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Open Forum

The Sabbath

Editor Journal:—The word "Sabbath" is a Hebrew word meaning "rest." "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: IN IT THOU SHALT NOT DO ANY WORK. Ex. 20:9-10. The Sabbath command forbade the kindling of fires, Ex. 35:2; Num. 15:32-36; the buying and selling of wares and foodstuffs, Num. 10:31; 13:15-22; the bearing of burdens, Jer. 17:21-27, and even speaking one's own words, Isaiah, 58:13. Besides abstaining from all work it was necessary to make certain offerings on the Sabbath, two lambs and two-tenths of flour and the drink offering thereof each Sabbath. This is the burnt offering of every Sabbath, besides the continual burnt offering and his drink offering. Num. 28:3-8, 9, 10. Let us here note that this commandment (and all the law besides) was given to Israel and to no other people whatsoever.)

Whoever became guilty of an infraction of the Sabbath law incurred the death penalty. "Not any work" meant not to pick up sticks. Num. 15:32-36; nor to build fires in their houses, Ex. 35:2, 3; 31:13-17.

The man who gathered sticks on the Sabbath was put to death. Now if it was right to put to death the Sabbath breaker in those days it is no less right now, providing the law enjoining the observance of the Sabbath is still in effect. God said through Moses, "what thing so ever I command you, observe to do it: THOU SHALT NOT ADD THERETO NOR DIMINISH FROM IT," Deut. 12:32.

So, Sabbath keepers, if it is your duty to keep the Sabbath, you are also obliged to put the Sabbath breaker to death, or assist in doing so. Has the penalty been changed? If so, where and in what words is the new penalty

announced? It cannot be found between the lids of the Bible. Then either the Sabbath law exists without a penalty to enforce it or the law itself has been abrogated.

The New Testament promises no reward to the Sabbath observers, neither does it threaten the non observer with punishment. The law HAS been abrogated. "Behold, the day cometh, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt." Jer. 31:31-32. In commenting on this Paul says: "In that He saith a new covenant. He maketh the first old; now that which is old and decayeth is ready to vanish away." Heb. 8:13. Thus when God declared that He would make a new covenant with the house of Israel, He made the Mosaic covenant old, with all that pertained to it. It afterward vanished away. Paul says again: "For if that which is done away was glorious, much more that which remaineth is glorious. II Cor. 3:11. What was done away was "the ministration of death written and engraven in stones." II Cor. 3:7. It was the Ten Commandments. The covenant made at Sinai was the ministration of death because eight of the Ten Commandments were punishable with death.

The object of the law was to bring the nation of Israel up to Christ, that they might be justified by faith. "But after that faith has come, ye are no longer under a schoolmaster, for ye are all the children of God by faith in Christ Jesus." When Christ came He fulfilled the law, and having done so, He took it out of the way, nailing it to His cross." Col. 2:14. Furthermore "having spoiled principalities and powers, He made a show of them openly, triumphing over them in Himself." Col. 2:15. Hence the principalities and powers who had charge of the execution of the law were spoiled, stripped of their authority and no longer had authority to slay him who violated the law. The natural result of the removal of the ordinances follows: "Let NO MAN therefore judge ye in meat, or in drink, or of the new moon, or of the Sabbath days." Col. 2:16. The Sabbath, along with holy days and new moons, was a "shadow of things to come."

There is no mention of a Sabbath in the commandments of Christ to His followers, nor allusion to Sabbath observance in apostolic times. It is therefore, in order for the believer to heed the apostle's words, "stand fast, therefore, in the liberty wherewith Christ has made us free, and be not

again entangled with the yoke of bondage." Gal. 5:1. The apostle points out the bondage when he says: "But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggerly elements, whereunto ye desire to be again in bondage? Ye observe days and months and times and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:9-11. To be circumcised and keep the law was the yoke of which Peter said, "neither our fathers nor we were able to bear."

Since the law which enjoins the observance of the Sabbath has been done away, it is worse than useless to keep the Sabbath. In referring to this Judaizing tendency Paul said, "If ye be circumcised Christ shall profit you anything. For I testify again to every man that is circumcised, that he is debtor to do the WHOLE LAW. Christ is become of no effect unto whosoever of you are justified by the law; ye are fallen from grace." Gal. 5:1-4. If you, then, keep the Sabbath, whether on the seventh or first day of the week, for the reason that the law said "Keep the Sabbath holy," Christ is of no effect to you.

Righteousness is by faith and not by the law, for "the law is not of faith." Gal. 3:12. Christ never commanded men to keep the Sabbath holy either on the seventh or first day of the week; and to keep the Sabbath in the absence of such command is a work of supererogation which is not only superfluous, but, since used as a means of justification, amounts to a rejection of Christ and his work.

CITIZEN.

Why Sin Is in the World

God is almighty, and nothing exists without his loving will. Evil, or what we call evil, exists and not against his will, or else the Supreme is subject and we have in place of God a phantom nothing with a phantom name.

Therefore I care not whether He ordains that evil lives or whether He permits, I ask not why in either case, as if He meant to curse me, but I ask what would He have this evil do for me? What is its mission? What is its ministry? What golden fruit lies hidden in its husk? How shall it nurse my virtue, nerve my will, chasten my passions, purify my love and make me in some goodly sense like Him who bore the cross of evil while He lived, who hung and bled upon it when He died, and now in glory wears the victor's crown?

If Jesus Christ, as we are taught, was slain from the foundation of the world, it was because evil lived in essence then—coeval with the great mysterious fact, and he was slain that we might be transformed into the more glorious image of himself.

It is a shame that in this Christian age the pious throng still hugs the fallacy that this dear world of ours was not ordained the theatre of evil. No law can live a moment save by lease of pain. What is law but a weak jest without its penalty? The great salvation wrought by Jesus Christ had never come but at the call of sin. No risen Lord could eat the feast of love here on the earth, or yonder in the sky, had he not lain within the sepulcher.

It is not the lightly laden heart of man that loves best the hand that blesses all; but that which, groaning under its weight of sin, meets with the mercy that forgiveth much.

God never fails in an experiment, nor tries experiment upon a race but to educe its highest type of life and sublimate its issues. Thus to me evil is not a mystery, but a means selected from the infinite resource to make the most of me.

So it must need be offenses come; if woe to him by whom the offense cometh, then with good reason, for the fact of sin unlocked the door to the highest destiny that Christ might enter in and lead the way.

God does not love sin, neither does any normal person, but in the throng of evils that assail us there are none that yield their strength to virtue's struggling arm with such munificent reward of power as great temptations.

We may win endurance by toil; win saintly fortitude by pain, patience by sickness; faith and trust by fear; but the great stimulant that spurs to life and crowds to generous development each chastened power and passion of the soul, is the temptation of the soul to sin, resisted, and conquered, evermore.

"JOSIAH."

What's the Matter?

Editor Journal:—Wheat has dropped below a dollar a bushel in Chicago. This is the lowest price recorded since 1914. The figure the farmers will receive will be much less than a dollar, so much less that this staple crop cannot be produced at a profit. All other grains will of course be proportionately cheap, the net result being that the graingrowers of the country will this year operate, in most instances, at a loss.

In addition to low grain prices the farmer also faces pre war time quotations on hogs and cattle. In short, nearly everything the farmer has to sell brings little if any more than the actual cost of production.

This would not be so bad if the things he is obliged to purchase showed a similar tendency. Such, however, is far from being the case. Everything the farmer needs is sky high and going higher. Labor, lumber, machinery, freight rates, clothing, groceries, etc., show no indication to follow the trend of grains and meats. All the causes of this condition are not readily apparent, but one thing seems plain enough—there is an overproduction of farm products. Nothing short of a comparative shortage on the market of the things the farmer sells will bring an increased selling price, and unless the farmer can obtain prices which will allow a small margin of profit, his outlook is indeed a gloomy one.

In the face of this situation I would like to know what justification the government could have for building new irrigation projects to made worse by still further overproduction this already deplorable condition.

FARMER

Expressions of Sympathy.

The members of Yellow Rose Rebekah lodge 202 extend their heartfelt sympathy to Sister Dennis and family in their recent bereavement. May the great Sovereign Grand Master of the universe give you the strength to bear your afflictions, for—

God would never send you the darkness
If he thought you could bear the light.
But you would not cling to his guiding hand

If the way were always bright,
And you would not care to walk by faith
Could you always walk by light.

'Tis true he has many an anguish
For the sorrowful heart to bear,
And many a cruel thorn crown
For your tired head to wear;
He knows how few would reach heaven
at all
If pain did not guide them there.

So he sends you the blinding darkness
And the furnace of sevenfold heat;
'Tis the only way, believe me,
To keep you close to his feet.
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in your father's
And sing, if you can, as you go.
Your song may cheer some one behind you
Whose courage is sinking low;
And—well, if your lips do quiver
You will love God better so.

Maxine Prettyman celebrated her fourth birthday anniversary Monday by giving a party to a number of her young friends. The center of attraction at the dinner was a beautiful birthday cake with four lighted candles on it. Maxine proved to be a charming little hostess.

NOTICE FOR PUBLICATION.

Department of the interior,
U. S. Land Office at Vale, Or.
August 1, 1923.
Notice is hereby given that Merritt M. Greeing of Nyssa, Oregon, who, on August 11, 1919 made desert Land entry No. 05926, for S3SW1, Section 12, Township 21 South, Range 46 East, Willamette Meridian, has filed notice intention to make final proof, to establish claim to the land above described, before Register and Receiver U. S. Land Office, at Vale, Oregon, on the 12th day of September, 1923.
Claimant names as witnesses:
Harvey Otis, Frank C. Morgan, Robert R. Overstreet, Webb M. Otis, all of Nyssa, Oregon.
GEO. W. McKNIGHT,
Register.

NOTICE OF HEARING FINAL ACCOUNT

NOTICE is hereby given that the undersigned, the executor of the estate of J. S. Pinkston, deceased, has filed with the clerk of the County Court of the State of Oregon, his final account in the above entitled estate and that on Monday, August 27, 1923, at 10 a. m. in the Court House at Vale, Oregon, has been fixed by order of said Court as the time and place for hearing and settling said account and hearing objections thereto.
This notice is published by order of the above entitled Court dated July 16, 1923.

WALTER H. PINKSTON,
Executor.
First Publication July 20, 1923.
Last Publication August 17, 1923.

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