THE GOSPEL TENT

Editor of "The Graphic"—

Dear Sir—I wish to say in all kindness that the position taken by the Newberg Ministerial Association on the Sabbath question is very belittling to them. Can it really be that men who have been set apart as gospel ministers to teach the truth of the Bible have so little grasp of the truth and so poor a conception of the intelligence of your readers as to teach that because a leper was to be shut up for seven days that this is proof that the Sabbath is any day of the week following six days of labor?

Mr. Editor, this is an insult to the intelligence of your readers. They might just as well reason that because the Board of Health should put a quarantine sign on a house forbidding anyone to enter it for seven days, that this is proof that the Sabbath is not the seventh day of the week, but only and simply a seventh of time. And yet this is exactly their reasoning. I have heard arguments against God's Sabbath for many years, but this argument of the Newberg Ministerial Association is the most childish and inconsistent I have ever heard.

This Newberg Ministerial Association say I said certain things in a recent review of a sermon. Were any of these men in the tent to hear that review? I have inquired diligently and I find that none of them were there to hear what I said. They said I didn't read all that I should have read from Binney's Theological Compend. True, and now, Mr. Editor, for the benefit of your readers I will quote what Binney says. Of the moral law he says it "can never be changed or annulled," page 163. One of these ministers said that it could be changed and annulled.

Now they have said in their communication of last week that "Binney" is a "standard" authority. Of the change of the Sabbath Binney says, "Jesus, after His resurrection, changed the Sabbath from the seventh to the first day of the week." These ministers found great fault with me because I did not read this to my audience. Now let me read what Binney gives as proof(?) of his assertion that Jesus changed the Sabbath. Here it is. He says, "When Jesus gave instructions for this change we are not told, but very likely during the time when He spake to His apostles of the things pertaining to His kingdom. This is probably one of the many unrecorded things which Jesus did." Page 171.

Now, Mr. Editor, why didn't these men quote all that Binney said? Ah, because his proof(?) of the change of the Sabbath is on a par with their argument about the leper.

The Newberg Ministerial Association says that Binney is "a standard authority." Are they willing to prove the change of the Sabbath with Binney's argument? Binney says, "Jesus changed the Sabbath," and yet he says "when Jesus gave instruction for this change we are not told." How then does Binney know? How do these men know? Will they stand by Binney? Surely they will, for they say he is "a standard authority."

Do they build their Sunday observance on a "very likely?" Will they be satisfied to appear before the public as teaching that the change of the Sabbath "from the seventh to the first day of the week" is "probably one of the many unrecorded things which Jesus did?" And, will they tell their people and your readers, that "Jesus changed the Sabbath" but that "we are not told" about it?

I will quote Binney a little further. He says, "It is true there is no positive command for infant baptism * * * nor is there any for keeping holy the first day of the week." Page 161. Now will these men accept the teaching of Binney? He is their "standard authority."

Again, this Newberg Ministerial Association implies that "the day following" every six days of labor "is the Sabbath." They may attempt to deny this, but over their own signature they say of the fourth commandment—one of the ten that was spoken by Jehovah on Mt. Sinai—that this "commandment itself has no specification in it of any one day of the week above the other." Any child knows different. The commandment specifically carries us back to creation, and to the six days in which the Lord worked, and then says, "He rested on the seventh day." Thus the cycle of the week was given to man; for immediately after God had rested, we read, "And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." Gen. 2:1-3. And Binney, whom these men declare to be "a standard authority," says, "God's blessing and sanctifying the day meant that He separated it from a common to a religious use, to be a perpetual memorial or sign that all who thus observed it would show themselves to be worshippers of that God who made the world in six days and rested on the seventh." Page 170.

Will this Ministerial Association say that this cycle of the week, made by God at creation, beginning with "the first day" and closing with "the seventh day," Sabbath was any six days of labor with the "day following" a Sabbath? It was "the seventh day" not a seventh day, nor any "seventh part of time" nor a "day of rest one day in seven." The definite article "the" is what the Bible uses to designate the Sabbath, and the day of the Sabbath, and not the indefinite article "a."

To prove these men of the Newberg Ministerial Association are wrong, let us follow their own argument to its logical conclusion. Suppose seven men work six days each, and they begin, one on Sunday, another on Monday, and so on, to the last of the seven men. This would make every day of the week the Sabbath because everyone of the seven had worked six days, and "the day following," according to these ministers "is the Sabbath."

Contrast all this with the word of Jehovah. He says of the Sabbath, it is "My holy day," Isa. 58:13. He says they are "My Sabbaths." Isa. 56:4. He says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. He says it "is the day of the Holy Sabbath unto the Lord." Ex. 16:23. He says "Verily My Sabbaths ye shall keep." Ex. 31:13. Did God mean that every day in the week was the Sabbath? Did God mean that every man could work any six days he pleased, and himself make the Sabbath of 'the day following?"

This Newberg Ministerial Association talks of "a dangerous wrestling of the Scriptures" and uses many very unbecoming words, applying them to the writer. Mr. Editor, your readers can see that their terms are boomerangs striking back at their own heads.

And now, Mr. Editor, as to their unpardonable inconsistency. They talk as they have about the fourth commandment not meaning anything else than "a day of rest one day in seven." We are resting one day in seven just as they are, and just as they say the fourth commandment enjoins, and here they are finding all manner of fault with us, and saying all sorts of unkind things about us. It seems to us that it must be all right for everybody but a Seventh Day Adventist to rest one day in seven following six days of work, and that everybody else but they have the right to work whichever six days he pleases as long as the "day following" "is the Sabbath."

In conclusion, Mr. Editor, I would respectfully ask these men, if the Sabbath of the fourth commandment is not the Sabbath; if the Sabbath that Jesus and His apostles kept is not the Sabbath; if the seventh day Sabbath of the Bible is not the Sabbath, to kindly set us and your many readers straight by showing us from the Bible that the first day of the week is the Sabbath, or that every day of the week is, or can be, the Sabbath of the Lord our God. For the benefit of us all I ask this Newberg Ministerial Association to inform us as to these things by giving us chapter and verse from the Bible or else be honest and admit that they base all their argument on the same foundation as Binney, their "standard authority;" and to let the people know from their own lips that they are teaching a commandment of man and not the commandment of God when they teach Sunday observance.

A. R. Bell.

Slaves in Abyssinia.

The inhabitants of the Gemira country in Abyssinia are pagans. They appear to believe in a divinity inhabiting the sky—not to be identified with the Wah of the Galla—and also in secondary genii dwelling on the earth. Slavery is not officially recognized, but it exists in fact, though with some extenuation in form. The slave is not free to change his master; he is put in chains if suspected of an intention of escaping; he is beaten if he does not work or march at the will of his master, and he receives no pay. On the other hand, if he can be "presented" he cannot be openly sold, and must be designated gabare ("subject") not baria ("slave"). Even these differences disappear in distant provinces like Gemira, and in times of disorder. Those who will not submit live as fugitives in the forests.

MAY HAVE BEEN ERICSSON'S

Interesting Speculation Arising From Discovery of Ancient Galleys Buried in Norway.

A traveler in Norway has been looking at the two ancient ships, in one of which, though probably in neither, Lief Ericsson may have reached the western world five centuries before Columbus. Nothing proves that either of them was Ericsson's galley; nothing proves that it wasn't. The ancient pagan custom that buried the craft of the sea-hero preserved the galleys away in the soil of Norway, thanks to a covering of potter's clay, and a twentieth century farmer covered the second one. The savants looked it over, and dated it from the ninth century, contemporary with the adventurous Ericsson, possibly his own ship. About seventy feet long, the vessel is shaped not unlike a double-pointed rowboat, flat and low, with forked uprights for 15 pairs of oars, and the conventional dragon carved on bow and stern. Under the floor are the compartments where the voyagers doubtless stored their provisions. One can imagine the watcher at the prow, the helmsman tugging at the tiller, the galley master high in the poop beating with his great hammer the rhythm for the thirty oarsmen. It is far more difficult to imagine how they slept and ate in rough weather.

What He Missed.

My wedding was not far in the past and I was giving a dinner party for several bachelor friends of my husband's. I was especially anxious for things to run smoothly, as one of the party was somewhat of an "old flame," and I wanted him to see just what a wonderful housekeeper he had missed. The maid was new, so to be perfectly sure that all would go well I ordered the dinner in complete detail the previous evening.

In bringing in the soup the maid spilled a serving on the very man that I was planning to impress. When the meat course came on there was an absence of potatoes, and on asking for them I was informed that we were out of potatoes and she had forgotten to order them.

Needless to say that my face did not need the aid of any drug store for sufficient coloring, while the face of the young man in question reflected, I thought, positive relief that he had escaped such extreme lack of management.—Chicago Tribune.

POPPY'S VALUE LONG KNOWN

Abundant Evidence That Qualities of the Plant Were Appreciated Many Centuries Ago.

The poppy plant was originally indigenous to the valley of the Nile, and many centuries before Christ it was imported into Persia. There it was grown with even greater success than in its natural haunts, and for many years there was a great discussion as to the merits of Persian and Thebaic poppy from the city of Thebes. There are several ancient references which clearly indicate the important position which poppy leaves occupied in ancient times. Homer knew all about it, for in the fourth book of the Odyssey he relates the story of a present of poppy sent by the wife of Thop, an Egyptian king, to Helen. Hippocrates first recommended its use as a medicine and sent out with it a warning that it was dangerous. Morphine, the alkaloid crystallizable extract of opium, which contains its medicinal and narcotic properties, was first made by Seguin, in 1808, and later Serturner gave it its name after the Latin derivative meaning "to sleep." It was about this time that Dr. John Leigh delivered a prize essay before the Harveian society of England on opium and its derivatives, calling attention to the dangers of forming a habit, and publishing this essay, later dedicating it to George Washington.

Grey Victim of Ill Fortune.

Sir Edward Grey, former foreign secretary, now Viscount Grey of Fallodon, is preparing a volume of memoirs. He has grown almost totally blind, and is learning all over again how to read by the sense of touch.

Fate has brought tragedy into Sir Edward Grey's life. He was deeply devoted to his wife, a companion to him in his fishing trips and other outdoor excursions. She was injured in a runaway accident in 1905 and died. Always of a retiring disposition, the former secretary became more so under the poignancy of this domestic tragedy. A short time before the war a brother was killed by a lion in Africa. In the early days of the war his nephew, who would have become heir to the title of viscount, which was conferred on him when governmental changes saw him depart from the foreign office, was killed. The title, therefore, may lapse with the death of the first viscount, Grey, himself, for he has no children.

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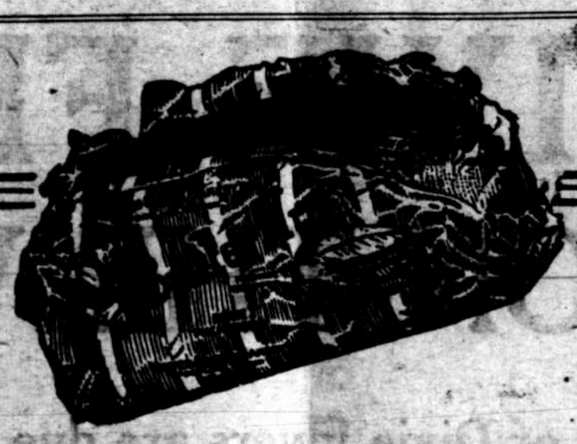

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The Motor truck is established. Its utility is no longer questioned. As a means of transportation, it is definitely established that a motor truck is incomparably economical, convenient, etc., so it is not a question of whether or not you need a motor truck.

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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.

TEST "6" CONTINUOUS OPERATION: Accidents will happen, and some repairs are inevitable. Select a truck design so standardized that repairs will never keep your truck out of service.

TEST "7" ESTABLISHED MANUFACTURER: A truck made by a maker having limited resources is a questionable investment. Be sure the maker of your truck will be in business as long as you do.

TEST "8" DEALER DEPENDABILITY: The dealer is the agency that is directly responsible to you. Be sure that the dealer from whom you buy your truck is as reliable and dependable as your own banker. Do not buy a truck from a dealer that has a reputation for shifting responsibility.

TEST "9" NON-RADICAL DESIGN: Radical changes and principles are experimental. Do not buy an experimental truck. Keep within approved design and principles.

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