked are the looms and the spindles,
While through the silence there rings
Laughter of children that kindles
Echoes in heavenly things.
Heart of the World, beat kindly—
This is the season of love;
Men, tho' they seem to grope blindly,
Follow the dictates thereof.
Learn from the ages this lesson—
Love is the treasury's key—
They will thy labor bless thee and thy neighbor,
And life be as deep as the sea.
—Harper's Weekly