

THE OPEN COURT

CORRESPONDENTS MUST SUBMIT THEIR NAMES TO THE EDITOR IF THEY DESIRE LETTERS PRINTED.

SHILOH, HADES, HELL AND THE GRAVE.

Editor of The Observer:

I was interested in reading what C. Elmont Bell had to say by way of comment on the newspaper report of my sermon on "Where Are the Dead?" With him I can say, "Back to the Bible—To the law and to the testimony—" I am thoroughly convinced that if believers would conscientiously study the Bible to learn what it says instead of studying it for the defilute purpose of proving some doctrine they would come together, at least on the fundamental doctrines of Christianity. Mr. Bell makes a number of declarations which he attempts to prove by encyclopedias and quotations from the scriptures. I wish to notice those:

1. He declares that the word "sheol" of the Old Testament and "hades" in the New Testament are translated into the English of King James version by "hell" or "grave."

2. That the words "hell" and "grave" are used interchangeably in both the Old and New Testament.

3. That the word "sheol" in no instance indicates suffering in any sense of the word, but always a "condition of darkness, silence, unconsciousness, death in every sense of the word."

4. That man's only hope of escape from death, hell or the grave is by a resurrection of the dead, resurrection absolutely by the power of God.

Mr. Bell's first affirmation is only partially true. The word "sheol" of the Old Testament is translated by "hell" and "grave," and also by the word "pit" as he afterwards says. But "hades" is never in the New Testament translated by "grave," but always by "hell." The word translated "grave" in Job 11:23 is "mnemeton." The word that is translated "grave" in 1 Cor. 15:55 is "hannatos," and means "death," as the Revised Version has it, not "grave." I wish to remark at this point that in the Old Testament, where a burial place is plainly meant, the word "sheol" is never used. There are 25 such references in the O. T., and "sheol" is never once used to designate the place where the body is buried is "kaver," not "sheol." I mean the place where the body is buried is "kaver," not "sheol." I am prepared to say that "sheol" is never used in the O. T. to indicate the place where the body is placed after death. The same is true of "hades" in the N. T. Even the King James translators never translated "hades" by the word "grave." The word "hell" was used in every instance. I ask the reader to read Gen. 35:20, II Sam. 8:32 and Jer. 8:3 where the place of burial of the body is unmistakably indicated and to remember that "sheol" does not occur in any of these passages in the Hebrew. There are 32 other such places in the O. T. What we mean by the grave is never indicated by "sheol" in the O. T., or "hades" in the N. T.

The American Revisers were so thoroughly convinced that neither "sheol" nor "hades" mean the grave, that they never once so translated them. The word "grave" occurs many times in the American revision of the O. T., but is never the translation of "sheol." The word "grave" in the sense of a burial place, does not occur in

Shows Workers Volunteering to "Save England" as Great Industrial Crisis Grips the Nation



This photograph shows volunteer English workers in Hyde Park, London, manning motor lorries to distribute milk to London's babies and invalids. Hyde Park has been closed to the public and is being used as a depot for the city's milk supply. This picture was taken Tuesday, after Britain's 5,000,000 union workers had walked out, and was sent to NEA Service's New York bureau by radio photo.

the N. T. (R. V.). In the light of all that we have said, it must be conceded that Mr. Bell's second proposition is incorrect. The reader is asked to turn to his Bible and read Gen. 35:20, 50:5, Num. 19:16, II Sam. 19:37, Job. 11:23, Matt. 27:52, Job. 5:28 and judge for himself and see whether "sheol" can be properly used in these passages. If it cannot, Mr. Bell's second statement is untenable. As this article is already too long for the "Open Court," I shall proceed no further at this time. I shall soon offer another article to The Observer, considering the remaining two propositions of Mr. Bell. C. V. DUNN.

DISSEMINATING FINAL REWARD?

Dead in Their Graves Until Resurrection Morning.

"The dead are resting in an unconscious sleep, and cannot measure time. Their minds have ceased to function. Centuries may roll away, but on the resurrection morning, it will seem to them but the twinkling of an eye. "When they died they said goodbye to their loved ones and fell asleep, they know no more." The next moment to them, they will hear the voice of the Lifegiver calling them forth. If faithful, they will embrace their loved ones again. The separation will seem brief. God knows where the dead lie; and in His own good time, He will call them forth to bestow upon them the gift of immortality. Man does not have a never-dying soul, for the Bible says, "The soul that sinneth, it shall die." No-where within the Sacred Book is he said to be immortal. "The word 'immortal' is used but once in the Scriptures and then it is applied to God. I Tim. 1:17. God is immortal, but man is not. The word 'immortality' is used but five times, and will be found in Romans 2:7; I Cor. 15:53,54; I Tim. 6:1; 2 Tim. 1:10. We are encouraged to "seek for glory and honor and immortality."—Romans 2:7. We do not need to seek for that which we already have. Our Saviour has "brought life and immortality to light through the gospel."—2 Tim. 1:10. Yes, only through the gospel, which reveals the blessed Christ, can immortality

be found. We do not have it now; but "this mortal must put on immortality" at the resurrection of the just.—I Cor. 15:53. What is the nature of man? "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7. This text does not say that God gave man an immortal soul; no, but the breath of life is taken from him, he returns to dust. Listen to God's arrangement: "In the sweat of thy face thou shalt eat bread, till thou return unto the ground; for out of it was thou taken; for dust thou art, and unto dust shalt thou return."—Gen. 3:19. Here God is speaking to man. He says, "Unto dust shalt thou return." Again: "Then shalt the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecc. 12:7. "The spirit is the life principle, which God takes to Himself again, and man returns to dust. What is man's state in death? "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."—Ecc. 9:10. Such language is easily understood. We go to the grave. It is neither to reward nor to punishment, but to the grave, that we go to at death. And there is no knowledge in the grave. The dead praise not the Lord, neither any that go down into silence."—Ps. 115:17. Do they know more than they did before they passed away? This may be claimed by some; but let us turn to the living Word for an answer to the question: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."—Ecc. 9:5,6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."—Ps. 146:4. Clearly, then, it is stated that the dead do not know anything. Their thoughts are no more. They are unconscious. They are at rest until the resurrection. Some say that this is a gloomy view—that they shudder at the thoughts of leaving their friends in the grave. But is it such a gloomy view? Our God watches

over the dead. Let us consider what it means if all the dead are still alive, as some believe. We know that there are thousands who go into the grave each day who are not prepared to meet God, but are confirmed sinners. Then, if this doctrine is true, there must be now an untold number of human souls writhing in punishment, blaspheming God, without one ray of hope. And some have been there many years, yea, some for long ages. There is wretched Cain, who according to this doctrine, has been in hell for more than five thousand years still he suffers on, while his brother whom he slew looks down from heights above and views it all. We ask: Which is the gloomy view—to know, as God's Word plainly teaches, that the wicked are in their graves unconscious until the Judgment Day (Job 21:26, 14:21); or to believe that they are in the flaming fires of hell before their cases have been tried? Death is not the end of all. There will be a glorious resurrection. "For the hour is coming, in the which all that are in the graves shall hear His voice."—John 5:28. We shall come forth again. This is the blessed hope. This hope reaches beyond the tomb, and lays hold upon the life of God through the resurrection. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."—I Thess. 4:14. Our Saviour said: "I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live."—John 11:25. This blessed hope robs death of its terror, and the grave of its gloom. With joy we should look forward to the resurrection. C. B. UNZICKER.

THE WEATHER OUTLOOK

SAN FRANCISCO, May 8, (AP)—The weather outlook for the week beginning May 9, was announced here today by the weather bureau as follows: "Pacific states: The outlook is for normal temperature, generally fair weather in California and considerably cloudy weather with occasional showers in Washington and Oregon. Some men are honest because they are poor, and some others are poor because they are honest."

The Garden

Leeks are sown this month for summer and in August for the fall crop. Soups without leeks are lacking one of their finest ingredients. You hit them up to blanch like celery.

The old-fashioned summer savory is an excellent tang for stews and soups and some people like it with string beans. A 10-cent packet will give a row to use green or dry as a seasoning.

Plant a popcorn patch for the youngsters.

The white African daisy, Arctotis grandis, will prove a fine cut flower. It is an easily grown annual. It needs all the sun there is.

Try some of the mimulus or monkey flowers for shaded windows.

Former CONGRESSMAN

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low boxes. The seed is like powder. Just scatter it on the surface of a seed box and transplant the tiny plants with the end of a toothpick. They will grow fast to blooming size.

Don't forget some packets of seed of annual vines to drape the fences, clothes poles and other unsightly spots, morning glories, cypress vines, cardinal climber, climbing nasturtiums, wild cucumber, hyacinth bean and other favorites.

The purple kohlrabi are con-

sidered more heat-resistant and of more delicate flavor by some gardeners than the green types.

The sweetest of all the mignonettes is the old-fashioned one. You find it in some catalogues listed as *Reseda odorata*, sweeter than the improved forms.

A flower is not as big as a tree, but then a flower never started out to be as big as a tree.

First of the month must wear rubber heels. It slips up on us before we know it.

GIRLS SHOCKED HERE NEW YORK (AP).—One Miss Egan von Klenner was shocked by girls of 16 and 19 intoxicated aboard a liner and smoking cigarettes all day long. She told the federation of women's clubs about it and Rabbi Nathan Krass said that the great danger to girls from smoking was writhing, but drinking made them liable to temptation and a little dab of paint cannot stain the human soul.

Circumstances do not make the man who makes circumstances.

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OUT OUR WAY

By WILLIAMS



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