

Saving Trouble.
The husband of a fashionable woman, whose gowns are at once the admiration and despair of her feminine acquaintances, was discussing the cost of living with a friend at the Union League the other night. "By the way," ventured the friend, "—er—don't you have a good deal of trouble keeping your wife dressed in the height of style?"

The woman's husband smiled and then shook his head, emphatically. "Oh, no," he said, "nothing to speak of. Nothing—nothing to the trouble I'd have if I didn't."

Important to Mothers
Examine carefully every bottle of CASTORIA, a safe and sure remedy for infants and children, and see that it bears the Signature of *Dr. J. C. Watson* In Use For Over 30 Years. The Kind You Have Always Bought.

Generous Advice.
"If the Japanese want to fight us," said the nervous man, "why don't they begin?" "Perhaps," replied the calm and collected person, "they are waiting for more tips from our military experts on how to proceed."

What we are doing speaks with greater force than what we are saying.—Reyton.

CHANGE IN WOMAN'S LIFE

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Graniteville, Vt.—"I was passing through the Change of Life and suffered from nervousness and other annoying symptoms, and I can truly say that Lydia E. Pinkham's Vegetable Compound has proved worth mountains of gold to me, as it restored my health and strength. I never forgot to tell my friends what Lydia E. Pinkham's Vegetable Compound has done for me during this trying period. Complete restoration to health means so much to me that for the sake of other suffering women I am willing to make my trouble public so you may publish this letter."—MRS. CHAS. BARCLAY, R.F.D., Graniteville, Vt.

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Mrs. Pinkham, at Lynn, Mass., invites all sick women to write her for advice. Her advice is free, and always helpful.

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COMING BY NIGHT

By REV. CYRUS TOWNSEND BRADY

TEXT—Nicomodemus... he that came to Jesus by night.—St. John 7:30.

The gospels are marvels of condensation. There is room for no idle words in them; superfluous statements are rigidly excluded. The importance of repetition is therefore apparent. We find in St. John's evangel a man named Nicodemus thrice mentioned in connection with Jesus. In the first reference it is noted that he came to Jesus secretly and by night. In the next two, one of which took place before the death of the Nazarene and the other after, the fact of that nocturnal visit is related, so that Nicodemus, the rich, wealthy member of the Sanhedrin, who was only a half-hearted disciple of Jesus, is always and forever identified and referred to as a man who came seeking the truth secretly and by night.

To trace his career is interesting. His condition in life has been stated. Timidity was his prevailing characteristic. He had insight to suspect the truth, mentality to acknowledge it, but not courage to live it and proclaim it. It is well that that lacking quality which prevented him from being numbered with the apostles should be brought to the fore, for he is a type of humanity by no means uncommon. He knew what was right, but he did not have courage to shape his life in accordance with his knowledge. His belief was not operative. It was not practical. In politics he would cry loudly for reform and yet vote his party in the final test.

The last scene in his life is tragically typical. When the man in whom he only half believed, whom he had defended faintly, whom he had sought by night, was dead he came with unavailing tears and futile gifts to pay belated tribute, respect and affection. How useless then! It required some courage, doubtless, to do that. He had progressed somewhat from his nocturnal and secret visits. Even his sorry touch of the Master had wrought that much change. Perhaps that was the beginning of a greater change which would eventually make him a bold adherent, standing four-square for what he thought and believed. We do not know as to that.

How often have we looked at our dead and longed for another opportunity to show them the affection and consideration which we withheld in life and which the great termination has brought into our being as an illumination. "Oh!" said the wife of a deceased clergyman to a body of men who were passing resolutions after the death of their friend and telling what he had been to them. "Oh, gentlemen, if you thought thus of my husband why didn't you tell him while he was yet alive?" and the gentle reproach was well deserved.

Do not be afraid to stand for what you believe. Do not proclaim your adherence to man and creed secretly and by night, but in the broad and open light of day. Do not wait until men or issues are dead, and then seek to expiate your cowardice by a tardy, if expensive, recognition—too late. It will only serve to show not what might be, but what ought to have been. In belief and action hold it firmly, live it fearlessly, do it now.

Soul-Thirst For God.

The soul thirsts after God because nothing else can satisfy. It is a great thing to learn that lesson. Estranged from God through the first transgression, the soul naturally seeks satisfaction in things material and carnal rather than in things spiritual and eternal. Not until brought to an overmastering sense and consciousness of the utter emptiness of all earthly things and their inadequacy to satisfy the higher demands of the soul, will a man give place to the longings of the heart after God. It is a second thirst. Every man's first thirst is after carnal things, and turning from these into things spiritual and unto unbounded thirst for God, is a most wonderful transition.

No man ever thirsts after God in vain. He is both able and willing to supply every need of all his creatures, and since the redemption of the soul is so precious, why should he withhold any good thing from us?

Taking Up Our Cross.

The cross is to be met with in little things as well as in great things; in the little details of daily life; in our conduct with our friends; in the daily subjection of our creaturely will; in the turning aside from those attractions which lead us out of the way of duty or the path of privilege; in the continual preference of that which savors of God to that which savors of man; in always putting his will first and our own will second; in never doing a thing merely because it pleases us to do it, nor shrinking from doing anything because it is painful, but if ever endeavoring to be guided by the desire to become conformed unto the nature of him who is our leader. It is in such little things as these that the cross is to be taken up.—Rev. W. M. Hay, Aitken.

Let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take over-much thought for the morrow. Be altogether at rest in loving, holy confidences.—Francis of Sales.

Elisha's Heavenly Defenders

Sunday School Lesson for April 9, 1911
Specially Arranged for This Paper

LESSON TEXT—2 Kings 6:8-23. Memory Verses 15-17.
GOLDEN TEXT—"For he shall give His angels charge over thee, to keep thee in all thy ways.—Psa. 91:11."

TIME—According to most scholars, this event occurred in the reign of Jehoram (B. C. 849-842, Beecher, 861-849, Hastings). Mrs. Houghton, however, holds that the Syrian king of this story was Hazael and the king of Israel was Jehu.

PLACE—Dothan, a small town about ten miles north of Samaria, situated on a remarkable isolated hill, surrounded on three sides by hills. Traces of walls may still be seen all around the hill-top. Also Samaria, the capital of the Northern Kingdom.

How did Elisha show himself to be a true patriot? By using for his country his supernatural knowledge, as we should use for our country our lesser knowledge, and all our powers. Assyria was not at the time pressing upon Syria, so that Syria could attack her hereditary enemy to the south. But the plans of Benhadad II. were frustrated over and over. Elisha was then living in Dothan, about ten miles north of Samaria. Dothan was "a small town, which some ruins and a well still mark the site." The caravan route from beyond Jordan passes, from the Plain of Esdraelon, close to it. Probably Benhadad's route on his predatory expeditions lay through this pass, which was narrow and easily defended. Therefore when the Syrians' coming was revealed to Elisha and told by him to King Jehoram, a comparatively small body of Israelites, posted a little north of Dothan, would effectually check their progress.

How can we apply to ourselves Elisha's advice, "Beware that thou pass not such a place?" By recognizing all places of special temptation, and being on our guard there. "Think of the men who cannot get past any gambling resort to save their souls! There are certain stores and hay-lofts and street corners and vacant lots that are more dangerous to boys than pest houses. There is absolutely no possible safety except in avoiding them." Boys, and men, too, beware!

How did Benhadad plan to circumvent Elisha? Sending spies, and learning that the prophet was living at Dothan, he sent a large body of cavalry and chariots to capture him. To secure such a man was vital. It would at once deprive Jehoram of one who was inspired by the gods and put him at the service of Syria, for it would be assumed that he could be bribed to help either side.

How did Elisha, in the knowledge of his heavenly helpers, meet the Syrians? Our version, the Hebrew, implies that Elisha and his servant boldly went down from Dothan into the valley, and that the leaders of the Syrians came down from the heights on which they were encamped, to parley with the prophet. He prayed; for prayer is the recourse of all the strongest men in the time when they need to be strongest. Prayer is a powerful thing, for God has bound and tied himself thereto. He prayed that blindness might fall upon the Syrians, and at once his prayer was granted. Not literal blindness is meant, probably, for they were able to follow Elisha to Samaria, but a confusion of vision or of mind, so that they were readily deceived. Perhaps only the leaders were affected.

Why did Elisha lead the Syrians ten miles to Samaria? To show them, and also to show the Israelites, how powerless they were before Jehovah. Elisha made the pompous and confident invaders appear ridiculous, which is the most thorough defeat that can be given to any enemy. Besides, one reason why Elisha had led the Syrians to the capital was that they might be kindly treated, feasted and sent back to Benhadad with coils of fire heaped upon their heads.

What is the great teaching of our lesson for modern people. The reality of the invisible world, and its power to help and comfort. To have no sense of the invisible is the ruin of art. It is the ruin of all life also. Many will believe only what their un instructed eyes can see.

Christians should be continually upheld by the realization of their angelic helpers. The brave man need not see any celestial form with spear and helmet by his side, yet he may know as he goes out to the battle that the spirits of justice everywhere are sympathizing with him and helping him in unknown ways. The mother may not discern an angel bending over the bed on which her child is laid, but still she may know that there are other watchers by its bed beside herself, spirits whose God has sent to see that none of his little ones take any harm. The soul in its bereavement may not look to see here again the very presence and feature of the friend whom God has taken, yet still may be sure that even now, in such unknown ways as soul may present itself to soul, his friend is with him, for encouragement and strength. Pity we cannot now practice Elisha's plan of ending war.

When the comet of October, 1858, appeared, a lecturer made a tour of some country villages in Devonshire with a view to telling the country people some facts about the beautiful object; and among other points he touched upon the calculations which astronomers had made as to the enormous length of the tail of the comet. A countryman treated this part of his lecture with contemptuous incredulity. "I saw the comet myself," said the man, "and its tail was just four feet long; and how are we to believe this man who comes to tell us that it is ever so many millions of miles?"

EASTER OFFERING



Season of Joy

Helen Bruce Wallace

HERE is an instinctive sense of disappointment when it rains on Easter. We feel that the sun should shine and all nature be at her best and brightest on this day that is typical both of spiritual and physical reawakening.

As far as we can we voice this joyousness in the flowers that are seen everywhere. There is a coldness in the church service that is not brightened by at least a lily or two today; it seems to poorly express the spirit of the Eastertide.

It is good for us to have one day in the year that is all joy. It is no time for yielding to gloom or depression. Life has so much of shadow that the road would be darkened if we did never come out into the full sunshine. We want life and light and color around us; therefore we put the blossoms of spring in our windows and wear them as we go to and fro.

Other festal days have their temporal distractions. Easter makes its strongest appeal to the soul side of us. Coming as it does on the first day of the week, when the busy world is resting, there is time to think of the higher side of life, to ponder on the deeper meaning of things that be.

What means this joyousness of the season that is felt by all, if unexpressed? Is it not reviving hope; a hope to brighten the dreariest, most dispirited man or woman?

Did not man believe in a hereafter, a future when wrongs will be righted and sorrows turn to joy, the world would have stopped trying long ago.

The Easter Egg.

I am the tinted Easter egg, at whose bespangled shell you peg with careful stroke of knife or spoon, regarding me as quite a boon. And as I feel your lusty stroke I chuckle gaily at the joke, for you I know are in the mesh of placards worded "Strictly Fresh." You trust the crafty grocer man who sells his eggs just as he can and never is the least afraid to claim that they are "Newly Laid." The grocer man, he puts his trust in men who are not wholly just, for they sell eggs the whole year round and often in deceit are found, because they keep the eggs on ice until there is a raise in price. However, I would advise that you should turn your happy eyes upon the tintings of my shell—the hues are laid on so well; the dreamy pinks and reds and blues with which the dye my form embues; or possibly I may present designs that for true art are meant—a landscape or an ocean scene wherein there are faint hints of green, or maybe, limned with dainty grace there is a most bewitching face that smiles into your joyous eyes which shows the sparkle of surprise. Do as you please, but it is best to act, perhaps, as I suggest. Put down your knife with which you aim to crush my most artistic frame, and simply feast your inner man upon the pictures that you scan. For all you see and all you know; for all my cunning pictures show I may be of the overflow of Eastertime a year ago. Old masters may have painted me in some forgotten century and left me in some cherished hoard—some warehouse where fresh eggs are stored—and it might fill you with regret if you should heed me not and let your appetite for works of art gain headway o'er your mind and heart. "O, listen, listen, let me beg—I am a simple Easter egg, bedaubed with paint and drowned in dyes, but let me beg of you: Be wise! How often do we weep to see things not what they're cracked up to be! Remember, I have made no claims—I leave the dealers all such games; I may be but a cheat and sham, but I am only what I am. Think over what I say—think twice; all men may profit by advice. If you should crave me to your woe, remember that I told you so. Now all my little speech is done. Strike! Strike, but first prepare to run!

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Mrs. Sadie Dunn, Idolwood, Fla., writes: "I am using your Mexican Mustang Liniment on my chickens. I had one chicken with canker in the throat; I did not notice her at first. When I commenced to doctor her I had no idea that she would ever live; it took me nearly three weeks but I saved her. I have another now with sore head and am using the Mustang on her."

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