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GATE CITY JOURNAL

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Open Forum

**THE BIBLE AND THE KING
JAMES VERSION**

Editor Journal.—As you are aware, there is at present a nationwide controversy concerning the Bible. Doubt has been cast upon doctrines long believed by countless numbers of people, sermons and disputes which serve no useful end have been engaged in by half baked theologians on one side and self-styled scientists on the other, each trying to make out a case about something which, in the great majority of cases, they apparently know next to nothing. The preacher contends uncompromisingly for the absolute correctness of the Bible, admitting no possibility of error in even the smallest degree, and his opponent finds little difficulty in "cornering" him. Through such foolishness some are led to believe that the Scriptures are not the infallible word of God, which they claim to be, and of necessity must be, if they are the inspired word of God.

A little superficial investigation into the matter would solve nearly all the problems confronting both sides to the dispute. Believing a little knowledge of the subject could not hurt anybody and might possibly do some good I would like to set forth a few facts regarding this much discussed book.

What, then, is this book (Bible)? Strictly speaking it is not a book at all but a compilation of books, or Scriptures (writings). These Scriptures are the revelations of God to man through the prophets and apostles, "holy men of old speaking as they were moved by the Holy Spirit."

These Scriptures, and these alone, are infallible. Had we these documents in their original state we would have a perfect guide in all things religious, necessarily perfect, because the word of the Almighty could be nothing less.

If, then, our Bible is an accurate copy of the Scriptures, as they were unfolded to the holy men of old through the inspiration of the Spirit of God, it is evident that we have a book which can not possibly be wrong in any particular; it must in the very nature of the case be absolutely perfect in every way. For it this very claim is made. It is an important matter. Let us consider it carefully and impartially.

These Scriptures were written down thousands of years ago, in the Hebrew and Greek languages. The original manuscripts have been out of existence for many centuries. Not one of the parchments upon which the prophets and apostles wrote their inspired words is extant today. The most ancient manuscripts we have are copies, or copies of copies, how many times removed from the original it is impossible to say. These copies are what were consolidated into one book which we call the Bible.

While we can contend for the infallibility of the originals, it cannot be questioned that there was a possibility of error creeping into the copies, either by accident or design, or by both. That such is the case is beyond doubt. Later the chance for mistakes was greatly increased when the book was put into Latin; and later still, when from the three languages—Hebrew, Greek and Latin, the English version was obtained, it must be recognized by everybody that the attainment of absolute accuracy by the translators was, to say the least, highly improbable. As a matter of fact, anyone at all conversant with the difficulties involved in this work knows that it was not only improbable, but altogether impossible unless, indeed, the translators were, as some are said to believe, under the inspiration and guidance of the Holy Spirit in their labors. On this point we will have something to say later on.

Many different versions of the Bible have appeared in our language. Only one, however, is very generally known at this time. That of course is what is known as the King James version. For three hundred years it has been the most widely circulated book of any kind printed in the English language. In the days of King James I several versions could be obtained in the English, but they were all unsatisfactory on account of faulty translations. Many errors were known to exist in all of them. James desired a new and more accurate Bible than any then in

print, and in order to secure it he commanded the ablest scholars of his realm to come together and prepare a new version. The labors of these men resulted in what is known as the King James version, the one we have today in every Protestant church and home and which, by no small number, is thought to be infallible, the claim being made that the translators were guided in their work by the Holy Spirit. If they had divine guidance, their work would of course be perfect. That they had no such mighty aid is clearly evident from the fact that their work, great and good as it is, is universally admitted to be, contains errors in numbers, and of various kinds. We readily grant that these errors were unintentional, though it must be said that in one instance doubt was cast on their sincerity. Perhaps it might better be said they were working under duress. This doubt is in reference to their translations of the passages dealing with kingly rights, or divine right of kings. In this case competent authorities are convinced that King James exerted royal pressure to have this doctrine appear much stronger in the English than the Greek words justify.

Bear in mind that our point is not against the Scriptures. To them we freely concede their claims to inspiration and infallibility. It is to the claim that the King James version is a perfect copy of the Scriptures that we offer objection. We grant that on the whole it is a good translation, but we challenge the correctness of those who would make it infallible. In the interest of brevity only a little of the evidence will be stated at this time.

The fact that direct contradictions occur in it establishes its fallibility. An instance of this is found in two conflicting statements regarding Saul's conversion. Two different accounts of the manner of Judas' death furnish another

The translators confessed their own fallibility when they admitted themselves to be unable to say with certainty whether the books of Maccabees, Esdras, Esther, Ecclesiastius, Baruch, Manasse, Tobit, Judith and the additions to Daniel were false or canonical. The Roman Catholic church held them to be genuine, others considered them spurious. The translators of the King James Bible admitted that they could not tell whether these books were really the words of God or of some false prophet, so they called them the Apocryphal or doubtful books, under which heading you will find them in any large family Bible. This circumstance alone should satisfy anyone that the translators did not have the guidance of the Holy Spirit. In justice to them it must be said that they never made such a claim, or even hinted at such a thing.

In later years other men have made translations, different in many places from the King James. These alterations have been accepted as improvements by those best qualified to judge. How does the alleged infallibility stand in view of this fact?

The discovery in recent years of manuscripts dating much farther back than any King James' scholars knew has placed the modern revisionist at a great advantage over his brother of three hundred years ago. These manuscripts have revealed the fact that the Bible contains interpolations. Words and sentences entirely foreign to the Scriptures, as originally written, have been incorporated into the Bible. The King James translators cannot of course be blamed for this, but the fact that they did not detect the interpolated passages shows conclusively that they did not have the guidance of the Holy Spirit in their work, as has been claimed for them but, be it remembered, not by them.

One more point and then I am done. Let me call your attention to the fact that in every village in this land are to be found from two to a dozen quarrelsome sects, all of them with different beliefs, and every single one of them basing these different, and antagonistic, beliefs on the Bible.

I ask you, would this be possible with a Bible composed wholly and only of the Scriptures which, as we said before, are the revelations of God's will to man, the words the holy men of old spoke as they were moved by the Holy Spirit. **ECCLIASTICUS,**

USURY AGAIN

Editor Journal.—This subject having been brought to the front again by a sermon preached Sunday evening by the local pastor, who attempted a defense of what he apparently knew to be an indefensible practice from the Christian standpoint, I beg to call the attention of the public to a few Scriptural and historical facts which I hope may aid some seeker after the truth to arrive at a correct understanding of what the Bible teaches regarding this subject and what the Christian's duty is in regard thereto.

The only Scriptural reference which the reverend gentleman produced was the parable of the talents. Now any sort of careful reading of this passage will convince anyone not hopelessly prejudiced against the truth that it does not teach any such thing, either directly or by inference, but on the contrary it does imply the very opposite.

What is a parable? Just this: a fable or allegorical representation of something from which a moral may be drawn for instruction. In this case Christ was speaking. The lesson He wished to convey is very apparent. By means of this parable He is plainly teaching his followers that their duty requires them, during his absence, to be zealous in their work, teaching others the doctrines of the Great Teacher to the full extent of their powers. Read the chapter for your self. See how apt are the words, how plain the illustration is—the master, going to a far country, coming again, the reward. It is plain beyond the possibility of misunderstanding.

By what fantastic process of reasoning could a preacher, or anyone else able to read, come to honestly believe that the Savior is here teaching his servants that usury is a good Scriptural institution? Surely it is impossible that anybody who has read the Bible, even casually, could hold to such an idea with any sincerity at all. Such a reader could not fail to become aware of the fact that in all places, throughout all recorded time, usury among believers is absolutely prohibited.

The pastor is, of course, perfectly right in holding that the parable teaches the use of all talents in God's service, but he is entirely wrong in inferring from that fact that God permits the practice of usury among His children, let alone teaches it.

It is the course of his sermon the pastor admitted that in the Jewish dispensation usury was prohibited among the Israelites, leaving the inference that it is permitted among Christians, but offered no evidence in support of this idea. Such is far from being the case. It is still forbidden as of old. The law against usury has never been repealed. The fact that the law is everywhere violated does not alter the case in the least, to one who desires to obey that law. It is purely a matter of choosing whom ye will serve, and everyone has to make the choice for themselves, whether it will be God or Mammon.

Let me call your attention to the fact that the practices of the early church are given very great weight, even considered authoritative by all sects in deciding religious questions. If a Baptist, Methodist, Disciple, or any other sectarian can produce any evidence to show that his viewpoint coincides with that of the early fathers of the church, then such evidence is considered conclusive. On such claims are all the different sects of the world founded.

How, then, did the early church view this question we have under consideration? The answer is—it was prohibited by the early church; absolutely prohibited among the early Christians. Those very people to whom we now look for guidance looked upon it as a practice odious in God's sight, and in direct violation of His commands.

The modern preacher promulgates a different doctrine from that of the Bible and the early fathers. Whatever his reasons for doing so may be, they are not based on the Bible or early church history. **VERITAS.**

MODERN EASTER OBSERVANCE.

Editor Journal.—In the Boise Capital News appeared the following account of a contemplated observance of Easter Sunday:

Payette, March 30.—The Knights Templar of Payette and Weiser, and the Knights expected here from Ontario, Vale, Nyssa, Parma and Emmett, will observe Easter by attending the M. E. Church at Payette at 11:15 Sunday morning. Headed by Payette's newly organized band of which J. H. Stoner is director, the Knights in full uniform will march from the Masonic temple to the church. Special services have been arranged and Rev. Vernon E. Hall will preach the sermon. At the close of the services the Knights will march back to the temple. There will be served in the spacious dining hall a turkey banquet to which the Knights and their ladies are invited.

Easter, according to my way of thinking, is the most holy season of the year, commemorating as it does the resurrection of the Savior from the dead, thereby demonstrating that He was in truth what He claimed to be, the Son of God, the Holy One of Israel. He died for the sins of the world and rose again for our justification. To a world lying in darkness, under the shadow of death, He brought life and immortality to light through His resurrection.

Surely, everyone should give thanks for this wonderful manifestation of God's mercy to mankind; and every tongue should give praise and glorify the only name by which we may be saved.

But, is a brass band at the head of a body of marching Knights in full uniform, a seemly spectacle on this holy day? Would it not be more fitting at this sacred festival for the Knights to betake themselves to the house of prayer in quietness and humility, leaving the pomp and pageantry for some more appropriate occasion? And after the service, instead of having a turkey feed, would it not seem more fitting to the character of the day to partake of a spiritual feast, giving themselves over to prayer and fasting till the evening come? And what kind of an Easter morn-

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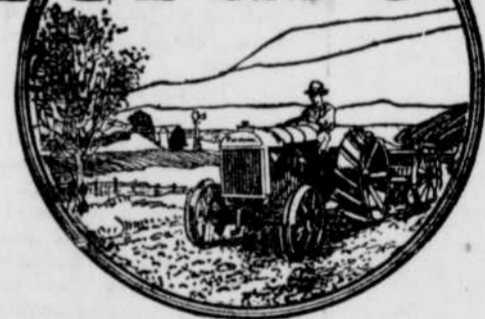
NYSSA

OREGON.

ing sermon could it be that would leave any desire in the hearts of its hearers to spend the afternoon at a turkey banquet? Perhaps I am old fashioned, but at least some others agree with me in believing that this sort of celebration of the most sacred and stupendous event in the history of the human race is so utterly incongruous as to border on the sacrilegious, if not, indeed, that very thing.

I hope that those concerned will give very serious heed to this matter. If they do, I feel satisfied that a repetition of this occurrence will be impossible. **SPECTATOR.**

Fordson

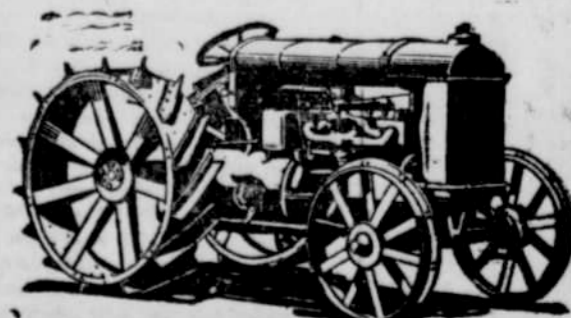


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**REPORT OF THE CONDITION
OF THE BANK OF NYSSA**

At Nyssa in the State of Oregon at the Close of Business
April 3, 1923.

RESOURCES

| | |
|--|--------------|
| 1. Loans and discounts, including rediscounts shown in items 29 and 30, if any..... | \$130,944.89 |
| 2. Overdrafts secured and unsecured..... | 760.29 |
| 4. Other bonds, warrants and securities, including foreign government, state, municipal, corporation, etc., including those shown in item 30 and 35, if any..... | 9,630.48 |
| 5. Stocks, securities, claims, liens, judgments, etc..... | 450.00 |
| 6. Banking house, \$430.00; furniture and fixtures, \$2502.95..... | 6,832.96 |
| 7. Real estate owned other than banking house..... | 143.28 |
| 9. (a) Cash on hand in vault and due from banks, bankers and trust companies designated and approved reserve agents of this bank..... | 13,871.94 |
| 10. Exchanges for clearing house and items on other banks in the same city or town as reporting bank..... | 61.78 |
| 11. Checks on banks outside city or town of reporting bank and other cash items..... | 347.50 |
| Total cash and due from banks, items 8, 9, 10 and 11..... | \$14,281.22 |
| Total..... | \$163,043.12 |

LIABILITIES

| | |
|---|--------------|
| 16. Capital stock paid in..... | \$ 25,000.00 |
| 17. Surplus fund..... | 15,000.00 |
| 18. (a) Undivided profits..... | \$3,145.08 |
| (b) Less current expenses, interest and taxes paid..... | 2,874.01 |
| 23. Individual deposits subject to check, including deposits due the State of Oregon, county, cities or other public funds..... | 61,500.99 |
| 25. Cashier's checks of this bank outstanding payable on demand..... | 243.69 |
| Total of demand deposits, other than bank deposits, subject to reserve, items 23, 24, 25, 26..... | \$61,744.68 |
| 27. Time certificates of deposit outstanding..... | 29,719.90 |
| Total of time and savings deposits payable on demand or subject to notice, items 27 and 28..... | \$29,719.90 |
| 31. Bills payable with federal reserve banks or with other banks or trust companies..... | 13,367.87 |
| 32. Advances from War Finance Corporation..... | 17,639.60 |
| Total..... | \$163,043.12 |

STATE OF OREGON, County of Malheur, ss.
I Frank D. Hall, cashier of the above named bank, do solemnly swear that the above statement is true to the best of my knowledge and belief.
CORRECT—Attest: H. Walters, D. Tensen, F. E. Young, Directors.
Subscribed and sworn to before me this 12th day of April, 1923.
M. M. BLODGET, Notary Public.
My commission expires Dec. 7, 1924.