

GATE CITY JOURNAL

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H. F. BROWN

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"COMPOSITE WORK" AGAIN

Mr. Chapman this week completes his reply to our claim that Genesis contains a double account of the story of creation. His argument consists of a few lines of simple denial, which he makes no effort to prove, and a column and a half or more of rambling remarks which he addresses to "the casual reader." He first proved the fact (which nobody denies) that dust and the human body are composed of the same chemical elements. He uses half a column to prove this undisputed fact. He uses another half column in an endeavor to show, by a play upon words, a distinction between the words "created," "made" and "formed." They are practically synonymous and are used interchangeably by God, as we will show later on. The remainder of the article is devoted to divers and sundry subjects having no connection with the question. Indeed, his whole purpose would seem to be to lead "the casual reader" away from the subject and get him tangled up in a maze of words. Like the mother bird when she lies fluttering on the ground pretending to be wounded in order to draw the hunter away from her little ones.

Mr. Chapman claims that the second chapter of Genesis is a "continuation" of the story of creation in the first chapter.

The first thing to note is that the two chapters are by two different Gods, or possibly the same God under different names. Elohim is the God of the first chapter and Jehovah the God of the second. This of itself indicates two different writers, or the same name would have been used throughout.

In Gen. 1:31 we read: And God saw everything which he had made (not created) and behold it was very good.

Gen. 2:13: Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

It will be noted here that God (Elohim) had finished the work of creation. He had brought the world into being, made the sun, moon and stars, brought vegetable and animal life into being, and lastly he made man and woman (both at the same time).

At the end of this great work we find Him taking a well deserved rest. But on a few verses farther on the writer makes him go to work again and re-enact the work of creation, only now it is Lord God (Jehovah), instead of God (Elohim), that is doing the work.

These two Gods differed somewhat in their plan of operations. Elohim divided the water from the land and had water in abundance, while Jehovah was short on water and couldn't grow anything until there went up a mist from the earth.

Elohim created the animal and vegetable world before he did man and woman. Jehovah "formed" man (but not the woman) before he did the vegetable and animal kingdoms.

Doesn't it seem a little absurd to suppose that Moses wrote

these conflicting statements? After he had stated that Elohim had made both man and woman, would he say "there was not a man to till the ground?" Examples of this kind could be multiplied did space permit.

Mr. Chapman's quibble upon the words "created," "made" and "formed" doesn't mean a thing. Elohim used the first two interchangeably Gen. 1:26-27. Jehovah used the latter to express the same idea. In this connection we give a quotation from the Standard Bible Dictionary under the heading "Hexateuch" (the first six books):

1. The structure of the Hexateuch is composite—Proof.
That the H. is of composite structure many facts in the work itself conclusively prove.

4. From Genesis. (1) A comparison of Gen. 1:1-2:4 with 2:4-3:24 discloses two distinct narratives. In 1:1-2 the word for the deity is God (Elohim), and a cosmic process is described, the order being: the universe, earth, plant and animal life, man. The conceptions are somewhat abstract, and the idea of God is monotheistic and free from anthropomorphism. This section has also a noticeable literary style. But in 2:4b, 3:24 the word for deity is Jehovah (Lord AV) God. Interest is centered, not on the cosmos, but on the earth as the abode of man. The animals are made AFTER man, and for his sake. The conception of God is more anthropomorphic and the literary style is altogether unlike that of 1:1, 2:4a.

2. The flood narrative, 6:5, 19:17 present the same features. Sections using God alternate with others using Jehovah. The passages 6:5-8, 7:1-5, 8:20-12 are clearly Jehovah paragraphs, and on the basis of similarity of style and conception 7:7-10 (in the main) 12, 13, (last clause), 17b, 22, 23, 8:20, 6:12, 13b, are to be classed with them. On the other hand 6:13-22, 7:6-11, 13, 16a, 17a, 18-21, 24, 8:1-2a, 3b-5, 13a, 14-19, 9:1-17 make up another narrative in which God is the name for deity. In this, in contrast with the narrative using Jehovah, the conception of deity is abstract, the style is formal and statistical and the catastrophe is cosmic rather than local.

The writer takes up each of the first six books, forming the Hexateuch, and shows that they are made up of at least two, and part of the way three, distinct narratives. The author is Edward E. Nourse, D. D., and is professor of Biblical Theology and instructor in New Testament canonics and textual criticism in Hartford Theological Seminary. He is a specialist in that line of work and should be at least as good an authority as Mr. Chapman or Mr. Collett, or even Bishop Watson.

If the second chapter of Genesis is merely a continuation of the first chapter, and there was a difference in the process of "creating" and "forming," both of which propositions Mr. Chapman affirms, a large and interesting field of speculation is opened up. For instance, what condition were Adam and Eve in from the time they were "created" in the first chapter until they were "formed" in the second chapter. Were they in a state of suspended animation, a comatose condition? They apparently had no breath until after they were "formed" and the Lord God breathed into his nostrils the breath of life. And even then it was only Adam that was thus treated. The woman seems to have disappeared altogether and does not show up again until a deep sleep fell upon Adam, etc. Where was she in the meantime, and in what state? And what about the cattle? How did they put in the time from the time they were "made" in the first chapter until they were "formed" in the second, and in what state were they? We would like to pursue the subject further, but this will do as an illustration. Don't you see, folks, what a ridiculous mess we would get into if we believed Mr. Chapman's absurd theories? "Oh what a tangled web we weave When first we hasten to deceive."

Mr. Chapman is inclined to deplore what is popularly known as the "divorce evil" and intimates that conditions were much better in the good old

Bible days. But were they? Some times they didn't even take the trouble to get married. Thus we read of Abraham having a child by his wife's handmaid. Under the law of Moses all a man had to do to get rid of his wife was to give her a bill of divorce, either with or without cause. The wife had nothing to say about it. It is safe to say that if that law were in force not many married women would get their hair bobbed (unless they wanted to get rid of him) for divorce under that law was too easy and the bobbed hair wife could confidently expect to be presented with a bill of divorce and cast adrift, without even alimony. We think the good brother is unduly alarmed. Present day conditions may not be ideal, but they are better than they were under Moses, the Lawgiver.

Mr. Chapman evidently believes with his old Bible heroes that the seat of the affections is the heart. He says Eve was taken from "near his (Adam's) heart to be dear to him." Science has shown that the heart is no more the seat of the affections than is the appendix. God, of course, knew this all the time, and if that was the reason for taking a rib near Adam's heart to make Eve it merely shows that the story came from human belief, not divine knowledge.

Mr. Chapman uses half a column of space to prove that man's body is composed of the same chemical elements as is dust. He calls upon both science and the Bible to substantiate his claim and seems to be highly wrought up over it. (Another case of Don Quixote fighting windmills). "Heaven an undisputed thing in such a solemn way" that he makes us laugh.

TALKING HONEY

When that pail of beautiful clear honey you bought a few weeks ago begins to get cloudy and thick until it is the color and consistency of hard, don't jump to the conclusion that you have been swindled, or that the honey is adulterated or spoiling. Nothing of the kind. Your honey has begun to granulate.

The change, sometimes called "candying," or "going to sugar," is only one of nature's processes, and in no way hurts the flavor or keeping quality of the honey. Any pure honey will granulate, but the honey from some flowers will granulate much quicker than that from others. Honey that is kept in a warm place will stay liquid much longer than if left in a cold cellar or shed.

Granulated honey can readily be brought back to its original liquid form without injury to color or flavor if proper precautions are taken in the operation. Put the can or pail of honey in a large pail or wash boiler, fill with warm water well up to the top of your honey can. Be sure to place a couple of sticks under the honey can so that the water can circulate all around. Set the whole on the back of the stove where the water will get no hotter than you can just bear your hand in—about 140 degrees. Let it stay till the honey gets thoroughly melted all through and nearly as thin as water. This will take from one to four hours, depending on the size of your honey can. If it doesn't stay long enough it will soon granulate again. But under no circumstances must it boil or get near the boiling point. Too much heat will make it turn dark and taste like poor molasses.

Many people prefer to eat honey in its granulated form, and that is one of the finest ways to use it.

W. W. FOSTER.

For Sale.

Two burner electric range, 3-burner oil stove and oven, dining chairs, 9x12 linen rug, library table, chiffonier, sanitary couch, wide cot and mattress. Call at Star Hotel. s23c

Lost—Brown mare, brand E. O. on left shoulder. Sorrel horse, flax mane. Weight about 1000 lbs each. T. F. Coward. s21f

Ten to 70—talk with Hunter.

Library Hours.

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

For Sale or Trade

One 5-room bungalow; easy terms. Will consider good used car. Address A. R. McCarty, 210 Hanna street, Boise, Idaho, or call at Journal office. m194t

For Sale—Idaho Rural seed potatoes J. D. Lackey. m12

For Sale—Five milch cows. Will be fresh soon. Dick Tensen. m194f

For Sale—Plymouth Rock eggs for hatching; 50c for setting of 15 eggs. Mrs. B. O. Fowler. m64f

Mr. Chapman Completes Article on "Composite Work."

(Continued from last week)

Boise, Idaho, March 8, 1896.

While it can still be further shown by other and even more recent appliances, such as spectrum analysis and electroscopic methods of detecting the presence of radio active substances—both of which are immeasurably more sensitive than chemical analysis—that there is scarcely an element in the human body which is not allied to the dust. This is a "MODERN" discovery FOR SCIENCE, but the BIBLE taught it 3500 years ago.

But, MAN is NOT merely dust, nor is he a mere animal or "hands." He is a complex being, and like his Maker, is a trinity, as the Scripture teaches, comprising SPIRIT, SOUL and BODY (1 Thes. 5:23; and there is PROBABLY a very distinct reference to this fact in the ancient command to "love the Lord thy God with all thine HEART, with all thy SOUL, and with all thy MIGHT (Deut. 6:5), implying that God claims every part of man's being, viz. spirit, soul and body. In perfect accordance with this we find three remarkable Hebrew words employed by the Holy Spirit in the book of Genesis in relation to man which are translated in our King James version as "created," "made" and "formed." Gen. 1:26; "God said, Let us MAKE man." Gen. 1:27; "God CREATED man." Gen. 1:26; "God said Let us MAKE man." And Gen. 2:7; "The Lord God FORMED man." This, too, may not have been without Divine purpose (to assist casual readers) that these THREE significant words relating to the origin (origin) of man are found in another part of the Bible, all found in ONE verse, viz. Isa. 43:7, thus: "I have CREATED man for my glory. 'I have FORMED him.'" "Yes, I have MADE him."

So that the answer of the Scripture to the question, "What is man?" would seem to be:

1. Man was FORMED of the dust. (Gen. 2:7.)

The original word conveys the idea of a potter fashioning clay, shaping it into a vessel. It refers, undoubtedly, to man's body to which was given an existence akin to the earth from whence it came and to which that body must in evitably return.

2. Man was MADE. THIS seems to refer to the SOUL, the individuality, the man himself; hence the rich man, conferring with himself, said unto his SOUL, "Soul, take thine ease," (Luke 12:19.) The word "SOUL" is used in the Bible almost exclusively in this sense. "Eight SOULS were saved." 1 Peter 3:2; "We were all in the ship, 235 souls, Acts 27:37. "Jacob and his kindred, 75 SOULS, Acts 7:14; "The SOUL that sinneth, it shall die." Ezek. 18:4; that is, the individual shall die for his own sins, so that man, who had been, as to his body, "formed of the dust," now became a living soul." Gen. 2:7.

3. Man was CREATED. THIS, coupled with the fact that God breathed into his nostrils the breath of life" Gen. 2:7, appears to refer to his SPIRIT, and is something quite new and unique, which he alone possesses among all created thing, enabling him to hold communion with his Creator. See Rom. 8:16. "The Holy Spirit beareth witness (NOT with our SOUL, nor with our body, BUT with our SPIRIT." So in Luke 1:46 Mary could say, "My SOUL doth magnify the Lord, but it was her SPIRIT that rejoiced in God her Savior! It seems also to be this part of man which especially bears the image of God Gen. 1:27. God CREATED man in His image; in the image of God CREATED he him." So that it appears to become intelligible, to almost any, it would seem to me. The creation of Gen. 1:27 was established in the tabernacle of clay formed for him, Gen. 2:7.

Now please read thoughtfully verses 4, 5 and 9 of Gen. 2nd chapter and then verse 19 same chapter, and I am persuaded all can see and understand the wonderful plan of God in the plain narration of it. Can't you see the order and beauty of it? To my mind it is so admirable. The vegetable kingdom taking precedence over the animal, the planting of the garden for the man (the created female of Gen. 1:27 not yet FORMED), for what appears in the divine plan so gracious; but can you not see DESIGN here? As the animals—creatures—not any of the living creatures he saw were on an equal footing with himself, and that while each class came with its mate of the same nature, form and habits, he ALONE had no companion. Besides, in giving names to them he was led to exercise his powers of speech and prepare for social intercourse with his partner, a creature yet to be FORMED. Verse 20: "For Adam there was not found a helpmeet for him." Verse 18: "It is not good that man should be alone." In the midst of plenty and delights he was conscious of feelings he could not gratify. To make him sensible of his wants, God

FORMED every beast of the field and fowl of the air and brought them unto Adam to see what he would call them, etc. In proper order and time, God "caused the deep sleep," took one of his ribs" from, or of which, MVDE he a woman and brought her unto man." I note that she was not made out of his head to surpass him, nor from his feet to be trampled on, but, from his side to be equal to him, and near his heart to be dear to him. Adam said SHE shall be called WOMAN, because she was taken out of man.

WOMAN, i. e., in Hebrew man oes, ONE FLESH. The human pair differed from ALL OTHER PAIRS, that by the peculiar formation of Eve THEY WERE ONE. And (please note) THIS passage is referred to as the divine institution of marriage. Matt. 19:4-6; Eph. 5:28.

In concluding this letter, may I ask, is it any wonder that in these times into which we have come, when the sacred relations of husband and wife are what they are, this HOLY sacrament becomes the almost meaningless thing in our regard? Might this of itself not afford us some cause of alarm, and enable us to understand WHY it is that the Bible, the word of God, is so difficult of understanding? I believe if the NOTE was removed we should better understand. I take up the other points in the next. This is now too long.

T. B. Chapman.

Baseball Meeting

The baseball season is coming on apace and in order to be prepared for it a number of the Nyssa baseball boys held a business meeting at the Nyssa Barber Shop last Friday night and organized for the season. C. L. McCoy was elected manager and Artie Robertson captain. It was decided to enter a league which will be composed of teams representing New Plymouth, Fruitland, Vale and Nyssa. Members present were Jack Snider, (Creston) Hoxie, Arthur Servoss, Glenn Brown, Artie Robertson, C. L. McCoy, Clifford Fields, Lewis Rambaud, Kenneth Green, Jake Fisher, Babe McCull, Clyde Benton, George Newby, Gilbert Kinkenber.

The lineup has not yet been decided upon, but with the material available a strong team should be organized that will make the rival teams go some to keep up with.

COMMUNITY CHURCH NOTES

Special services next Sunday. Easter will be observed with special services both in the Sunday school at 9:45 and during the preaching hour. S. music will be furnished by Mrs. Hunt. Also reception of members. Baptismal service, Communion service and Easter message by the pastor. Let us through our churches on this glad morning of the year. Let us loyally manifest our earnest endeavor to bring the day of Victory into life among our people. "The Master is come and calleth for thee." "The Lord is risen! Is risen indeed!"

Noah E. Hershey, Pastor

Chiropractors

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

For Rent—Three-room housekeeping apartments, furnished, at the Swan apartment house. j8tf

A Bargain.

House and two lots for sale. Inquire of Mrs. L. Barson, Nyssa, Or. m192t

Heavy Embezzlement Loss

The National Surety company estimates the present loss of the American public through embezzlement at \$125,000,000 a year.

COLE, THE JEWELER

has moved one door west of the drugstore. We will carry a better stock of jewelry. Give us a chance.

J. A. Cole

Nyssa - - - Oregon

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Attorney and Counselor at Law
Practice in all courts
Nyssa, Oregon

W. B. HOXIE

INSURANCE

Office at Residence, Third and
Ehrgood Avenue.
Nyssa, Oregon.

Insane

Elmer Hardy, a wanderer who, it is said, has been an inmate of various institutions for the mentally unbalanced, arrived in Nyssa Saturday. After pulling off a number of stunts indicating insanity he was picked up by Marshall Cook for safe keeping.

Mr. Hardy was given an examination Monday by Drs. Paine of Ontario and Sarazin of Nyssa, who pronounced him insane. County Judge Lee Nee thereupon committed him to the state institution at Pendleton.

Mr. Hardy is not known to have any relatives, and no property except a small dog, and are wondering what has become of the dog.

Last of Series

The third and last meeting of the nutrition series which has been conducted by Miss Lucy Case, nutrition specialist of the Oregon Agricultural College, was held at the Commercial Club rooms Thursday afternoon. Many Nyssa ladies were in attendance and are unanimous in praise of the work done. Miss Case made a hit by declaring that Nyssa ladies turned out in greater numbers and manifested greater interest than any other place in the county.

Population Increasing

Nyssa's population is increasing by leaps and bounds, as the following items attest:

Born, to Mr. and Mrs. Stanley Fenn on March 25, a son.

Born, to Mr. and Mrs. Cole, March 26, a son.

Born—to Mr. and Mrs. Roy Warren, at the home of P. M. Warren in this city, on Thursday March 31, a boy.

Born—to Mr. and Mrs. Carl Fenn on Thursday, April 1, a boy.

April Fool Joke

The weather man played an April fool joke on us. Thursday morning when Nyssaites arose shivering from their beds they were surprised to see an inch of snow on the ground, and more coming. The snow was all gone by noon, however, and it was a fine thing on the crops.

Ditch Break

The Nyssa irrigation ditch broke Tuesday when the old Sid Stinson pump on it broke. A gopher hole in the bank is thought to be the cause of the break. Little damage was done.

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.

Oranges Should Be Heavy

Grapefruit and oranges may be judged by their weight. Never buy a light fruit. A heavy, thin-skinned fruit is always the best.

CAPPY RICKS

A Comedy in Three Acts

MONDAY, APRIL 5, '26

at the

LIBERTY THEATRE

CAST

In order of appearance

Ellen Murry.....Edna Morris
John Skinner.....Frank Reberger
Alden P. Ricks.....Joseph Ewing
Florence Ricks.....Lucile Stephens
Edward Singleton.....Arthur Cook
Cecil Pericles Bernhard.....
.....Robert Thompson
Captain Matt Peasley.....Jack Snider
Aunt Lucy Ricks.....Mrs. Will Beam
Brookfield.....Arthur Cock

SYNOPSIS

Act 1 "Cappy Kick's" office, California street, San Francisco
Act 2 Six weeks later Cappy Rick's home overlooking the Pacific ocean outside San Francisco
Act 3 One week later. Same as act 1

Between Acts

Guinevere.....Piano Solo
Thelma Thompson
Perpetual Motion.....Violin Solo
Roll 'Em Girls
Bernice Vorhies

Day Dreams of Yore.....Vocal Duet
Mildred Long, Verna Thompson

Benefit H.S. Athletic Association

Admission - 35 and 50 Cents
Curtain 8:15