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PROTESTATION AGAINST DESPOTISM.

ONE of the chief recommendations made by Governor Thomas in his last official report to the Secretary of the Interior, is still fresh in the public mind. It was to the effect that the power to elect all the most important officers in the counties of this Territory should be taken from the people. He advised that local self-rule should be substituted by an autocracy. In other words, that the officers heretofore elective should be made appointive by "some federal authority."

Everybody believed when the recommendation was made that Arthur L. Thomas was the "federal authority"—or the leading constituent of it—to which he referred. A reference to the measure introduced in the Senate by Mr. Edmunds—an outline of which appeared in our columns yesterday—gives strong evidence that the Governor has managed to push his recommendation into a shape which he doubtless hopes will crystallize into a statute that will constitute him a king—unless the prevailing idea that Mr. Lauman would, in that event, in the shade, occupy that position be correct. The Utah Commission would constitute his kingdom a species of cabinet.

This latest measure of which Senator Edmunds appears to assume the paternity, bears, as can readily be seen, the earmarks of Mr. Thomas. So far as can be learned from the condensed sketch of it, it embodies in places almost the exact language of his recommendation. It might to be entitled "A bill for a law to establish despotism within the domain of the United States, and to perpetuate in office and increase the powers of an appointed and imported set of Federal officials, namely: a governor and commission."

It might, on the surface, seem anomalous to presume that the Governor should give support to both the prominent anti-Republican measures now pending in Congress—the proposed disfranchisement, and autocracy bills. It will be seen, however, that Mr. Thomas' official platter is hollow both sides, so that whichever measure may pass, if either does, he may expect to catch plums or porridge. Of the two, however, he doubtless would prefer the passage or enactment of the latest measure introduced, as it would constitute him king of Utah—the head of an experiment in bigotry. In showing his hand openly in favor of disfranchisement, he very probably expects in the event of the latter measure passing and Utah—with the greatest majority of her best people deprived of their political rights—being admitted into th. Union as a State, to have his service in that regard recognized by an award of a large plum from the political pie. This, we presume, might be properly termed political hedging.

The probabilities of the bill for disfranchisement becoming a law are getting gradually dimmer. The Gentile sentiment of this Territory is largely antagonistic to it. Any person entitled to the least credit for good judgment can see, at a glance, that it would be destructive to the prosperity of this Territory. No more fatal blow could be delivered at the weal of this community. This view is taking shape. The rumblings of popular disapproval are beginning to roll. They are likely soon to reach the capital of the nation and break like a thunderclap.

The most consideration is what could be the popular sentiment regarding the later measure, which aims at the accomplishment of a similar object under cover of a subter-auge? If the Gentile sentiment is and ought to be opposed to disfranchisement of the "Mormons," what ought it to be towards the process when it includes themselves? That would be the effect of the full success of Governor Thomas' pet recommendation.

After the last municipal election in this city—which we contend was fraudulently carried by the other side—what was the cry that went up from the throats of the leaders of the opposition, and was echoed throughout the rank and file? Look up the remnants of the speeches that were then made and the fact will be discovered that this statement was uttered and reiterated: "In August we will carry the election in this county."

Now, gentlemen, suppose that you should succeed, by any process, even the questionable methods applied in the municipal election, in gaining in August a victory of a similar character, what would be its results providing the measure recommended by the Governor should pass? You would stretch out your hands to grasp the fruit of the control to find—if the dead-sea apples—resolve into dust. You would have the exalted privilege of electing perhaps a sheriff, a few precinct officers and a corner. It is not impossible, however, that even these insignificant officers would be absorbed by the bill for an act to establish an autocracy in Utah should it become a national statute. If this is to be the result of a boasted victorious "Liberal" campaign after the election of next August in this county, the carpet-bag hoisted over the stars and stripes, the emblem of the party, will continue to be, so far as official result is concerned, an empty grip-sack.

If the Gentiles of Utah can stand such enactments as those, formulated in deceit, steeped in hypocrisy and advanced by treachery and double-dealing, the "Mormons" can afford to do it with a good deal better grace. But it shall never be said concerning the latter that such infamous laws were ever directed at the liberties of the sovereign people without their earnest protest and efforts being put forth against them. Those who would accept of such a situation without endeavoring to stop the flood of demagogism and tyranny are unworthy the name of freemen, be they "Mormon," Jew or Gentile, for the vital spark of patriotism has been extinguished in their hearts, if it ever there had lodgment.

Probably in no civilized nation of modern times outside the Russian empire—which is semi-barbarous—does such a despotic condition exist as that contemplated by the pending legislation against Utah and popular liberty.

ANOTHER ANTI-"MORMON" PLOT.

AS THE most prominent objective point of plots, conspiracies and diabolism, the Czar stands pre-eminent upon the continent of Europe. But the corresponding position in the New World is unquestionably occupied by the "Mormons." The temperature is exceedingly low on the day which sees no scheme in process of formation or development, having them in view as intended victims.

The latest anti-"Mormon" conspiracy which has come to the surface embodies a proposition to prevent "Mormon" immigrants from landing in the United States, on the ground that their coming is in violation of the law of Congress which prohibits the entrance of foreigners who have embarked for this country under a contract to labor. The plan is to make a showing to the effect that arrangements are made in advance, by the leaders of the "Mormons" in Utah, to give employment to converts who come from abroad. If proof to this purport can be adduced before the officers of the government who have supervision over the landing of immigrants at Atlantic ports, it is the expectation of the schemers that the tide of "Mormon" immigration will be effectively and permanently checked.

There is only one difficulty in the way of the successful working of this plot, but, in our opinion, discouragement and despondency will overcome the plotters before they do the obstacle. The impediment referred to is to get the proof of the proposition that "Mormon" immigrants are contract laborers. This will be hard to do for the reason that no evidence of such a fact has any existence. No witness could be found having any knowledge of it. No circumstances could be pointed out indicative of it. A billiard ball is not more destitute of hair than is the proposition referred to of evidence in its support.

The negative testimony is, on the other hand, unlimited in its abundance. The "Mormons" in Utah, and those on shipboard, to a man, could testify that no arrangements are made to advance for the employment of the latter. They come not knowing how they will earn or obtain their bread. Often, probably in most cases, they do not know the town in which they will locate. They reach some railroad point in one of the Territories, generally selecting the one nearest to where they have friends or acquaintances living. If they have either in the country, and their future course depends entirely upon the developments that transpire from day to day, until they at length find or fix upon a permanent home. They work at whatever they can get to do, and for such wages and kinds of pay as may be obtainable.

This contract labor scheme may as well be abandoned at once. It cannot be made to work.

LATTER-DAY SAINTS' COLLEGE.

WE have received a copy of the annual circular of the Latter-day Saints' College for the fifth academic year—1890-91, which will cover a period of thirty-six weeks, exclusive of the winter vacation, to be divided as follows:

The first term will begin September 1st, 1890, and will end December 19th, 1890—(sixteen weeks).

The second term will begin January 5th, 1891, and will end May 22nd, 1891—(twenty weeks).

The following constitute the faculty, including the academic council:

James E. Talmage, D. S. D., Ph. D., principal: Theology, Theory and Practice of Teaching, and Science.

Willard Done, first counselor, secretary: Intermediate Department, First Section; Phonography and English.

Joseph Nelson, second counselor, assistant treasurer: Academic Department, Mathematics and Business Courses.

Instructors—John J. Walton, librarian: Intermediate Department, Second Section.

Richard Haug, registrar: German, Drawing and Intermediate Classes.

Mrs. Camilla Cobb, Lady Superintendent.

Evan Stephens, Vocal Music.

Qualified students of either sex are received in each of the grades provided. Students may be admitted at any time, though it is strongly recommended that if possible they enter at the beginning of the year, otherwise at the opening of a term.

"Before procuring their tickets of admission, all applicants are required to convince the Principal, by examination or otherwise, of their ability to properly pursue the studies of the college, and of their intention to comply with all rules of the institution while they are members, during school sessions and at all other times.

"Each student is required to procure a ticket from the treasurer, William A. Rossiter, before taking a seat in any department."

"Tuition charges are invariably to be paid in advance. Refunding is not allowed. No reduction in charges is made for less than a half term.

"The charges are:

	First Term (16 weeks) Full	First Term (16 weeks) Half	Second Term (20 weeks) Full	Second Term (20 weeks) Half
Intermediate Dep't	$ 7.00	$4.25	$ 8.50	$5.25
Academic Dep't	11.00	6.00	13.00	7.00
Normal Department	11.00	6.00	13.00	7.00

The curriculum for each of the departments is full and complete, covering similar ground, with some additions, embraced during the year now nearly expired.

A normal department has been added. We have not space to give the details of this feature of the institution, and will merely quote the initial paragraph of that part of the circular which relates to it.

"By formal vote and appointment of the General Board of Education, the institution has become the 'Central Normal College of the Church of Jesus Christ of Latter-day Saints.' The courses of instruction and training provided in this department are adapted to the requirements of graduated teachers in the Church school service as specified in the circulars issued by the general board."

The College is provided with an extensive assortment of new apparatus, and other facilities for increasing its efficiency and usefulness are being provided. The Library, Field Club and Students' Society are among the attractive features of the institution, which is steadily developing. Parents can send their children to the College with the assurance that not only will their intellectual training be carefully and ably conducted, but their moral and religious instruction and welfare will also receive the large share of attention to which they are entitled.

For further information in detail, the circular should be referred to, or the principal—Dr. James E. Talmage—communicated with.

THE CASE OF CALEB W. WEST, JR.

THE statement has been published and not denied that Caleb W. West, Jr., while partially intoxicated, and in the presence of a number of persons, near the principal thoroughfare of this city, covered a young man with a revolver and, on pain of instant death, compelled him to dance. While this performance was in progress, a young man named Joseph Nelson approached the spot where it was going on, when young West, without provocation of any sort aimed his revolver at Nelson's neck and, at point blank range, pulled the trigger, and that the revolver contained at least three charges, but the hammer fortunately fell on an empty chamber. It was a narrow escape of Nelson from being shot in a vital part. Nelson ran to the City Hall and reported to a police officer the attempt that had just been made upon his life, and the further fact that West had threatened to kill him yet. The officer refused to act without a warrant. It being evening there was not an attorney at the City Hall to draw a complaint, and no officer at hand authorized to issue a warrant. Nelson tried repeatedly but in vain to secure the arrest of West by the police department of the city, but was baffled because of an evident purpose of the officers not to make the arrest. West is still at large.

Confirmatory of the foregoing, and particularly of the disposition of the police department of the city in regard to the case, the following is taken from the chief "Liberal" organ of the 10th:

"The case of Caleb West, Jr., was not brought up in court yesterday, and the reason, as stated by the Chief of Police, is as follows: County Prosecutor Moyle put a representative named Easton into the Police Court some time ago to attend to the county business, and such cases generally as did not come under the city ordinances. But for the last three weeks Mr. Easton has been on a pleasure in Colorado, and the business he was supposed to take care of went six ways for Sunday, except such pressing matters as Assistant City Attorney Eichner was willing to put himself out to attend to. It is not his place to look after County Attorney Moyle's business. He cannot be expected to do it unless paid, and Easton never even suggested pay when he went away. The prosecution of young West comes in Mr. Moyle's jurisdiction, and as he has not deputized Mr. Eichner, the latter would have to conduct the case without pay, something lawyers are not over-anxious to do. Moreover, he was very busy at the time with city business, which he was paid to attend to, and he did attend to. His conducting the case of the cun play on Officer Raleigh was gratuitous on his part, and was done because Brother Moyle could not or did not attend to his business. If Moyle will appear and ask for a warrant, there will be no trouble about its being served. The Chief didn't know but that the grand jury would handle the case, and save all the preliminary trouble and expense of bringing it into the lower court."

From the foregoing it would seem that the chief of police holds his department under no obligation to make arrests for any offenses except those which are in violation of a city ordinance. Felonies will not be cognizable by his subordinates. If a policeman sees two men fighting with fists and feet, he will arrest them, because fighting of that character would be a violation of a city ordinance. But if one man cuts another man's throat with fatal effect, the case is "county business," and the city police need not exert themselves to apprehend the murderer. Should a witness of the homicide seek to procure his arrest, he must see the county attorney; the city attorney is not paid to prepare affidavits nor warrants for the arrest felons.

Burglary is a felony; therefore the arrest and prosecution of burglars is "county business" and outside the purview of the city police. Any citizen who imagines that the wearers of blue suits and brass buttons, who promenade the streets are paid to protect the people from being shot, at the caprice of drunken desperadoes, or to be a check upon the enterprising burglar, or to interfere in a restraining way with persons who contemplate the commission, or have committed, any felony, are laboring under a delusion. This is all "county business." If citizens fear housebreakers they must apply to the county for protection. If they have been shot or shot at, they should save themselves time, trouble and disappointment by applying to the sheriff's office, passing the City Hall.

If, however, a citizen is disturbed by a discordant noise, or if he is annoyed by the dumping of garbage in the street, a representative of the police department will rush, with hair streaming in the wind, and coat tail flapping in the breeze, to arrest the offender. In so grave an emergency a warrant will not be waited for, but the culprit will be secured first, and formalities attended to afterwards.

But should an intoxicated ruffian disturb a citizen's place by shooting, instead of yelling, at him, and further add to his discomfort by threatening to kill him later, nothing can be done until some magistrate has been convinced, by an affidavit, that an offense has been committed, and issues a warrant to an officer. The danger that the criminal may escape, cuts no figure in alleviating the necessity for red tape.

However absurd the foregoing deductions may appear, they logically follow the position taken by the chief of police in the West case, if he is correctly represented by his own organ as quoted above. To show that the practice of the police department of this this city has always been diverse from this position; that the law makes provision for the arrest of all classes of offenders by the city police, and for the payment of the expenses of Territorial cases, and that the stand taken by the chief of police is untenable, illegical and absurd, would be very easy to do.

There is a widespread suspicion that some mysterious, talismanic effect was produced upon the police department by the announcement of the name of the culprit in the case, which had a great deal more to do with its policy than did any question of official comity or refined distinctions between city and county business.

A PARIS correspondent says that Mr. Stanley is the color of a cooked olive, and his hair is white, but he does not look much aged, and has every appearance of being in good health.

A FATHER has submitted a complaint to the board of education of Brooklyn, N. Y., against a school teacher, who sewed out his little girl's mouth with soap because she told an untruth.

DR. WEISMAN, a German biologist, is trying to show that artificial modifications of living forms can be transmitted from one generation to another. He has cut the tails off some nine hundred white mice, in the hope that they will breed a race of mice without tails.

NECESSITY OF CONTINUOUS REVELATION;

Or, is the Bible Sufficient for the Guidance of Men to Salvation.

BY J. M. S.

[Seventh Paper.]

DIFFICULTIES IN ASCERTAINING THE MEANING OF THE SCRIPTURES.

In considering the question whether the Bible is sufficient for the guidance of men to salvation, it becomes a matter of great importance to ascertain whether the language employed by the sacred writers is sufficiently clear to be understood, in all main points at least. If the Spirit of God, in directing the composition of the books of the Bible, intended to make these books a code of divine laws whereby further revelation should be rendered superfluous, we may reasonably expect to find in the Bible a clear language conveying the ideas in a manner to be easily understood by the earnest reader. We may expect to find no ambiguity, no indistinctness.

Human laws are written with the greatest possible care. Lawmakers aim at clearness, seeing that this is indispensable when laws are made for the guidance of the citizen. Yet with all possible care in framing laws, it has been found that no law ever was framed, however carefully worded, that could not be construed in more than one way. Hence the necessity of a supreme court to which all cases can be appealed, the meaning of any disputed paragraph of the law authoritatively given. No human law would ever be a complete guidance for the citizens without such a supreme court.

Now, the question is simply this: Is the Bible clear enough so that it unhesitatingly can be understood in only one way? If it be, then there may not be any need for the "supreme court" of Divine revelation to appeal to in order to ascertain its meaning, since this is in no instance doubtful. But if the Bible is not clear enough; if it is so worded that, in many instances, the same passage may be understood in more than one way, then further revelation is necessary in order to settle these points. If every passage of the Bible does not convey only one meaning, and this unmistakably, if many passages can be, and have been, construed in various ways, and if Divine revelation be abolished, then we are exactly in this position: We have a code of laws and a collection of doctrines; but for the right understanding of those laws and doctrines we are entirely at the mercy of the sagacity or the stupidity of the (theological) lawyers with whom we happen to be connected. There is then no appeal, no authority, no certainty.

Let us honestly consider some of the facts in the case, without shrinking from the inevitable conclusion.

First, we are met by the sad fact that mankind has not yet been able to decide exactly how many and which of the ancient books really belong to the Bible. The Protestant churches now accept sixty-five books in all, viz., thirty-eight in the Old Testament and twenty-seven in the New. But Luther was not quite certain about the canonicity of all of the twenty-seven books of the New Testament. The Revelation of John was always suspicious to him, because he did not understand it, and the Epistle of James, he thought, was more fit to be burned than to be read. As to the books of the Old Testament, a much later and better informed critic, Michaelis, has proposed to exclude the two books of Chronicles from the canon, while others have had their grave doubts concerning the Song of Songs. But the Catholic church, so far from being disposed to diminish the number of books, has added all those which by Protestants have been called apocryphal. The whole apocryphal collection was by the Council of Trent, 1546, declared to be holy Scripture, and the council did so with some ambiguity in support of the decision too. For the book of Baruch is quoted as canonical by Origen, Athanasius, Cyril and Epiphanius. Tobith, Judith, Wisdom of Solomon, Ecclesiasticus, and two Maccabees are quoted as canonical by the great Augustine. Whether, then, the Bible should consist of seventy-nine books (including the fourteen apocrypha) or of sixty-five, or of only sixty-one, excluding the two Chronicles and James and the Revelation, is yet a question awaiting its final decision. And it would seem but reasonable not to abolish the immediate revelations from God until this problem has been satisfactorily solved.

Secondly, accepting any of the above mentioned books as canonical, a great difficulty presents itself in determining the precise text. What the first authors wrote is in some cases impossible to determine. Let it be remembered that our present Bibles, with their divisions of chapters and verses, are by no means exactly such as the first authors left them. Much is the work of uninspired man. The original manuscripts were copied in numerous editions, and it was always possible in copying to drop a letter, to misspell a word, to have omit a word, etc. Translations and paraphrases have been made. These were not always correct in every particular. In the case of the Old Testament the original authors did not write the vowels, but only the consonants. It was the work of later men to insert all the vowels, but whether these later men in all instances, or even in most, inserted the right vowels is another open question. At all events, if it were possible to prove that all the consonants of the Old Testament are identical with those written by the original authors, and therefore inspired, yet all the vowels, which are added many years afterwards by uninspired men, cannot be proved to be of divine origin or such as God originally intended them to be.

A few instances may be quoted to illustrate the nature of such easily recognized changes as the sacred text has suffered. In Jonah 1: 9, the Prophet says: "I am a Hebrew," where the original reading probably was (as the Septuagint has it): "I am a servant of Jehovah." The difference is between *Ivri*, Hebrew, and *Ivdi*, the servant of Jehovah. In 1 Pet. 2: 3, it will always be dubious whether the correct reading is: "If ye have tasted that the Lord is *gracious*," or "that the Lord is *Christ*." The fact is that both these words were sometimes written with the letters *Chi*, standing both for *Christos* and *Chrestos*, gracious. In Genesis 1: 8, the words: "God saw that it was good" is wanting at the end of the second day's creation, but it is found in verse 10, in the middle of the third day's work, indicating a transposition. Sometimes verses have been added by later copyists. Such variations amount to many thousands in all, leaving the present text very far from satisfactory in its details.

Theologians, in admitting this, as they are compelled to do by the facts, generally smooth the disagreeable impression over with the assurance that none of all these variations in the text affect the meaning in the least degree. "The most inaccurate text ever written," they say, "leaves the truths of Scripture substantially unchanged." But this is evidently said more for the sake of the effect than for the sake of truth. For the theologians themselves affirm, insist on the very letter of the text. The little words "this is" were sufficient in the quibble between Luther and Calvin to cut the Protestantic body in two halves, each wishing to rent the other to hell. Yet, the theologians build doctrines not only on words but on *forms* of words, discriminating between the meaning of the same words when used in this form or the other. In a text where words are so important, it is ridiculous to say that many thousand variations are of no importance. And besides, since we know there are many thousand variations, how do we know that there are not many thousand more which have not yet been detected?

This question must be solved before we are prepared to admit that the Bible is a sufficient guide, and has done away with the necessity of further revelation.

But we will pass by the difficulties thus far pointed out. We will suppose that we have settled beyond doubt the number of books to be accepted as canonical. We will suppose that the original text has been preserved, and that the translations thereof in our vernacular tongues are correct. All this we suppose, and yet we will find the greatest difficulty exists—that of understanding the sacred volume correctly. Indeed, this difficulty is so great that probably not one single man now living can understand it all, and those that understand part of it aright do so by the aid of the Spirit of God.

Some of the difficulties in understanding even the translations of the Bible may now be pointed out.

It is admitted that the words used in the Scriptures are sometimes to be used in a figurative sense and sometimes in a literal sense. What words are, in each case, to be understood strictly and what figuratively must be left to the judgment of the reader. And from this fact numerous errors have arisen.

People have sometimes allegorized where no allegory was intended, as Origen in reading that Abraham in his old age married Keturah. Now, he says, the word Keturah means "sweet odor," and "sweet odor" refers to the fragrance of righteousness. Hence he concludes that Abraham in his old age became very pious or righteous, and that this fact is meant when Moses states that the Patriarch married Keturah. Equally absurd is the following of Swedenborg: "Adam represents the intellect and Eve the feeling. That Adam and Eve begat sons and daughters means, therefore, that the union between intellect and feeling is what produces knowledge in man." These instances are extremely absurd and the errors of this kind of interpretation are easily perceived. But sometimes the errors are not so palpable, although equally absurd. As for instance, when it is wondered that the "kingdom" of Christ means a religion and not a real kingdom, or that "the first resurrection" means a revival of the principles for which the martyrs were killed. In such cases the errors are great, and hundreds of Bible-readers commit just such errors, in many instances without even knowing it.

Then, sometimes words that are really used figuratively are understood literally. You will see paintings occasionally, where Lazarus is enjoying his heavenly bliss by sitting in the lap ("the bosom") of Father Abraham, the artist having misunderstood the figurative expression used by our Lord.

This kind of error is more easily committed in reading the prophetical portions of the Bible. The Prophets borrow words denoting natural objects in order to represent what is spiritual and abstract. Their books are, so to speak, hieroglyphical, although they do not straw their hieroglyphic pictures, as did the Egyptian priests, but they describe them in words. Hence the great difficulty in interpreting prophecy. It is not less difficult than to interpret many ancient Egyptian records. The Prophets, for instance, talk of a "horn" and mean a "crown" or a "kingdom," "Beast" is a usurping tyrannical power. "Key" stands for lawful authority, "Virgins" are faithful worshippers, not defiled by idolatry.

Generally it must be borne in mind that every word should be understood as it was commonly understood at the time the Bible was written. Much infinite inquiry, in fact more than most people are prepared to give, is needed in order to avoid errors arising from a violation of this rule.

Sometimes a knowledge of Hebrew and Greek is absolutely necessary for the right understanding of a passage. In 1 Kings ii, 8 David is made to say concerning Shimei: "Hold him not guiltless, * * but his hoary head bring down with blood to the grave." But David had sworn not to kill Shimei. It seems therefore as if one of the last acts of David was to break his oath and his royal word. But a knowledge of Hebrew idiom clears this up; for the word "not" refers to both clauses: "Hold him not guiltless, * * but bring not his hoary head down with blood." That is the meaning, and Solomon understood it so. "The end of the world" spoken of in Matt. xxiv, a Greek scholar will discover to be not the end of the physical world (this for instance) but the termination of the then existing economy; for the words are qualified for classes. The interpretation of the whole prophecy of our Lord hangs upon this one word. Matthew (xii: 40) makes Christ say: "For as Jonah was three days and three nights in the whale's belly," whereas the fact is, that there is not, and probably never was, a whale in the Mediterranean. The Hebrew has "a great fish" (Jonah i:17), which the translators of the Septuagint made into a whale, and the interesting quotation slipped into the New Testament from the Septuagint.

Sometimes people put a mystical sense into the most plain expression. Christ says: "But one thing is needful" (Luke x: 42), and many an edifying sermon has been preached upon this one "needful thing," and much curiosity has been needlessly excited to know what that one needful thing is that in itself is necessary and sufficient to salvation. People have been so eager to make a mystery that they have forgotten the fact that Christ for the time does not refer to salvation at all, but is speaking of a much more trivial subject, yet not less interesting or noteworthy. Christ has called on His friends, Lazarus, Martha and Mary. The two ladies are both anxious to serve Him to the best of their ability. But Martha seems to have had an idea that lots of things were necessary in order to make a comfortable meal. In order to be ready in a hurry Martha wanted her sister to help her, upon which the Savior politely remarks that, "only one thing is needful." There was no cause for so much serving. He would not enter their house a stranger for whom they would have to prepare so many extra dishes. He would come as their friend and be entertained as such. This would give both sisters time to sit down and listen to His instructions, which after all was the "good part" of the entertainment. Stripping this narrative of the mysteries of theologians and letting common sense be common sense, we have a beautiful incident at once pleasing and instructive.

Sometimes the reader will be misled by the numbers of the Bible, because he does not know how they originally were used. "Ten" sometimes stands for "several." In Gen. 31: 7, Jacob says that Laban had changed his wages "ten times," meaning of course, "several times." Perhaps the division of the Roman Empire into "ten" as predicted by Daniel ought to be understood in the same way, since so far no one has been able exactly to tell in what "ten" (the word is literally) kingdoms that empire on its downfall was divided. If understood to mean "several" kingdoms, there is no difficulty. "Forty," in the same way, often means "many." "Seven" and "seventy" denote a large and complete number, although uncertain to the speaker.

Sometimes a knowledge of history is requisite for the right understanding of passages. (Acts v, 37): "The churches had rest throughout all Judea and Galilee" has been misunderstood as a consequence of the conversion of Paul, whereas the real cause of this temporary rest was that at this time Caligula attempted to raise a statue of himself in the "Holy of holies" in the temple. The consternation which this caused among the idolatrous Jews made them for a time to forget the Christian Churches.

Nor less important is a knowledge of ancient chronology, geography, of botany, of mineralogy, zoology, and archeology in its various branches. But we cannot here multiply instances.

To understand the Bible, even the plainest translation, all these things are necessary as helps, and yet, without the Spirit of God to lead into all truth, not all of these helps are sufficient, so numerous and so vast are the difficulties to be encountered in ascertaining the true meaning of the Bible.

Nor need we be surprised at this. The various books are written in the remote antiquity. Language changes, like all that is human. Words do not remain stationary in their significations. Every word has its own history, and antique literature always requires a knowledge of the history of the words. The authors of the Bible write each from his own standpoint. Some are lawyers, as Moses. Others are humble shepherds, as Amos. Some are learned men, as Paul and Luke. Others are uneducated fishermen, as Peter and John. Some are statesmen like Daniel. Others follow more lowly occupations of life, as Jeremiah. Some write poetry, others history, others letters and other visions. Some write in the deserts of Arabia, some by the banks of the rivers in Babylon, some in the palace in Jerusalem, some in prisons in Rome. Each has his own peculiarity of style, and to understand it all you would have to be conversant with almost every branch of human learning. It is no figure of speech when Luke says that theology is the direction of all knowledge to its true end, or when Paul says: "All is for your edification." Paul says: "It is the science of all other sciences and useful only, being in fact the very fountain from which they emanate. It includes philosophy, astronomy, history, mathematics, geography, languages, the science of letters, and blends the knowledge of all matters of fact in every branch of art or science." (Key to Theology, p. 2.)

Seeing now that such requirements are made upon us in order to understand the Bible, and that lack of knowledge necessarily involves misunderstanding of many of the sacred passages, we ask every reasonable being, Can it be supposed that the Bible ever was intended to be a substitute for immediate divine revelation? If it was intended for this purpose it has signally failed to fix its purpose, and if the Bible alone be intended to be the guide to heaven, it is to be feared that a majority of people will be hell for the simple reason that they never had an opportunity of unbending the difficulties attending their attempts at understanding what the Bible doctrines really are.

"CHRISTIAN" SECTS AS EVIDENCE.

If further proofs for the necessity of continuous revelation were needed, the deplorable state of the Christian world, where "each goes his own way," furnishes these proofs in abundance.

The object that God had in view in giving to His people men through whom He could reveal His will and purpose was to "perfect the Saints" and preserve unity of faith" (Eph. ii: 11-13). As long as the Church had Apostles and Prophets, there was no necessity for the churches breaking up into factions or sects. Differences could arise, and did arise, but when referred to the inspired men, God, through His Holy Spirit always settled the difficulties, preserving the unity.

Some instances, illustrating this, have been recorded for our information.

In the church at Jerusalem as the members increased, a feeling of jealousy grew up between the different nationalities. The "Grecians" thought their fellows did not receive a fair portion of the alms daily distributed among the poor, the "Hebrews" keeping all for their widows. Among the Jews, the "Grecians," that is to say, such Jews that were not born in Palestine, were held in contempt, the everything that originated outside the confines of the Holy Land. It was thought that the Jewish converts to Christianity had retained this feeling, and so "neglected" their foreign brethren. Now, here was a secret power of evil at work, strong enough to break the first church up in factions. For evil grows, if not conquered, and what at first appears like a cloud, the size of a man's hand, develops into a terrible storm with thunder and lightning. Small as the matter appeared to be, it was an attempt at changing the unity of the Church of Christ. But the Church was equal to this occasion. Its foundations were solid and its guardians awake. The whole matter was laid before the Apostles, and these found the proper remedy. "Look ye out among you," they say to their church members, "seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." The people, on having this wise counsel made their choice, and the Apostles set the chosen apart for this office. And it may be noted as a characteristic feature of God's way of managing elections, in contrast to the fearful proceedings of the rebellious world, that the seven men elected on this occasion were all "Grecians," judging from their names. The majority, prompted by the love of God, gave to the minority—the complaining party—the whole control of the distribution. The Church was saved from the spirit of destruction. Unity was preserved. But it took inspired men to solve the difficulty in this way, so contrary to all rules recognized among men (see Ag. 6: 1-5).

The next instance is a difference concerning doctrine.

As soon as the Gospel principles spread and were embraced by the Gentiles, a struggle necessarily followed between the Jewish and the Gentile element. Both had much to give up and much to learn from each other, before a complete unity could be secured. In this struggle various questions were brought up for discussion, and amongst others this:

Ought not a Gentile convert to first be circumcised and promise to keep the law, before he was baptized and incorporated in the Church? Many Jewish converts held that this was necessary. For to them the entrance to the Church ought to be through the Mosaic dispensation, to Gentiles as it has been to Jews. But the Gentiles considered this an unnecessary, circuitous road to the Church, holding that the acceptance of Christ and his ordinances was all that should be required. Here was a difficult question to decide, and the principle involved was one of vital importance to the whole Christian community. The danger of a split was great. But the church had inspired leaders, men who communed with God. To them the question was referred. And they decided it, not only according to the scriptures, but according to the revelation given for the occasion. "It seemed good," they say, "to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves ye shall do well." (Acts xv, 28, 29.) Here is a decision arrived at under the direct influence of the Holy Ghost, and one that brought unity into the churches and joy among the various Gentile branches.

Thus we see exemplified the object of continuous revelation, and the necessity of it. Without it unity cannot be preserved. "That unity we may be one" as Christ is one with His Father, is, however, the very essence of Christianity, the spark of which it can be distinguished from the "world," which is all strife and contention. Destroy the unity and Christianity is gone, or, since unity is impossible without continuous revelation, abandon such revelation, and Christianity is no more.

It is noticeable that the Christian churches, as long as the inspired men were among them and they listened to their words, kept clear of all schisms. So long, we say, but no longer. For soon men arose who thought themselves too wise to listen to the counsel of the inspired men. And such imposed themselves upon the church with big words and subtle sophistry, thinning many away from the path of righteousness. This was the work of the spirit of Anti-Christ, and the result was schisms, sects. But still the spirit of revelation lingered among the churches, uniting the honest everywhere in the love of God and of one another, until after a long struggle, amid persecution from the public and rebellion from the inside of the Church the spirit of revelation was withdrawn. "The child was taken up to the throne of God." (Rev. xii, 5). The light gave way to darkness.

Not that the Christian Churches became annihilated, not that the doctrine preached by Christ or, if I so may say, the Christian theology at once vanished. No! It was all there, but wrapped in darkness.

Suppose yourself on a ship trying to make for the harbor on a dark, stormy night. There are the lights along the shore, according to whose guiding rays alone you can steer your course. But suppose all these lights are suddenly extinguished. You can see no more where to go. All your calculations are in vain. Those rays of light from the lighthouses are just as necessary for your safety as are your maps and your compass. Something analogous to this happened to the world, or, rather to the Christian Churches. The guiding light of continuous revelation was extinguished and the ship left in darkness. At what precise time this took place we do not presume to say. But it is certain that the time of revelation did not extend much beyond the age of the apostles. The Church was still there for some years, but the lighthouses were put aside.

What followed? The most pitiable confusion. The leaders of the church, no longer guided by inspiration, were unable to preserve love and unity. Factions became numerous and each faction leader claimed the supreme authority for himself. Contests for power ensued accompanied by scandalous scenes. The church was abandoned, each faction constructing their own raft and each steering their own course, occasionally trying to sink other rafts as they by wind and current were driven about. This was the result of the withdrawal of divine revelation.

People were in total darkness. They split on the most trivial questions as well as over the more important ones. When are we to think when we read the "history of the Church" and find that "Christians" were trying to find out whether Christ was a real man or only an apparition? Or when to find truth gone, when, after long struggles about the doctrine of the Godhead, it was finally decided, as the standard of orthodoxy, that: "Incomprehensible is the Father, incomprehensible is the Son, and incomprehensible is The Holy Ghost; yet not three incomprehensibles but one." (Symbolum Athan.)? Christ says: "This is eternal life, that they may know thee, the only true God, and Jesus Christ whom thou has sent." (John 17, 3); Paul prays that he may know Christ and the power of His resurrection. (Philippians, 4, 7-10); and John says that we, by keeping God's commandments, know that we "know" Him. (1 John, 2, 3), but the Church, as soon as the spirit of revelation was withdrawn, declared that she was in darkness. God, she said, is incomprehensible. The content is so enormous that only a sinful man can help seeing it.

This spirit of darkness still enwraps the whole "Christian" world. The work of dissolution has been going on all the time, and is still going on. The "Christians" stand against each other like enemies on a battlefield. Nobody knows where to seek or to find truth. Has the Roman Catholic church the truth? or the Greek? or the American? or the Reformed church? or the church of England? Or Luther's faction? Or Methodists or Baptists? or Presbyterians? or Irvingites or Adventists? or Universalists? or Quakers? Which has the truth? Which faction is the Church of Christ?

Paul says that factions are the result of a "carnal" condition: "For whereas there is among you envyings, and strife, and divisions, are ye not carnal, and walk as men?" (1 Corinthians iii, 3). The "Christian" world today, the apostle then declares to be a "carnal" christendom. But to be carnally minded, we further learn (Rom. viii, 7), is "death," and "enmity against God." The Christian world today is therefore in a state of "death" and "enmity against God." The word of God has pronounced this judgment, and all as a consequence of their having despised and rejected continuous revelation from God.

This suggests the remedy to be applied: Divine Revelation.

God has promised, in the last days, "And it shall come to pass afterward that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions . . . . . and it shall come to pass that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2: 28—32). And this promise God will fulfil. Revelations are necessary for the deliverance of His people in these last days, and God is faithful.

Already the light of revelation has broken through the dark clouds of medieval error. The prophets of God have again spoken, revealing God's way of salvation. Will the "Christian" world believe? Or will they, like the Jews formerly reject the light of revelation to their own damnation?

One objection, and only one, we may meet in bringing this article to a close. It may be said that God prohibits people from adding anything to the Bible, since John the revelator says: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22, 18). The prohibition is given for any "man" to add anything of his own to the Book of Revelation, or to the word of God. And woe to the man who be presumptuous enough to add his own productions to the sacred compositions of God! But neither this passage nor any other passage in the Bible states that God would never any more reveal anything. God does not prohibit himself from adding whatever He thinks necessary.

In fact, God has added to the volume of the New Testament since the Book of Revelation was written. The gospel of John, and, in all probability, the three epistles of John, were all written after the Book of Revelation. The latest date assigned to the revelation is 96 A. D. while others (and more probably) give it the date of 67 or 68. The three epistles were written 68 and the gospel 97, so that there is no possibility for thinking that God did not intend to add anything to the existing records.

The gospel of John is the last book of the New Testament. And in this very book we have the comforting promise of Christ recorded: "He (the Spirit) shall glorify Me: for he shall receive of Mine, and shall show it unto you. All things that the Father has are Mine: therefore said I, that he shall take of Mine, and shall show it unto you." (Joh. 16, 14, 15.)

Here is a promise of continuous revelation.

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