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LEGAL NOTICE.

County Treasurer's Call for Road Warrants.

Notice, the undersigned county

treasurer has funds on hand with which to pay warrants drawn on the road fund from number 929 to number 1050 both numbers inclusive. Interest ceases on the above warrants on the date of this call.

Dated at La Grande this 11th day of June, 1917.

JOHN FRAWLEY,
Treasurer of Union County, Oregon.
—Adv. June 9-16-23-30, July 7.

SCRIPTURAL INTERPRETATION.

(Continued from Page Six)

uage. This use of the word is common in Scripture to express that which is true or false. The tongue is put not only for the sentiments, but for the disposition and purpose which lie back of the ideas and doctrines.

The tongue is represented as "crafty," as "framing deceit," "devising mischief," as "froward," "lying, naughty and perverse." It is also called a "sharp sword," a "devouring fire." In all these cases, and many others, the word "tongue" is used for a false and malignant disposition, as an instrument of the devils—a language instead of the "organ of speech."

Therefore when the devils are all cast out, the convert speaks with a new tongue. In this sense the tongue is called, as well, "a tree of life."

It is also said to be filled with "singing," the law of kindness is in it. But this change of nature is gradual. At first he speaks with difficulty—stammers even. But the promise is "that the tongue of the stammerer shall speak plainly." "The tongue of the dumb shall sing." "To speak with new tongues" therefore, means to speak with new affections, new ideas, new doctrines, etc. When one is under the influence of evil spirits, he speaks their language. He lies, he curses, he deceives, he mocks, he blasphemes—for the "poison of asps is under his tongue." He must therefore speak the language of the infernals. But when he changes to belief in the good Lord and His requirements, and practices them, he speaks with a new tongue, for he speaks the language of truth, kindness, good will to his neighbors and love to God. Instead of cursing Him, he praises and blesses. He delights to speak of His mercies. He is moved with new affections, new hopes, new joys, and his tongue breaks forth with the joy of his being. It is therefore contended that a literal fulfillment is enjoyed by every one who truly believes in the Lord. Nor was it confined to the "day of Pentecost;" it is not exceptional, it is universal. "Out of the abundance of the heart the mouth speaketh." Therefore, every one who becomes regenerated, speaks "with new tongues"—much greater is this than to learn to speak with a new natural tongue.

"They shall take up Serpents." Very many things are said of the "serpent" in the holy scriptures. The "serpent tempted Eve." It is called "the most subtle beast of the field." The Lord commands to be "as wise as serpents." The curse pronounced upon the serpent for tempting Eve, was, that "he should crawl on his belly and eat dust," and the prophet says: "and dust shall be the serpent's meat." Now it is well known that natural serpents do not eat dust. There is no element in dust which would sustain them. But they do eat frogs, mice, flies, fishes and such animals as they can catch and devour. No evidence is produced from natural science that the form of the natural serpent has been changed since its creation. Neither is the natural serpent, in any respect, distinguished for wisdom, or for that low form of it, we call cunning which characterizes the fox and some other animals. Why, then, should it be called subtle or wise? The reason, lies in an entirely different cause from what is generally supposed. Spiritually, the serpent represents the sensual nature of man, as a fox represents cunning, a lamb, innocence; a lion, strength. The material world and every form of vegetable and animal life is a type in the scriptures, of Man's mental and spiritual qualities. The representative nature of animals is universally recognized. Call a man a bear, a fox, a serpent, an eagle, a lion, a dove, and every one knows what is meant. The character is more fully and accurately

expressed by these living signs than could be done by pages of description. The Ancients used this figurative language almost universally, and this sign language is continually discovered in the tombs of their embalmed Kings. Many reasons could be given why our sensual nature is represented by the serpent. It is the lowest part of our spiritual being; it lies next to the senses, and through them comes in contact with the material world, crawls on the earth. These sensual appetites, passions and delights are subtle, cunning and constantly deceive. They tempt man with low delights, and persuade him that when he eats of them he shall be as gods. They assure him that they know better what is good for him than the Lord does. The human being is tempted every day by their allurements, and they are so subtle and insinuating that he is often deceived. Hence, man's sensual nature is the serpent that goeth forth throughout the world of his activities to deceive him. His appetites are serpents.

So that many are deceived and led to ruin by the love of wine and stimulants in various forms. Debauchery ruins many souls and bodies. The natural desires then are serpents. It must be admitted, also, that humanity has often been tempted and seduced and led down to death, temporal and spiritual, by these serpents. How insinuating and subtle are they. They beguile—the tempted eat and die. But, it may be truly said that all of these appetites and natural passions can be made good in themselves.

In fact, humanity cannot live without them. Who would eat and drink, if he had no appetite? Who would labor if he gained no reward? Who would clothe himself in comely garments, or adorn his home, with beautiful forms if he had no taste for the beautiful? Hence, it must be concluded that the serpent in man can be useful as the lamb. It only becomes harmful when he does not "take it up." When a man lives in his natural and sensual nature, he is called a "low" man. His tastes, his purposes, his words and actions are all debased. He wallows, as it were, in the mire. He truly crawls upon the earth—he is said "to fall in the ditch." But when he takes his natural desires and passions in hand, keeps them in subjection; controls his appetites; guides aright his impulses, and orders his whole being and conduct by pure motives, by justice, truth and a proper regard for others, he is rightfully denominated a man of elevated character and high aims. He rises "above the earth," he "dwells on high." So that one with heavenly beliefs—and practices them—lives in the spiritual planes of his mind.

He lives according to the commandments. His controlling motives are love to God and man. He "takes up the serpents" of his nature. Instead

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