

STILL MORE ON THE SUNDAY QUESTION

August 11, 1919.

Editor Graphic—I have been greatly interested in the discussion of religious topics appearing in the columns of the Graphic between the Ministerial Association and the Seventh Day Adventist evangelist, A. R. Bell.

I have not up to this time been involved in the controversy but when the ministers of Newberg are challenged to sustain the scripturalness of the keeping of the Lord's Day, or Sunday, as it is commonly called, I feel that the time has come to accept their challenge and join in the discussion.

Our appeal will be to the Book for "where the Book speaks we speak, and where the Book is silent we are silent."

Three things characterize Adventism: Prophecy, the Sabbath, and the Sleep of the Soul. 1. As to prophecy—Adventists have prophesied that the end of time would be 1843, '44, '45, 1850, '57, 1863, 1877, 1896, and on till we are dizzy counting. If there ever was a movement that has been a failure and a delusion, it is Millerism.

2. The Sabbath—The second great distinguishing feature of the Adventists is their teachings concerning the Sabbath. They claim the Sabbath, the seventh day, Saturday, should be kept as a holy day.

They have not learned that the Ten Commandments and penalties were Jewish state laws, and that no one was commanded to keep them as such except the people living on a little strip of country about 140 miles long and 50 miles broad. It was the Jewish nation, and that nation only, that could legally put a man to death for lying.

The whole army of foolish declaimers, from Ingersoll to Mrs. White, has never realized that men were put to death for stealing by the authority of the Jewish State.

The Sabbath and the Lord's Day Before discussing the Sabbath question directly, let me preface it with a few words upon "Rightly dividing the Words of Truth."

Paul admonished Timothy to rightly divide the word of truth. This is an important subject today. Nearly all the religious delusions live because the Bible is not rightly or properly divided.

Preachers seem not to see the difference between the law and the Gospel, and the authority of Moses and the authority of Jesus, the binding force of the old covenant and the new.

We often hear people say, "We think the whole Bible is binding on us now." They do not believe what they say. They do not try to keep the following commandments:

1. God commanded every male child to be circumcised. Lev. 17:10-14. Do they circumcise their children?

2. God commanded the offering of sacrifice. Lev. 23:19-20.

3. God commanded the lands to rest every seven years. Ex. 23:10-11. Do we permit them to rest thus?

4. God commanded three feasts each year. Ex. 23:14-15.

5. God said not to eat swine. Lev. 11:7-8.

6. Do you wash one another's feet? John 13.

7. The holy kiss was enjoined. Do brothers kiss? Do we greet one another with a kiss?

These laws were partly Jewish, partly custom, and not binding.

There are three dispensations in the Bible—the Patriarchal, Jewish and Christian.

Under the Patriarchal we have the family; under the Jewish we have the law; under the Christian, the Gospel. What is true of one is not necessarily true of the other.

That which would bless a Patriarch would condemn a Jew. That which was a righteous act for a Jew would be a sin for a Christian.

The Patriarch builded his own altar and offered his own sacrifices, but the Jew must let the priest offer the sacrifice. It would be wrong for him to offer it only through the priest. It would be a sin for a Christian to offer a bloody sacrifice.

Some people say, "Can I not be saved like the thief on the cross?" Certainly not. Jesus had not sealed his will when the thief cried for mercy. Jesus was on earth, and had a right to dispose of His property as He pleased. All was His. He could say to the woman, "Thy sins be forgiven thee."

But when His will was sealed, the testator dead and the executors made known the terms of the will, the only way to get the blessings of the will is to comply with the terms of the will and its conditions.

We no longer go back to the old will or covenant made with the Jews, but to the covenant made with Jesus.

The old covenant has been made a dead will by the new will. Some people must blend covenants in order to get seventh day Sabbath, etc. But the entire covenant (old) Ten Commandments and all, gave way to the law of Christ.

The Jewish law was to govern the Jews in their childhood period. The Gospel is higher law, and supercedes the law. The Gospel is perfect. The Ten Commandments were defective. They did not condemn drunkenness, enjoin love or urge charity. A man could lie in his head seven days in the week, and be drunk all the time, and not violate the Ten Commandments. A man may keep the Ten Commandments perfectly and be lost.

The first mention of the Sabbath is Ex. 16:23. The race had then marched 2500 years across the centuries. There is no evidence at all that any one ever kept the Sabbath prior to this time.

Sabbatarians tell us it was established at creation. Gen. 2:1-3. It is important to notice that there is no mention of the Sabbath here. Gen. 3:20 says Adam called his wife Eve because she was the mother of the living, yet at the time Adam spoke Eve was the mother of no one. Moses looking backward 2500 years said Eve was the mother of all the living. If the mention of the seventh day has anything to do with the Sabbath, Moses was simply taking a retrospective view.

The Sabbath was the seventh day of the week. No work was to be done on the Sabbath. Ex. 20:10. The penalty of violation was death. To pick up a stick was a violation. Num. 15. Do we keep this law?

The old covenant was the Ten Commandments. 1 Kings 8:9, 21; Deut. 4:12-13; Deut. 9:9; Ex. 34:27-28.

All other laws were enactments under this covenant, which was the supreme law of the land. This old covenant was to be replaced by a new covenant. Jer. 31:31-34; Heb. 8:6-13; Heb. 9:15-18; Heb. 10:9; Heb. 7:11-13; Heb. 10:19-24; Gal. 4:21-31.

This covenant was made with Israel only. Deut. 5:1-6. Deut. 5:15 is a memorial of their deliverance from Egypt.

The old covenant, the Ten Commandments, the laws of Moses, were abrogated, hence as such can have no binding force. Rom. 6:14; Rom. 7:4; Gal. 3:24-25; Col. 2:13-17; Eph. 2:15; 2 Cor. 3:14; Heb. 8:6-13.

Our Sabbatarians try to make an argument out of the expressions "perpetual Sabbath," "you shall keep it forever," etc. They tell us this means the Sabbath will always be binding. But this line of arguments would perpetuate the whole Jewish law. The law says, "Ye shall keep a feast to the Lord forever." Do we keep it? All these laws were perpetuated as long as the Jewish Dispensation continued, no longer.

Christ is our teacher, not Moses. The law was a school master to lead us to Christ, but after faith is come we are no longer under the school master. Christ is the end of the law to every one that believeth.

Authority for the new covenant: And Jesus came and spoke unto them saying, "All power is given unto Me in heaven and on earth." Matt. 28:18. If all authority is given to Jesus, Moses has no authority. He gave the apostles authority to make law. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." Matt. 16:19. "Whosoever sins ye remit, they are remitted unto them; Whosoever sins ye retain, they are retained." John 20.

Reasons for the Lord's Day: In the end of the Sabbath as it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulchre. Matt. 28.

Now upon the first day of the week very early in the morning, they came to the sepulchre, bringing the spices which they had prepared, and certain others with them. Luke 24.

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another, and so much the more as ye see the day approaching. Heb. 10.

Now concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye. Upon the first day of the week let

everyone of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 16.

And upon the first day of the week, when the disciples came together to break bread, Paul rose and preached unto them, ready to depart on the morrow, and continued his speech until midnight. Acts 20.

In Acts 2:1-5 we find that the Holy Spirit fell upon the apostles, and the Christian church was organized. Therefore the following events took place on the first day of the week:

1. Jesus arose from the dead.
2. The descent of the Holy Spirit.
3. The establishment of the church.
4. The disciples met to break bread.
5. The early Christians met to take the collection.

With all these events crowded into the resurrection day, how could it become less than the great commemorative day of the church?

This first day of the week is the Lord's day, not a Sabbath day; a day of service, not a day of idleness; a day when we labor for the Lord, not for ourselves. By common consent this day has been called the Lord's day.

In 747 A. D. an English council said: "It is ordered that the Lord's day be celebrated with due veneration."

Justin Martyr, 140, says: "Sunday is the day on which we hold our common assembly—the day on which Jesus arose from the dead."

John, 96, while on the Isle of Patmos, said, "I was in the spirit on the Lord's day." Rev. 1:10.

Take notice—In all history the Lord's day never refers to the seventh day or Sabbath. The Bible, no divine writer nor any writer for the first three centuries ever applied the word Sabbath to Sunday or first day. The Sabbath was and is the seventh day, Saturday.

To talk about a Sabbath service on Sunday is as absurd as to speak of having a Wednesday prayer meeting on Thursday. They are two distinct days. It is false to say that the Catholics changed the day; that Constantine made a law changing the Sabbath to the first day of the week. Constantine simply made a state law as all states have now, demanding the cessation of secular work on Sunday, nothing more.

Col. 2:17 tells us that the Sabbath was nailed to the cross. When a Roman law was repealed they ran

a nail through it, hence it was a dead law, just as when a conductor punches a ticket it becomes worthless.

I am greatly indebted to I. V. Coomb's book, "Religious Delusions," for much of the present contribution.

In the New Testament there is no command, either expressed or implied, to keep the Sabbath. Neither does any New Testament writer make the keeping of the Jewish Sabbath a test of discipleship or of fellowship.

Paul in his Galatian letter admonishes the brethren to stand fast in the liberty wherewith Christ hath made you free, and not to be entangled again with the yoke of bondage. Gal. 5:1-2. The "yoke of bondage" was the keeping of the law. Peter called it a "yoke" which neither they nor their fathers had kept.

In Col. 2:16 Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come, but the body is Christ."

Our authority for the first day or Lord's day is the practice of the apostles and the apostolic church. B. L. Hicks.

GET FULL VALUE OF READING

Author's Best Sayings Should Be Transferred to the Storehouse of the Memory.

A view of reading, which, though it is obvious enough, is seldom taken. I imagine, or at least acted upon is, that, in the course of our reading, we should lay up in our minds a store of goodly thoughts in well-wrought words, which should be a living treasure of knowledge always with us, and from which at various times, and amidst all the shifting of circumstance, we might be sure of drawing some comfort, guidance and sympathy. We see this with regard to the sacred writings. "A word spoken in due season, how good is it!" But there is a similar comfort on a lower level to be obtained from other sources than sacred ones. In any work that is worth carefully reading there is generally something that is worth remembering accurately. A man whose mind is enriched with the best sayings of the poets of his own country is a more independent man, walks the streets in a town, or the lanes in the country, with far more delight than he otherwise would have; and is taught, by wise observers of man and nature, to examine for himself. Sancho Panza with his proverbs is a great deal better than he would have been without them.—Sir Arthur Helps.

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TEST "1" REASONABLE INVESTMENT: Don't buy a truck that will depreciate too rapidly to be economical. You really rent a motor truck when you buy it. At the end of its period of use it should have a substantial "Cash or trade-in" value. Investigate the actual "after use" worth of any truck before you make your selection.

TEST "2" REASONABLE INVESTMENT: Trucks are a means of economy. It is not an investment to buy the truck that will increase your transportation costs. Find out what it will actually cost you to transport your merchandise.

TEST "3" SIMPLICITY: Skilled experienced labor costs money. You don't want to increase your labor hire because of your truck investment. Before making your choice, take any worker in your Delivery Department. Give him a few simple instructions. See whether or not the truck is simple enough for his unskilled abilities.

TEST "4" EQUALIZED BALANCE: From front fender to rear lamp bracket, maximum efficiency of operation requires even distribution of weight, work and wear. The motor must not be too light for its load—the frame must not be heavier than is necessary. Consider whether or not there is proper co-relation of size and parts.

TEST "5" OVER CARRIAGE: Do not buy a one ton truck and expect it to do a 3½ ton duty. But the truck you do buy should be built to allow for a reasonable margin of overload. Buy the size truck that your business needs. Do not invest in a 5 ton for a 1 ton labors. Nor should you buy a 3½ ton truck to do the work of a 5 ton truck.

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