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in a long time." It is well to make up your mind before you are sick what medicine you will take when you are sick.

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WITHOUT A PARABLE HE SPAKE NOT.

The words that I speak unto you, they are spirit, and they are life."-John 4:52. TITHOUT a parable space he not unto the people." What the prophet had declared of him was true, "He shall open his mouth in parables and in dark sayings." It is important that we remember this. Many noble Christian people have inferred that our Lord's words were all simple, and that they presented the truth in a manner easily understood by everybody. Nothing is further from the truth. If outer circle is another gold circle our Lord's parables and dark sayings be taken as plain, itteral statements of | When the ring is put on the operator's truth, they will lead to all kinds of errors and misapprehensions. Let us re- finger by a slight movement it is posmember, therefore, the Apostle's declaration, "Without a parable spake he not sible to slide the outside band around

There is absolutely nothing in the words of Jesus without a deep significance. How many have stumbled over our Lord's parables by taking them to shields appears a minute mirror. This be literal statements of facts! How absurd the conclusion drawn from the parable of the rich man and Lazarus, for instance. How absurd to conclude that simply because a man was rich, fared sumptuously every day, and was garbed in fine linen, that he must suffer through all eternity. How equally absurd to interpret the poor man Lazarus, who lay at the rich man's gate, as representing, literally, poor and diseased beggars. How unreasonable to think that only such as have had an experience of this kind, with dogs to lick their sores, and hungering for the crumbs that fell from the rich man's table, would experience the joys of heaven, according to the Divine program. How foolish to think of Abraham's bosom, which could hold only two or three, as being the portion of blessing for only a handful of beggars.

Truly these various statements of the parable shine out in beauty and consistency as we get the true light upon them, and see their symbolic meaning and application. We have already presented the true interpretation of this parable, and may do so again at some future time, for the benefit of new readers. We merely demonstrate now the fact that our Lord spoke to the people always in parables and dark savings.

Note afresh the parable of the wheat and the tares, the gathering of the former into the garner and the burning of the latter. Neither represents literal experiences. In the parable the wheat is not literal wheat, the tares are not literal tares. The wheat symbolizes the inheritors of the Kingdom; the tares symbolize the offsprings of error-children of the wicked one. The gathering into the barn of safety symbolizes the glorification of the Church on the spirit plane, and precedes the shining forth of the sons of God in the glory of the Millennial Kingdom, for the blessing of the growning creation; as the Apostie declares, "The whole creation groupeth and travaileth in pain together, waiting for the manifestation of the sons of God." The whole creation is waiting for the shining forth of the sons of God in the Kingdom, and their shining forth in truth and righteousness will scatter all the darkness of sin and error and awaken and revivify the world of mankind.

Eventually all the willingly obedient may enjoy the biessings of eternal life. On the other hand, the description of the burning of the tares, instead of referring to the literal burning, bas, evidently, a symbolic significance-it means the destruction of the tare class-not their destruction as individuals, but as "tares," as imitations of the "wheat" class,

How glad we are to find the key to these symbolic statements-these parables. How glad we are that by the use of this key the parabolic figures become reasonable and beautiful. What a silver lining there is to the dark cloud of trouble which is now looming up before the world! How gind God's people must be to learn that just beyond the clouds and shadows comes the glorious Millennial day.

The parable of "the sheep and the goats," taken literally, has caused confusion to many. They think of the separation of the sheep and the goats as now in progress, failing to notice the Scriptural declaration that the parable shall find its application "when the Son of man shall come in his glory and all his boly angels (messengers) with him. Then shall he sit upon the throne arate them one from another as the shepherd divideth his sheep from the goats," We thus see that the application of the parable belongs to the Millennial age. All through that age the work of Christ and the Church, his Bride, seated with him upon his throne, will be a work of blessing to the world of mankind. And the manner in which those blessings will be received will demonstrate the sheep-like or goat-like character of every individual of the human family. The sheep-like will come to the right hand position of favor; the goat-like, to the left hand position of disfavor. The conclusion of the thousand-year Judgment day will bring the expression of the Lord's favor towards the sheep-like, rewarding them with eternal life, and the expression of his disfavor towards the goat-like, destroying them in the "second death." This is symbolically represented by the statement, "Depart ye cursed into the lasting fire (a figure of destruction) prepared for Satau and his messengers (followers)." The reward of the righteous will thus be everlasting life. The "everlasting punishment" of the unrighteous will be everlasting death, for "The wages of sin is death and the gift of God is eternal life through Jesus Christ our Lord."-Romans 6:23.

Evidently some wise and gracious purpose stands connected with the hid-ing or secreting at present of the Divine purpose from mankind in general. While the Scriptures declare it is a mark of special favor to the Lord's people that they are made acquainted with the Divine Purposes, yet nowhere do they declare that all those from whom God's plans are secreted are doomed to eternal torture, or to everlasting destruction. Thus our Lord Jesus prayed: I thank thee, Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

Had the hiding of the Divine counsel from mankind signified eternal torture for those from whom it was hidden, there surely would have been no ground for thanking the beavenly Father for this act. We can thank him, however, that although many of the worldly wise are not privileged to know of his glorious plaus, nevertheless those plaus are sure. For the world to have known of the divine purposes in advance would doubtless have been injurious, because in their blindness they would have attempted to thwart these purposes and therefore would have gotten themselves into a worse condition of

Our text shows that however dark and parabolic were our Lord's teachings, nevertheless, rightly understood, his message is one that is spiritually helpful and life-giving to those who can and do understand it. It is this quality of our Lord's message which makes the religion of the Bible different from that of all the beathen. It is a message of life as well as a message of holiness. It is a message of forgiveness as well as a message of condemnation. It is a message of love as well as a message of justice. His wonderful words of life are charming, beautiful, forceful. We may read them over fear after year and we see still more beauty in them, still deeper significance, and that in proportion to our own growth in grace, our growth in knowledge, and in the spirit of our Master.

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GAMBLER'S RING.

When Its Owner Deals the Cards Are an Open Book.

A curious ring seen recently is one that belongs to a gambler, one of the most famous card players in the United States. It is a heavy gold band affair and is exactly five-eighths of an inch wide. Running around the band in such a way as to completely circle it is a row of five small signets. Each one of these is worked in gold in the form of a shield. These shields are polished on their surface and bear no marking of any sort.

Inside the ring and grooved into its on the inner one. The instant this is done from under one of the small mirror is a scant quarter inch in diam-

When the operator sits in at a game of cards he wears the ring on the little finger of his right hand.

When he slides the cards off the pack as he deals this little mirror comes directly under the card that is being dealt. The dealer, looking down at his hands as he deals, sees each card as it comes off the pack. He knows each card that he has dealt and exactly who has the card.

As the dealer puts the pack down by a movement either slow or fast it is a perfectly simple matter to give the ring a slight rub, sliding it back into its original position. The mirror, even when it is exposed, is always on the inside of the hand and concealed from every one. After long practice it is possible to pull every card off the pack in such a manner that it will reflect in the exact center of the mirror.-Boston

Back and Forth.

"There's one thing about you suburbanites that I never could under stand," said the city chap. "What is that?" queried the com-

"I've noticed time and again," con tinued the c. c., "that when you fellows reach town in the morning and again when you start for home in the evening you have a happy look. Now. why is it?"

"Oh, that's easily explained," replied the other. "After the day's work in the city we are always glad to get out of it, and after a night in the country we are always glad to get back."-Chi-

A Rude Intruder.

He was standing among his feilows, this lion of the salon of the Independent Artists, telling what art and life meant to him, when he was approached by a matter of fact citizen, who wanted to know. "Can you tell me." he asked, looking straight into the eyes of the great man, "If these here durned pictures were done by real artists or just amateurs?"-Argehaut

Opposition.

A certain amount of opposition is a great help to a man. It is what he wants and must have to be good for anything. Hardships and opposition are the native soft of manhood and self relfance.- John Neal.

It is not the insurrection of ignorance that is dangerous, but the revolts of intelligence.-Lowell,

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Looking Ahead. Marion-! wouldn't care to have a two dollar graduating gown. Dorothy-But it might get you a hus-

Marion-Well, I'd hate to have to Erwin dress the rest of my life on a pre- Altapass cedent like that.-Judge.

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Take notice, that the undereigns commissioner, will on the 13th day of July, 1910, under and by virture of indement of the Superior Court of More Dowell county, North Carolina, in a special proceeding entitled C. M. He hill wy J. H. Cuthbertson, et wx., Marion, N. C., between the hours of an o'clock m. and I o'clock, p. m., to the highest bidder for cash, the follow described tract of land, lying and he in Nebo township, McDowell county, I C., more specifically described as fitted lows, to wit: Adjoining the lands of Jason Finley, W. A. Gibbs, and others. beginning on a stake at the old pine on per, the north east corner of the (pine now down) on the east side ridge and runs south 160 poles with line of the home tract crossing rick's Creek to a stake on Will line, thence east 2% poles to a post 4 on the south bank of Shadrick's on (post oak now down); thence North w the old Duncan line now Jason Fin line about 160 poics to a stake North Finley's corner; thence west to the

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