

GATE CITY JOURNAL

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KING JAMES VS. REVISED

As Mr. Chapman has repudiated the Revised Version of the Bible and designated it "inferior" to the King James Version, it might be well to state the facts briefly as to how it came to be made and the probability of its being more accurate than the King James. We quote from the preface of our King James Bible:

"The Authorized, or King James Version of the Holy Scriptures was published in 1611. In February, 1870, the convocation of Canterbury appointed a committee to consider the subject of revising the Authorized Version. The committee reported in the following terms:

"That it is desirable that a revision of the Authorized Version of the Holy Scriptures be undertaken. That the revision be so conducted as to comprise both marginal renderings, and such emendations as may be found necessary to insert in the text of the Authorized Version. That in the above resolutions we do not contemplate any new translation of the Bible OR ANY ALTERATION OF THE LANGUAGE, except where, in the judgment of the most competent scholars, such change is necessary. That in such necessary changes the style of the language employed in the existing version be closely followed."

"The report was adopted and two companies were formed for the revision of the Authorized Version of Old and New Testaments respectively, consisting of the most distinguished biblical scholars in Europe and America."

"The revision of the New Testament was undertaken first, and was published in 1881. The revision of the Old Testament was completed in 1885. Universal interest was awakened by the publication of the two revisions. In the judgment of the most critical scholars the versions are pre-eminent for their ACCURATE representation of the original Hebrew and Greek."

It is the work of these biblical scholars, the best in Europe and America, that Mr. Chapman presumes to condemn as "inferior." We have no doubt that the gentleman considers himself a better judge of such matters than these eminent theologians, but he will have hard work convincing his readers that he is. When he so airily throws the Revised Version into the discard he says in effect that the judgment of the "most critical scholars" is worthless. Perhaps he should not be judged too harshly, however, as that was the only way he could avoid admitting that the King James Version contains many errors.

General reader, when it becomes a question of which is the better biblical authority, Mr. Chapman or the revisors of the King James Version, which way would you vote? These revisors were the most eminent authorities that could be found in Europe and America, yet because they found it necessary to make some corrections in the King James Version and omit some interpolations Mr. Chapman claims it is "inferior."

Mr. Chapman, in commenting upon the "Book of Enoch," referred to in a recent issue of the Journal, says: "It will be noted that not a hint is given of any 'Book of Enoch,' nor that his book was WRITTEN." In making this statement Mr. Chapman again comes in conflict with ecclesiastical authorities. In our King James Bible, under the heading "Helps to the Study of the Bible," the editor discusses "The Canon of Scripture" and after referring to the different books composing the canon says: "But in ADDITION the 'BOOK OF ENOCH' is quoted by Jude. This authority referred to Enoch's sayings as a 'book' and he lived before the flood, so what becomes of Mr. Chapman's claim that there were no sacred writings before Abraham's time?"

The Journal seems to be putting Mr. Chapman's patience to a severe test by our "obduracy, however apparently wilful" in refusing to accept as facts his theories regarding the Bible. However, he manifests a firm determination to bear with us, al-

though we seem "to indicate a disposition not to understand and if possible not to permit anyone else to understand." That is the proper spirit and this trial of his patience will doubtless redound to his soul's well fare. Whom the Lord loveth he chasteneth, and it is only by strife and opposition that we develop to our full possibilities. But as to our accepting his theories regarding the Bible, there isn't a chance. We have learned the TRUTH regarding the origin and formation of the Bible from RELIABLE sources, and the deluge of words to which we have been subjected has never touched us.

SUNDAY LEGISLATION

D. MacLafferty has been circulating a remonstrance this week to a bill now before congress to make the observance of Sunday as the Sabbath in the District of Columbia compulsory. Mr. MacLafferty reports considerable opposition to the remonstrance in certain quarters, but he secured 140 signatures, which is a good representation of the voters of the community.

The first amendment to the federal constitution prohibits congress from making any law respecting an establishment of religion. If the passage of such a bill as is now before congress would not be a violation of at least the spirit of this amendment, then words have lost their meaning. It may be, by claiming that the bill merely provides for a legal holiday and is not a religious question, the constitutional inhibition can be overcome, but the sham and hypocrisy of the claim would become immediately apparent were it seriously proposed to make any other day but Sunday the holiday. The question would at once assume a religious aspect.

It is understood this bill is but a prelude to another affecting the entire United States, and is intended as the first step in a campaign for a union of church and state. A principle is thus involved that should concern every be lever in religious liberty. All history shows that such union is disastrous, both to the church and the state, but shortsighted religious zealots are trying to force us into it.

In regard to Sunday legislation its proponents haven't even Scriptural authority as a basis for their action. There is not a word in the Bible justifying the observance of Sunday as the Sabbath. The only day that either God or Christ hallowed was the seventh day (Saturday). The so-called "Christian Sabbath" is purely man made and is without Scriptural authority.

The question is often asked "what is the matter with the churches?" Today's dispatches carry a story to the effect that a minister has been "fired" from the Lutheran church for doubting the biblical story of Eve. That is the answer as to what is the matter with the churches.

The subject of the sermon at the Methodist church Sunday morning is "Are we taking Jesus in earnest?" It is our firm conviction that we are not, or we would not ignore his commands, and this applies to church members equally with those who are not church members.

Wanted a Change

Dorothy yawned and announced: "I do wish that school was over, and summer was over, and I had a new teacher." Her mother looked up and smiled. "Why do you wish all that?" she asked. Dorothy yawned again. "Well," said she, "I'm so tired of despising the same teacher!"

Suggestive Nickname

Baron Haynau, an Austrian general of the early Nineteenth century, was known as the "Austrian Hyena," on account of his cruelty as well as his appearance. He was the natural son of the elector of Hesse-Cassel.

Will Be Happy Day

When the war drums beat no longer and the battle flags are furled in the parliament of man, the federation of the world.—Tennyson.

Mr. Chapman Continues Dissertation on the Bible

Boise, Idaho, March 8, 1896.

Editor Gate City Journal:

"Anent Interpolations" is simply another desperation of the Journal's extraneous harplings. I am not concerned especially about the Revised version, believing it to be an inferior translation. Nor has this discussion to do, especially, with all the other inferior and less popular translations, being in no wise vitiated by them, but maintained, by Mr. Chapman, to be a "remarkably faithful translation, etc." I must therefore, decline all such wild excursions which so easily allure my friend, the Journal. Please permit me, then, to retain the texts referred to, exactly as given in the King James version.

Back to the subject again. Originally, the Pentateuch formed one continuous work, as in the Hebrew Ms. they are still connected in one unbroken roll. At what time they were divided into five portions, each having a separate title, is not known, but it is certain that the distinction dates at or before the translation of the Septuagint. The names of the five books thereof were applied by the Greek translators as descriptive of the principal subjects—the contents of the respective books. In the later scriptures they are frequently comprehended under the general designation "The Law, the Book of the Law." They constitute the groundwork or basis on which the whole fabric of revelation rests, and a knowledge of the authority and importance that is thus attached to them will sufficiently account for the determined assaults that infidels have made on these books, as well as for the zeal and earnestness which the friends of the Truth have displayed in their defense.

The mosaic origin of the Pentateuch IS ESTABLISHED by the concurring voices both of Jewish and Christian tradition; and their unanimous testimony is supported by the internal character and statements of the work itself. That Moses did keep a written record of the important transactions relative to Israelites is attested by his own express affirmation. For, in relating the victory over the Amalekites, which he was commanded by divine authority to record, the language employed, write this for a memorial in a book (Hebrew, THE BOOK) Ex. 17:14, shows that the narrative was to form a part of a register already in progress, and various circumstances combine to prove that this register was a continuous history of the special goodness and care of divine providence in the choice, protection and guidance of the Hebrew nation. First, there are the repeated assertions of Moses himself that the events which chequered the experience of that people were written down as they occurred (Ex. 24:24; 27; Num. 33:2). Secondly, there are the testimonies borne in the various parts of the later historical books to the Pentateuch as a work well known, and familiar to all the people (Joshua 1:8; 8:34; 23:6; 24:26; 1 Kings 2:3, etc.). Thirdly, frequent references are made in the works of the prophets to the facts recorded in the books of Moses (cf. Is. 1:9, with Gen. 19:1; Is. 12:2, with Ex. 15:2; Is. 51:2, with Gen. 12:2; Is. 44:9, with Gen. 8:21 and 22; Hosea 9:10, cf. with Num. 25:3; Hosea 11:8, with Gen. 19:24; Hosea 12:4, with Gen. 32:24, 25; Hosea 12:12, with Gen. 28:5; and Gen. 29:20; Joel 1:9, with Num. 15:4 to 7, and with Num. 28:7, 14 and Deut. 12:6, 7; and 16:10, 11; Amos 2:9 with Num. 21:21; Amos 4:4, with Gen. 28:3; and Amos 4:11, with Gen. 19:24; Amos 9:3, with Lev. 26:3; Micah 6:5 with Num. 22:25; Micah 6:6, with Lev. 9:2; Micah 6:15, with Lev. 26:16, etc.).

Fourthly, the testimony of Christ and the apostles are repeatedly borne to the books of Moses (Matt. 19:7; Luke 16:29; Luke 24:27; John 1:17; John 7:19; Acts 3:22; Acts 27:23; Rom. 10:5). Indeed, the references are so numerous, and the testimonies so distinctly borne to the existence of the Mosaic books throughout the whole history of the Jewish nation, and the unity of character, design and style pervading these books is so clearly perceptible, NOTWITHSTANDING the rationalistic assertions of their forming a series of separate and unconnected fragments, that it may, with all safety be said, there is immensely stronger and more varied evidence of their being the authorship of Moses than of ANY of the Greek or Roman classics being the productions of the authors whose names they bear. But admitting the Pentateuch was written by Moses, an important question arises, as to whether the books which compose it have reached us in an authentic form; whether they exist genuine and entire as they came from the hands of their author. In answer to this question, it may be sufficient to state that, in the public and periodical rehearsals of the law in the solemn religious assemblies of the people, implying the existence of numerous copies, provision was made for preserving the integrity of "The Book of the Law."

(Continued next week)

A Pioneer Passes

The body of G. F. Lafrenz, who died at Thayer, Mo., on Saturday, March 13, 1926, arrived in Nyssa on the early train Wednesday morning. Funeral services were held in the M. E. church at Nyssa Wednesday afternoon at 2 o'clock under the direction of the local lodge of Odd Fellows, the Rev. Hershey officiating.

Interment was at Ontario under the direction of the K. of P. lodge of that place and was attended by a large number of Nyssa friends of the family.

George Frederick Lafrenz was a pioneer of the Northwest and did his full share in the development of this great country. He was born in Davenport, Iowa December 13, 1869. He was the son of Mr. and Mrs. Claus Henry Lafrenz, pioneers of Iowa. He attended school at Davenport, Iowa, where he received his education. He went to Montana in 1878, where he spent two years, and in 1880 went over the old Mullan trail to Pomeroy, Wash. There and on the Snake river at a place known as New York Bar engaged in the warehouse and grain business.

In 1883 he went to San Francisco to meet his fiancée, Bettie Wulf of Davenport, Iowa, where they were married March 1, 1883. He returned to Pomeroy, Wash., and continued his business there until 1886, when he moved to Garfield, Wash. There he engaged in the farm implement business. In 1890 moved to Spokane, Wash., and there for many years was manager of the Spokane Implement Co., and later engaged in the mercantile business for himself.

In 1910 he moved to Nyssa, Oregon, and engaged in the mercantile business. He moved to Thayer, Mo., in 1918 and died there March 13, 1926.

While living in Garfield he joined the local lodge of the Odd Fellows and Knights of Pythias as charter member and in 1890 transferred at Spokane his membership to Odd Fellows lodge Mt. Carlton No. 163 and Knights of Pythias Red Cross Lodge No. 28 and maintained these memberships until his death.

He is survived by two sons and a daughter—Walter Frederick Lafrenz, Commander U. S. navy; Arnold Lester Lafrenz of San Diego, Cal., and Hilda Louise Tensen of Nyssa, Ore., and four grandchildren, children of Hilda Louise Tensen; also by two brothers and sister—G. Lafrenz of Davenport, Iowa; H. T. Lafrenz of Los Angeles, Cal.; Mrs. R. Schraum of Davenport, Iowa.

TALKING HONEY

There is as much difference in various kinds of honey as there is in the output of different buttermakers, or the milk from different dairies.

Part of the difference is due to the skill and care with which the honey is produced and marketed. Honey can readily be ruined by carelessness and indifference on the part of the beekeeper.

The honey gathered from various flowers has all the difference in the world in flavor and eating quality. For example, honey from dandelion is so strong and yellow as only to be fit for bee feed. Honey from tobacco plants, which yield nectar abundantly, tastes of the tobacco. Buckwheat yields a heavy, dark, strong flavored honey which many people like; others do not. Some southern flowers yield a dark honey of exceedingly fine flavor. Goldenrod yields a beautiful golden honey of fine flavor, somewhat stronger than the lighter honeys. Honey from horsemint carries a decidedly minty flavor.

You see, you can't always judge honey by color alone.

The clovers, intermountain alfalfa, white, sweet white, and sweet yellow, basswood and raspberry, and the California white sage, as well as orange, are the finest honeys produced in the whole world.

Every locality where honey is produced has its own "best" product, which the people of that community have learned to relish, whether the honey be light or dark, mild or strong-flavored. Such honey, if produced under favorable conditions, is good honey, regardless of color.

W. W. FOSTER.

Hawaiian Canoes

A Hawaiian "outrigger" canoe recently rescued three people from a disabled motor launch 14 miles out from Honolulu, despite a heavy sea. According to Hawaiian history, the island was settled by peoples from the South seas who made the trip in the same kind of canoe.

Roll Your Own Bath House

A bath house of canvas that may be carried to the beach and erected in ten minutes, that was perfected by a Michigan woman, is proving a success.

Excellent Advice

Look up and not down; look forward and not back; look out and not in; and lead a hand.—Edward E. Hale.



HEAR THE BABIES HOWL!

There be something doing every minute, and laughs galore, at the

High Brown Babies MINSTREL SHOW

put on by the Nyssa Band

100 proof comedy, all home brewed, a home production. See Jack Snider, Art Cook, Glenn Brown and Harland Diven, our premier end men, together with Beauty Chorus, composed of eight of the fairest daughters of our city.

And above all things don't miss the play, in the second part

Our Village Band

A 30-minute sketch of fun and humor.

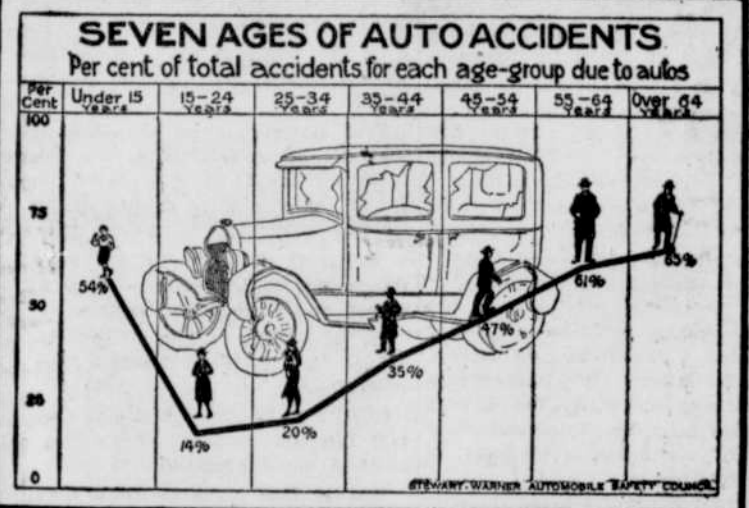
Liberty Theatre

Monday March 22nd

General Admission, 50c Children - 25c
Curtain 8:15



Shakespeare Up-to-Date Tells Motorists' Terrible Toll



SHAKESPEARE'S seven ages of mankind made no reference to the number who were cut off in their prime by automobiles. If he had, suggests the Stewart-Warner Safety Council, it might have run something like this parody on his famous lines:

At first the infant,
Killed by a truck while in his nurse's arms,
And then the careless schoolboy with his marbles,
Playing in the streets after his lessons
Are over. And then the lover,
Absent-minded, walking with a box of candy
Under his arm, to see his loved one,
Is struck by a taxi and hurled to the ground.
Next comes the gay young blood
Next for his evening's entertainment, whom
Sixty miles an hour lands forty years too soon
Upon a slab in some unfriendly morgue.
And then the banker, full of worldly pride and honors,
Jay-walks across the street between two mighty deals of finance,
And wakes to find Saint Peter quizzing him.
Next, the family man, with years upon him,
Confused and jostled in the crowd,
Mistaken, and dies amid thanksgiving
That his last premium was paid up.
And last, hoary age, tottering and feeble,
Perhaps with crutch, or eye too dimmed with time,
An easy victim for some selfish motorist,
Sins care, sins thought, sins skill, sins everything—but speed.
The chart above shows what proportion of all accidents happening to each age group are automobile accidents. The toll is highest for the very young and very old. This situation is explained partly by the heedlessness of the young and the infirmity of old age. Moreover, these two groups are least involved in industrial accidents which makes their automobile casualties constitute a larger part of their total accidents.

Zero Hours of Automobile Accidents, 4, 5 and 8 P. M.



ONE thousand and thirty of Chicago's 11,785 auto accidents last year, according to the Stewart-Warner Safety Council for the prevention of automobile accidents, occurred between five and six o'clock, just when congestion is at its worst in the home-going rush. Only 47 of these 1,030 accidents were fatal.

Four o'clock is the children's zero hero. Thirty-three of the 182 children killed by autos in Chicago last year came to grief at four o'clock, playing in the streets after school.

Seven to nine is the dangerous time for adult auto fatalities, according to Chicago's 1924 record. Eighty-six of 353 such deaths occurred around the theater-going hours.