

GATE CITY JOURNAL

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H. F. BROWN

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TOM PAINE

As Mr. Chapman has injected the question of Tom Paine into this discussion, without any cause or provocation, we must perforce pause long enough to say something about this man, who, if we could believe religionists, had horns and spiked tail and cloven hoofs.

He was the intimate personal friend of such men as George Washington, Benjamin Franklin, Thomas Jefferson and Lafayette. He is credited with having done as much as any other one man to win the Revolutionary war. It was his writing that crystallized sentiment in favor of revolt and allowed the colonies to unite in a common cause. It was his writing that inspired the soldiers during the dark days of Valley Forge to hang on. Tom Paine was a lover of liberty, both mental and physical. At a time when the Church was holding the iniquitous institution of slavery to its bosom and fondly caressing it as a divine institution, Tom Paine was trying to free the slaves. As to his religious belief, we will let him tell it himself. We quote from his book "Age of Reason":

"I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy. . . . I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. . . . Nothing that is here said can apply, even with the most distant disrespect, to the REAL character of Jesus Christ. He was a virtuous and an amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius, and by some of the Greek philosophers, many years before; and by the Quakers since; and by many good men in all ages, it has not been excelled by any. Jesus Christ wrote no account of himself, of his birth, parentage, or anything else; not a line of what is called the New Testament is of his own writing. The history of him is altogether the work of other people. . . . But some perhaps will say—Are we to have no word of God—no revelation? I answer, yes: there is a word of God; there is a revelation. The Word of God is the creation we behold; and it is in this word, which no human invention can counterfeit or alter, that God speaks universally to man. It is only in creation that all our ideas and conceptions of a word of God can unite. The creation speaks a universal language, independently of human speech or human language, multiplied and various as they be. It is an ever-existing original, which every man can read. It cannot be lost; it cannot be altered; it cannot be suppressed. It does not depend upon the will of man whether it shall be published or not; it publishes itself from one end of the earth to the other. It preaches to all nations and to all worlds; and this Word of God reveals to man all that is necessary for man to know of God. Do we want to contemplate his power? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful. In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called the Creation."

There we have a picture of Tom Paine, both as a man and a religionist. There are many preachers, among the better

educated class, who hold quite similar religious opinions. Luther Burbank gave expression to very similar views from a church pulpit quite recently. Can it be that Tom Paine has been lied about, slandered, vilified and abused as no other man ever was, all in the name of Christian charity? It would seem so.

ISAIAH VII

Does Isaiah 7 contain a prophecy of a coming Messiah? Mr. Chapman is quite positive that it does, and so expressed himself in a recent issue of the Journal. In this belief, however, he is contradicted by the Standard Bible Dictionary. We know, of course, that Mr. Chapman rejects as unsound all authorities that do not agree with him, but we are going to print the dictionary's statement and let the reader judge as to its probable truth. Under the heading "Immanuel" it says:

"The symbolic name given to the child whose birth was promised as a sign to Ahaz by the Prophet Isaiah. In Matthew 1:23 it is quoted as a foreshadowing of the virgin birth of Jesus. The question has been raised whether this identification of Immanuel with Jesus was in the mind of Isaiah himself, or made by the evangelist either erroneously, or by way of appropriating the words of an ancient oracle as suitable to his purpose, but not with the intention of committing their original author to his interpretation of them. The difficulties in the way of taking it to be the primary intention of Isaiah to foretell the virgin birth of Jesus are insuperable. The meaning of the phraseology is so palpably fulfilled in the circumstances of his own day that as remote a reference as this to the birth of Jesus seems exegetically impossible. On the other hand, all interpretations which find in the reference to Immanuel a double sense, i. e., first intention to speak of a child that might be born in his own days and a secondary one to predict the virgin birth of Jesus, are artificial and arbitrary. They have the appearance of ingenious devices to escape a difficulty rather than natural explanations of the facts of the case. The only admissible view, as far as the intention of Isaiah is concerned, is that he had in mind a child born in his own days, whose birth would be a symbol of the Divine favor displayed in such manifest power as to assure his people that God was with them."

There is considerably more to the story, but this will suffice. Under a different heading by a different writer the dictionary says:

"When this is understood it will be seen how idle and inept is the attempt to interpret individual isolated passages, and more particularly the so-called Messianic prophecies, as predictions of events in the life of Jesus or of other events hundreds of years later. A promise like that of Deuteronomy 18:15 or of the child to be born in Isaiah 7:14 finds its true and primary meaning in relation to the generation in which it was uttered."

We wish to correct a statement of Mr. Chapman's that Thomas Paine repented having written the "Age of Reason." Anyone who has read the discussion of this question by Robt. G. Ingersoll and the New York Observer, a Presbyterian publication, will know that he did not. It is true that preachers hounded him on his dying bed and tried by artifice and inducement to get him to recant, but the evidence produced during this controversy shows conclusively that he refused to do so. Even the editor of the Observer said, quoting from the issue of November 1, 1877:

"We have never stated in any form, nor have we ever supposed that Paine actually renounced his infidelity. The accounts agree in stating that he died a blaspheming infidel."

As religionists are no longer allowed to burn people who differ from them religiously, as John Calvin did Servetus, they must perforce content themselves with slander and abuse.

Library Hours.

Open to town patron 2:30 to 5:30.
Out of town patrons 2:30 to 7:30.

For Sale—4-inch centrifugal pump, 5-horse electric motor. Call or address George C. MacLafferty, Nyssa, Or.

Ah, ha! The fatal truth is out at last. The Bible contains interpolations. Mr. Chapman admits it and has evidently known it all along. He has at last been forced to acknowledge the truth, and the joke of it is, it was Tom Paine's criticism of the Bible that did the work. No wonder Tom was a "blaspheming infidel." But probably interpolations don't mean much in Mr. Chapman's young life and we may expect to hear him continue to prattle about an "immutable and inerrant Bible," although everybody, himself included, knows "there ain't no such animal."

As usual Mr. Chapman was mistaken as to his facts in saying that the river Jordan was formed by the union of the Jor and Dan rivers, and that the name was derived from a union of these two names. Neither claim is true, as is shown by the Standard Bible Dictionary, to wit:

1. NAME. The name is supposed by some to be derived from yarad, "to go down." . . . Others, however, regard it as a name borrowed from a non-Semitic stock. The ancient derivation given by Jerome which makes it a compound from yor and dan, "river of Dan," or "the river with the two sources," Jor and Dan, is no longer entertained.

2. THE SOURCES. The Jordan springs from four sources in the foothills of Mount Hermon. The first is a small stream, Nahr Bareil; the second and most northerly is the modern Nahr el-Hasbany, springing out of a basaltic cliff on the west side of the base of Hermon, 12 miles north of Tell el-Kadi. The third is the Nahr el-Leddani, which issues out of Tell el-Kadi (the ancient Dan). The fourth is the Nahr Banias, which gushes out of a cavern in a rocky ledge Caesarea Philippi. The final confluence of these streams takes place about five miles south of Tell el-Kadi, at which point the source of the Jordan strictly begins.

There is no mention of any Dan river and it would seem to be up to Mr. Chapman to show that there was, also that it was called Dan at the time of Abraham's raid. Otherwise his explanation falls flat.

The best part of the religious discussion is on the front page this week. Don't overlook it. We freely admit we "pulled a boner" in our question last week. We promise not to do it again. Our question for this week is: Do you believe that the hours from midnight Saturday night to midnight Sunday night should be observed as the Sabbath? If so, give Scriptural references.

Called by Death

Ellis Huffman, son of Mr. and Mrs. Elroy Huffman of Nyssa and the Owyhee, died at his home in this city on Tuesday, February 9, at 9:25 a. m., after a short illness. He was aged 20 years, 10 months, 9 days. Funeral services were held on Wednesday at 10:30, conducted by Elder Gilchrist of the L. D. S. church and the remains laid to rest in the Owyhee cemetery.

Ellis Huffman was born at Parker, Idaho, and came to Owyhee to live November 15, 1917. He leaves a father and mother and seven brothers and sisters to mourn his loss.

Contributed.

Editor Journal:

Nyssa's merchants are losing hundreds of dollars of trade on account of impassable roads between the Owyhee and Nyssa. It's about time they woke up and did something. The farmer's problems are also their own.

FARMER.

Damage by Lightning

Lightning is, of course, most likely in areas where thunderstorms are the most frequent. The Gulf states have the largest number, about sixty annually, and the great central valleys and southern lake region range from thirty to forty. In the more northerly and easterly states the average is about twenty. Lightning is very rare in the Pacific states.

Rapid Growth

The little girl was kissing her father good night. "O daddy," she exclaimed, "aren't you scratchy tonight?" "Indeed!" replied the fond parent, stroking his chin. "It can't be so very bad. I seem to remember shaving this morning." "Did you, daddy? Well, then, it's—it's awfully tall for its age!"

Traveling Libraries

The traveling library we know today was begun in 1893 in the state of New York under the leadership of the great librarian, Melvil Dewey. New York sent books largely to supplement or strengthen libraries already in existence.

Mr. Chapman
Continues Discussion

Boise, Idaho, Feb. 8, 1928.

Gate City Journal:

I find the issue of the 8th instant in my mail this a. m., containing the rest of my letter of the 20th ult.; a suggestion of weakening optimism (on its own behalf) of my being able to answer its rapid fire questioning and voicing a little uneasiness at "sermonizing;" and closing with "Asking him to harmonize the two passages quoted below:

"Therefore Michal, the daughter of Saul, had no child unto the day of her death." 2 Sam. 6:23.

"But the king took the two sons of Rizpah, the daughter of Aiah, who she bear unto Saul, Armonia and Mehibosheth, and the five sons of Michal, the daughter of Saul." 2 Samuel 21:8.

Stating this question is NOT from Tom Paine." (The writer having in a letter sent him, not yet published, owing to the illness of the editor, in which it was suggested that his "Conflicts were those of Tom Paine.")

We were sorry to learn of the illness and hope this letter will find him recovered and in good spirits.

No, Mr. Paine, amid all his blasphemous attacks on the IMPREGNABLE Word of God, either overlooked this or deemed it too clever and faithful a record for his sophistry.

A careful reading of the 8th verse, Sam 11, would have given the Journal the answer. Or RATHER, had the Journal quoted the whole verse, instead of just enough to suit the subtlety and pleasure of infidels. The verse is as follows:

"But the king took the two sons of Rizpah the daughter of Aiah, whom she bear unto Saul, Armonia and Mehibosheth, and the five sons of Michal the daughter of Saul, WHOM SHE BROUGHT UP FOR ADRIEL the son of BARZILLAI THE MEHOLATHITE." 1 Samuel 18:19 reads: But it came to pass at the time when Merab, Saul's daughter, should have been given to David, that she was given unto Adriel the Meholathite to wife.

I take it that the Journal will accept and allow the FACT and admit that these were Michal's sister's sons, whom she "brought up" (not bore) to Adriel.

The Journal must know that it is characteristic of Christians, THE SONS OF GOD, to testify, publish the Good News, "Preach the word;" be instant in season and out of season; reprove, rebuke, exhort with all long suffering and doctrine, as it is for infidels to blaspheme, mock and ridicule. However, I permit the suggestion, and shall observe it the very best I can. Take heart, Journal, and be more hopeful. Not a one of your questions shall escape my attention.

The Journal knows what it said about ASKING questions, and while that may not be applicable to the case at bar, it suggests consideration at least.

I think only two of your questions prior to the last issue remain unanswered, one of which I shall conclude this letter with, and the other, not a question, but a declaration and a challenge of the Book of Daniel, which I shall take up very soon.

In my unpublished letter, I answered, or gave you Bishop Watson's answer, to Paine's attack on the pursuit of the kings by Abraham Gen 14th Chap. I now give you his reply to "The kings that reigned in Edom before there reigned any king in Israel."

This passage could only have been written, you say (Paine) (and I think you say rightly), after the first king began to reign over Israel; so far from being written by Moses, it could not have been written until the time of Saul at the least. I admit this inference, BUT, but I deny its application. A small addition to a book does not destroy either the genuineness or the authenticity of the whole book. I am not ignorant of the manner in which commentators have answered this objection of Spinoza, without making the concession I have made; BUT I have do scruple in admitting that the passage in question, consisting of nine verses, containing the genealogy of some kings of Edom, might have been inserted in the book of Genesis after the book of Chronicles (which were called in Greek by a name importing that it contained things left out in other books) was written. THE LEARNED have shown that interpolations have happened to other books; but these insertions by other hands have never been considered as invalidating the authority of the books.

If the Bishop's reply is unsatisfactory or objectionable, very much more can be supplied on this subject.

In the issue of January 29th, under the caption "A Composite Work," is found what remains of the unanswered questions; and hereunder are questions that will require, in answer, space and time; but what will, if carefully followed and studied by the Journal and its readers, prove educational and a very great blessing.

Very respectfully,
T. B. CHAPMAN,

Talking Honey

The ancients "robbed" their bees and took out the honeycomb in chunks (none too cleanly the way the handled it) and crushed honey, wax and all into a sticky mass. And in this was eaten.

Up to 70 years ago there was not much improvement in the method of preparing honey for eating. Those who did not care for the wax in comb honey, melted the chunks, and skimmed the wax off as it came to the top, or strained it through cheese cloth or screen wire. Hence we have the term "strained" honey. Many primitive beekeepers still prepare their honey for market in this manner. Such honey may be excellent in quality if it has not been overheated in the process. Heating honey above 160 degrees, at the highest, injures the flavor, and also darkens its color. Strained honey can be distinguished from the best grades of extracted honey by a cloudiness or murkiness in the finished product that cannot be gotten rid of.

The modern, up to date beekeeper of the highest type neither kills his bees nor "robs" them to get the honey. Instead he has "supers" or top hives that he sets above the regular beehive, and the only honey he takes is what they store in the supers after they have gathered a plenty for themselves and stored for their use in the hive below. Sometimes there isn't any surplus for the beekeeper.

In my next talk I'll tell you what the beekeeper does with his share of the honey before it is offered you to eat.

W. W. FOSTER.

Chiropractors

Drs. R. P. and Pearl M. Bradford, licensed in Oregon and Idaho, Carver graduates. Consultation and examination free. Twelve years successful practice in the state. First door west of bank, Nyssa, Oregon.

PLAYING SAFE

"I am going to speak over the radio tomorrow night."
"I shall listen in with great interest," said Miss Cayenne.
"I shall talk about the ideals of our modern culture."
"Simply wonderful!"
"Would you like to hear it before-hand?"
"No. Save it, so that if I don't happen to like it I can tune out for my favorite hotel orchestra."—Washington Star.

SPORTS IN PROPER PLACE



College Head—And sports have their proper place in our curriculum, of course.

Student's Dad—Glad to hear it—glad to know my boy will have some chance to study, you know.

Had No Honker

Here he sleeps.
One Johnny Honker;
He rounded a turn
Without a honker.

In Every Home

"Are you going anywhere tonight?" asked the mother.
"No. We are planning to stay at home."
"I thought you were going to the dance."
"Then it is very nice for me to stay at home."

Looking Ahead

"Give you any last request to make?"
"Yes. Ask the minister who preaches my funeral sermon not to say I am better off."
"But you will be better off."
"I know it, but my wife will think I told him to say it."

Bashful

"The office should seek the man, you know."
"Yes, that's all right," replied the candidate, "but I gave it plenty of time, and it seemed bashful."—Denton Flamingo

Steel Long in Use

Steel has been known from very early times, but where and how it was first manufactured is not definitely recorded. Damascus steel used in making sword blades was known in Oriental countries from a remote period.

Good Word for Winter

Take winter as you find him, and he turns out to be a thoroughly honest fellow, with no nonsense in him and tolerating none in you, which is a great comfort in the dog run.—Lowell.

Glasgow an Old City

According to tradition, the city of Glasgow, Scotland, was founded as early as 500 A. D. It owes its industrial and commercial importance to its situation in a district abounding in coal and iron, to its location near the mouth of the Clyde and to its wonderful harbor of 200 acres.

Pated at Early Age

Lorenzo de' Medici, surnamed "The Magnificent," on account of his free use of wealth in maintaining his power, became sole ruler of Florence at the age of twenty-nine years on his father's death in 1469.

Washington Anecdotes

The nation is indebted for the preservation of many of the popular anecdotes concerning Washington, among them that of the cherry tree and the hatchet, to Mason Locke Weems, Washington's biographer and pastor.

Written in Adversity

The best known books written during the author's imprisonment include Bunyan's "Pilgrim's Progress" and "Grace Abounding," the "King's Quahar," or the "King's Book," by James I.; "The Review," by Daniel Defoe; and the "History of the World," by Sir Walter Raleigh.

Queer Fishing Apparatus

Two small boys at Sydney, Australia, recently caught 15 fish at once by lowering a large bottle containing bread into the water. The fish were so hungry for bread that they slipped through the neck of the bottle and then couldn't get out.

On the Jump

A fellow has to be something of a sprinter to keep up with his good intentions.

NOTICE TO CREDITORS

In the County Court of the State of Oregon for the County of Malheur. In the Matter of the Estate of Mrs. A. J. Backman, Deceased.

The Undersigned, having been appointed by the County Court of the State of Oregon, for the County of Malheur, administrator of the estate of A. J. Backman, deceased, and having qualified, notice is hereby given to the creditors of, and all persons having claims against the estate of said deceased, to present them duly verified as required by law, within six months after the first publication of this notice, to said administrator at his office in the Town of Nyssa, Malheur County, Oregon, the place where said administrator will receive said claims.

J. Foydell, Administrator of the Estate of Mrs. A. J. Backman, Deceased.
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NOTICE FOR PUBLICATION

Department of the Interior, U. S. Land Office at Vale, Oregon, January 9, 1928.

Notice is hereby given that Eugene D. Walker, of Walla Walla, Washington, who on April 30, 1909, made Desert Land Entry No. 6934, for SW 1/4 Section 25, and SE 1/4 Section 26, Township 22 South, Range 46 East, Williamette Meridian, has filed notice of intention to make final proof under third paragraph of Act March 4, 1915, to establish claim to the land above described, before Register U. S. Land Office at Vale, Oregon, on the 15th day of February, 1928.

Claimant names as witnesses: Ralph Stark, of Parma, Idaho, Mrs. Dolly McCreary of Adrian, Oregon, Mrs. Clarence Elliott of Nyssa, Oregon, and Mrs. Clarence Elliott of Nyssa, Oregon.

Geo. W. McKnight, Register.

City Dray Line

W. K. KLEINBERG
PHONE 15

NYSSA BARBER SHOP
AND CIGAR STORE

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HOT AND COLD BATHS
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