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THE SCHOOL APPORTIONMENT.

The school laws of Oregon in enumerating the duties of the county Superintendent says, "He shall, on the third Monday in April and the third Monday in August of each year, make an apportionment of the entire school fund then in the county treasury." Also, "As soon as he shall have made such apportionment he shall draw orders on the treasurer in favor of the districts for their respective shares, and immediately transmit the same to the clerks of their respective districts."

Although this seems to be plain enough for anyone to understand, yet we are reliably informed that the superintendent of this county has not complied with this law.

She has apportioned only the county fund and not the "entire school fund," which is composed of the county fund and the county's share of the irreducible State school fund. The State board apportioned the interest on the irreducible State school fund among the several counties on the first day of August each year, and Union county received its share in time to be apportioned this year. Why did not Unatilla? Again, our superintendent did not apportion even the county fund, and "immediately transmit" the orders to the district clerks on the third Monday of August.

Will the county superintendent explain why she does not apportion the State funds, also why the delay in apportioning the county funds? We would also call the attention of the superintendent to Sec. 24, page 15, of the School Law of Oregon as compiled in 1891.

The silver situation in the senate has materially changed in the last three or four days. For the first time there is a perceptible wavering in the heretofore solid line of the silver senators and several of them have practically admitted in their speeches that the repeal bill would be passed, even while declaring their purpose to fight it to the last ditch and to die fighting against allowing a vote to be taken upon it. It is no longer denied that the repealers have a majority of the senate; it is now only a question of whether the repealers can bring the bill to a vote. A number of the Southern senators have stated that they will not filibuster to prevent a vote, and the populist senators are also opposed to filibustering. Senator Peffer having so stated on the floor of the senate. Notwithstanding all of this the senators from the Northwest are still confident of their ability to prevent a vote. The test is likely to be made inside of two or three weeks. Then we shall know who wins.

"TRUTH CRUSHED TO EARTH SHALL RISE AGAIN"

"Convince a man against his will, and he'll be of the same opinion still."

Ed. Press: In my last article I remarked that if the opposition didn't bring up either argument on scripture I should close soon, so this will be the FINIS so far as I am concerned, inasmuch as I don't wish to come down to the level of rowdiness (even if it should have a clerical coat on) and engage in "theological spanking" [slugging.] Abuse is no sort of argument, neither does it require a high order of intellect to engage in it.

Instead of finding a gentlemanly christian spirit of investigation in the reply of my opponent, I find a vindictive spirit of personal spite very different from that of the lowly Nazarene and much more becoming to a rabid second-class politician than one who professes to be a minister of the gospel of love and peace. Hence I refuse to step down upon such a level, and into the "slugging" arena by noticing it.

I simply ask that the reader shall take the bible and the other authorities given and see whether or not these things are true.

It is said by some that there is no difference between the law of God and the law of Moses, and then they quote such texts as "Christ is the end of the law of righteousness to every one that believeth," etc. in proof of it, but quoting scripture in proof of a false standard is no proof at all. Satan quoted scripture to Christ, Luke 4: 10, 11, but misapplied it, and such a use of it the bible condemns 2 Pet 3: 16 speaks of Paul's epistles and says "In which are some things hard to be understood which they that are UNLEARNED and UNSTABLE wrest (twist) as they do also the other scriptures unto their own destruction."

Of such people Christ says in Matt. 23: 29. Jesus answered and said unto them, "Ye do err, NOT KNOWING THE SCRIPTURE, NOR THE POWER OF GOD."

When the word of God is hand-

led without deceit, there is found beauty, harmony and consistency throughout. In the first place did God make a mistake in his law? Did he give the people as a rule of action, 4,000 years a law which was full of defects and errors; and there finding out his mistake, and changing his mind, concluded to make the way a little easier by opening out and widening the way of which Christ said "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7: 14? Such is the implication which is charged upon God, by people who deny the binding claims of the ten commandments today.

For what was the law of God given? (and when I say the "Law of God" I mean the Decalogue or 10 commandments for I find that the bible recognizes no other as God's law.)

What purpose does it serve? He had just one object in view, one purpose to serve by the law, and that was to show sin. What saith the word? "Moreover the law entered [came to our notice] that the offence (sin) might abound." (What for? Why did he want sin to be seen in such abundance?) "But where sin abounded grace [favor with Christ] did much more abound." Rom. 5: 20.

Then he simply wanted every one to see himself as lost in sin, so he would accept of Christ's favor or salvation. Again he wants to prove the whole world guilty of sin, only that he may forgive them. "Now whatsoever things the law saith to therein who are under the law; [that is within its jurisdiction hence all the world] that every mouth may be stopped and ALL THE WORLD may become GUILTY before God." Rom. 3: 19. But what makes them guilty? Sin, or transgression of the law. Last part of verse 20. "For by the law is the knowledge of sin."

"Because the law worketh wrath for where NO LAW is there is NO TRANSGRESSION [or guilt] Rom. 4: 15.

"Whosoever committeth sin transgresseth also the law, for SIN IS THE TRANSGRESSION OF THE LAW." 1 John 3: 4.

And now one text more to prove the ten commandments to be that law which is necessary to show sin. "What shall we say then? Is the law sin? God forbid nay, I had not known sin but by the law; for I had not known lust except the law had said, Thou shalt not covet." The law is the law of the 10 commandments. Hence the 10 commandments is the only law which shows sin, and makes the gospel needful. And then when the law has served the purpose of showing every one to be sinners, what does God do? "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, [those who have broken the 10 commandments] of whom I am chief." 1 Tim 1: 15.

Thus we see that God gives Christ to save the repentant law breaker or sinner, and then when he is set free in Christ he is no longer "under the law" [under the condemnation of it] but is under the grace or favor of God. But says one, is not the law abolished? By no means, else there would be no sin, "for by the law is the knowledge of sin."

Do we then make void the law through faith? God forbid; yea, we establish the law. Rom. 3: 20, 31.

When was the law of God first known? Seeing the law is the only thing which shows sin, whenever and wherever we find sin, we know the law must exist for sin is the breaking of that law.

Hence we see the law in the garden of Eden, because we find sin there.

"Wherefore as by one man Adam, sin, transgression of the law, entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12. Sin makes the gospel necessary. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1: 16, first part. Salvation from what? From sin. What is sin? Transgression of the law. Then the gospel is the power of God manifested to save those who have broken the law there would be no sinners, or lawbreakers hence no need of the gospel consequently the law and gospel are so extensive and go hand in hand.

But says one, if the law is in force what does it mean when it says the law was abolished by Christ. The answer is, there are two laws brought to view in the bible; separate and distinct in purpose and duration. Paul recognized this fact and made the distinction in the following texts.

"Do we then make void the law through faith? God forbid, yea we establish, make sure, the law." Rom. 3: 31.

"Having abolished in his flesh the enmity, even the law of commandments contained ORDINANCES Eph. 2: 15 first part. But that looks like a contradiction, both statements from the same writer; in one saying the law is established, and in the other that it is abolished. True it would be a flat contradiction if both texts referred to the same law.

But the commandments in ORDINANCES show that to be something pertaining to ceremonies.

So among most Protestant denominations and bible dictionaries etc, the distinction of the two laws is made to be "The Moral Law" or ten commandments and "the ceremonial Law," that law which governed sacrifices and ordinances.

Let us notice them a moment and see their difference. The keeping of the Moral law the commandments of God is given as the very condensation of love to God. For THIS is the love of God that we KEEP his commandments and HIS COMMANDMENTS ARE NOT GREIVIOUS." 1 John 5: 3. The moral law was spoken by God with his own voice. Ex. 20: 1-17; Deut. 4: 12, 18, 36; & 5: 22.

The ceremonial law was spoken by Moses. Deut. 1: 3; & 33: 4. The moral law was written on two tables of stone by God himself, with his own finger. Ex. 24: 12; & 31: 18. Deut. 10: 4. The ceremonial law was written by Moses in a book. Deut. 31: 9, 24.

Concerning the moral law the bible has the following to say. "The law of the Lord is PERFECT converting the soul, the testimony of the Lord is SURE making wise the simple. Psa. 19: 7. "Let us hear the conclusion of the whole matter; fear God and keep his commandments for this is the WHOLE DUTY of man. Eccl. 12; 13.

"Thy righteousness is an everlasting righteousness and thy law is the TRUTH."

"Thy word is true from the beginning and EVERY ONE OF THY RIGHTEOUS JUDGEMENTS ENDURETH FOREVER." Psa. 119: 142, 160.

Christ says "and it is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16: 17.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." obey Matt. 5: 17.

For as many as have sinned without law shall perish without law, and so many as have sinned in the law shall be JUDGED BY THE LAW. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom. 2: 12, 16.

"He that saith I know him and keepeth not his commandments is a liar and the TRUTH is NOT IN HIM." 1 Jno. 2: 4. "For whosoever shall keep the whole law, and yet offend in ONE POINT, he is guilty of all." Jas. 2: 10.

"Blessed are they that do HIS COMMANDMENTS, that they may have right to the TREE OF LIFE, and may enter in through the gates into the city." Rev. 22: 14.

The ceremonial law had to do with types, shadows and sacrifices pointing forward to CHRIST, but when he came as a matter of fact they ceased.

The following is what the bible has to say regarding the ceremonial law or the law of Moses.

"For the law having a shadow of GOOD THINGS TO COME and not the very image of the things can never with those sacrifices which they offered year by year continually makes the comers there unto perfect." Heb. 10: 1.

"Which stood only in meats and drinks and divers washings, and carnal ORDINANCES imposed on them until the time of reformation." Heb. 9: 10. "Blotting out the HANDWRITING OF ORDINANCES that was against us, which was contrary to us, and took it out of the way NAILING IT TO HIS CROSS. Let no man THEREFORE judge you in meat, or in drink, or in respect of a holy day, as the Sabbath days, WHICH ARE A SHADOW OF THINGS TO COME but the body is Christ." Col. 2: 14, 16, 17.

For there is verily a dismantling of the commandment for the weakness and unprofitableness thereof. For the ceremonial law made NOTHING PERFECT but the bringing in of a BETTER HOPE [did] by which we draw nigh unto God." Heb. 7: 18, 19.

Such is the contrast made in the word of God between the two laws—the law of God and the law of Moses; the one "perfect" the other "made nothing perfect;" one to be the rule in the judgment, and to last forever; the other nailed to his cross and done away because of its unprofitableness.

Who cannot see a wide difference between them?

Surely none but those who are willfully blind, whose minds have been darkened by the god of this world—Satan.

So I leave the matter, hoping that some honest soul may have been enabled by this discussion, to see the contrast between truth and errors, light and darkness, and may thus be brought into perfect harmony with God and his government, and that in the great day of final accounts it will be found that some who have heard, have been led to love God and keep his commandments for love's sake, and that through faith in Christ for all sin, and by loving obedience to his law, they at last may have an abundant entrance through the gate into the city of God.

With many thanks to the editors of the Press, for their kindness and impartiality throughout the discussion, and a charitable feeling for all.

I still remain yours for truth and justice. D. E. SCOLES.

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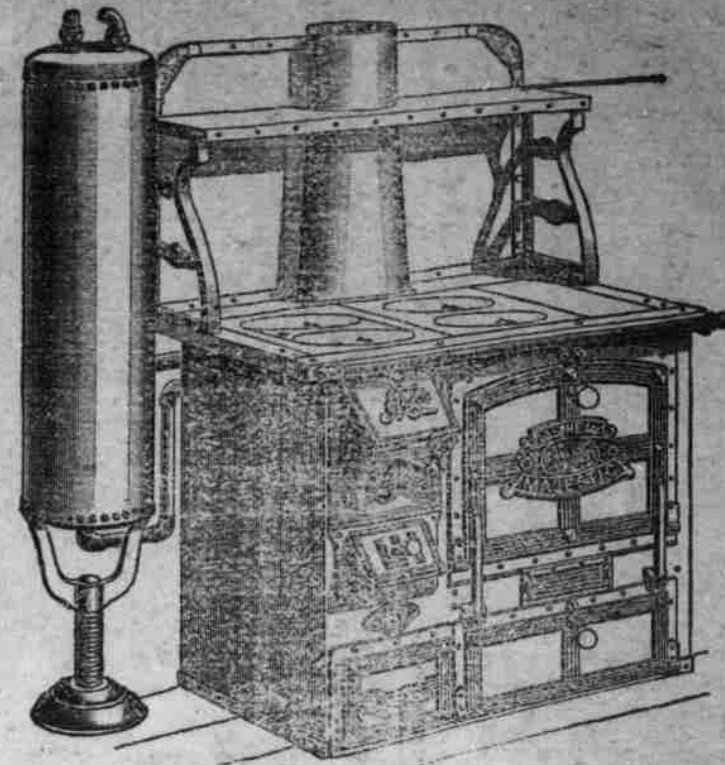
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