

111 4 more
cigarettes
24 for 15¢
AMERICAN TOBACCO CO.

fresh from the factory
Tuxedo TOBACCO
now 15¢
ROLL YOUR OWN WITH
Ria La Croix Papers Attached

GATE CITY JOURNAL

Published every Friday at Nyssa, Oregon, by
H. F. BROWN

Entered at the Postoffice at Nyssa, Oregon, as second-class mail matter

SUBSCRIPTION RATES:
One year, in advance, \$1.50
Six months, in advance, .75

Open Forum

Hell, What Is It?

In the beginning God created the heavens and the earth and everything that therein is. "And God saw everything that he had made and beheld it was very good." Gen. 1:31.

Thus in the first chapter of the Bible we have the refutation of the theory that God created hell, for everything of God's creation was "very good."

The words in the original Hebrew and Greek which have been translated "hell" convey no such meaning as is attached to them by popular theology. The literal meaning of both "sheol" and "hades" is the grave, or state of the dead.

Let us examine some of the passages where the word sheol occurs and see if we can make it fit the popular theory of hell: Gen. 37:35, He (Jacob) refused to be comforted, and he said, For I will go down into the grave (sheol) unto my son, mourning.

Gen. 43:38, "If mischief befall him in the way by which ye go, then shall ye bring down my gray hairs with sorrow to the grave" (sheol).

Ps. 49:14, "Like sheep they are laid in the grave (sheol) death shall feed on them."

Ezek. 32:27, "And they shall not lie with the mighty that are fallen of the uncircumsized which are gone down to hell (sheol) with their weapons of war; and they have laid their swords under their heads."

Ps. 139:8, "For thou wilt not leave my soul in hell (sheol), neither wilt thou suffer thy Holy One to see corruption."

From these testimonies it is clear that the inspired writers had no idea of a place of eternal torment being represented by the word sheol. If we substitute "the place of eternal torment" for the word sheol in these texts we shall see how absurd is the theory of modern theology. It would make Jacob say, "I refuse to be comforted; and I will go down to the place of eternal torment to my son mourning."

It would make David say, "Let not his hoary head go down to the place of eternal torment in peace." It would make Job say, "O that thou wouldst hide me in the place of eternal torment in peace." Job 14:13. It would make David and Peter say that Christ went to the place of eternal torment but was not left there.

If we keep in mind that the final end of the wicked is to be punished with eternal DEATH—to be cast into the darkness of death and the grave—then we can easily understand the use of the word sheol when the translators have rendered it "hell," such for instance as "The wicked shall be turned into hell (sheol) and all nations that forget God."

Take for instance the words of Ezek. 32:27—"And they shall not lie with the mighty of the uncircumsized, which are gone down to hell (sheol) with their weapons of war; and they have laid their swords under their heads." Hell is here shown to be a place where the mighty LIE with their swords under their heads, alluding to the custom of placing the swords of the warriors under their heads in their graves or sepulchers. But how absurd to suppose soldiers going to the popular "hell" to "lie" there and "have their swords under their heads."

When Christ died he "poured out his soul unto death;" so that when he was dead he was not alive, and wherever he was put when dead, there he was still raised. They put him in the sepulcher, but he was not left there; and in stating the fact Peter says, "His soul was not left in hell" (hades) and the Psalmist in prophesying this of himself and Christ said "God shall redeem my soul from the power of the grave (sheol) for he shall receive me."

receive me."

This shows that sheol with the Psalmist was the same as hades with Peter and what was "hell" with the translators in one place, was "grave" in the other passages which speak of the same event—the resurrection of Christ. Sheol means the grave always. There is no place in scripture where it has any such absurd meaning as the word "hell" in our times. The same is true of hades. Matt. 11:13, "And thou Capernaum which art exalted unto heaven shalt be brought down to hell (hades). This prediction was literally fulfilled, for with the wars of the Romans and Jews this city was totally destroyed. To be brought down to hell, the grave, was therefore to be destroyed.

Matt. 16:18—"Thou art Peter and upon this rock will I build my church and the gates of hell (hades, the grave), shall not prevail against it." The gates allude to the form of Jewish sepulchers. They will not prevail because the church will be delivered and exclaim, "O grave (hades) where is thy victory?"

Luke 16:23—"And in hell (hades) he lifted up his eyes."

Acts 2:27-31—"Because thou wilt not leave my soul in hell" (hades).

I Cor. 15:55—"O death where is thy sting? O grave (hades) where is thy victory?"

Rev. 20:13-14—"And the sea gave up the DEAD which were in it; and death and hell (hades) delivered up the DEAD which were in them."

These passages will all be clear to the reader as applying to the grave except perhaps one—that in which the rich man is said to lift up his eyes in hell (hades). We have not space to explain this parable at this time, but will say here that the parable of the rich man and Lazarus was addressed to the Pharisees (Luke 16:14) who, having received the traditions which made the word of God of none effect, had become believers in the heathen dogma of the conscious existence of disembodied souls. To find a receptacle for these after death, they invented a place where good and bad souls were reserved awaiting the judgment day, and to that place they gave the name of hades. In this parable our Lord used their theory to represent the national calamity shortly to come upon them in the destruction of Jerusalem and their torment at the hands of the Romans and other nations among whom they would suffer.

The fact that the Savior used the theory in parable no more commits him to that theory than the use of the word Beelzebub commits him to the pagan fiction of the god of the fly. "Hades means literally that which is darkness. A careful examination will lead to the conclusion that no sanction to the intermediate state is afforded by these passages in which hades occurs, but they denote THE GRAVE, both of the righteous and the wicked."—Dr. Kittos, Cyclopaedia.

"The Hebrew word sheol is translated hell properly as a general thing if intended to mean the same as the old Saxon word hell, the covered receptacle of the dead, where the good and bad repose together in a state of unconsciousness; but very improperly and very shamefully if intended to be a symbol of the orthodox hell as a place of conscious torment for the wicked only."—Bible vs. Tradition.

"The original word hades—the invisible receptacle or mansion of the dead, answering to sheol in Hebrew. The word hell, used in the common translation, conveys now an improper meaning of the original word."—Dr. Adam Clark, Commentary.

Having seen how unsupportable this hell doctrine is, as commonly understood, some, at least, will wonder how it ever came to be accepted as Christian truth. Briefly, the whole doctrine rests on the false assumption that the soul of man is immortal. In another issue we will show that man is not an immortal being, but a mortal one, and that the wages of sin is death, not life in hell. **ICONOCLAST.**

Answers to Questions
Editor Journal:—Noticing the practical Bible questions in last week's paper, allow me to submit the following:

1st. "He that taketh the sword shall perish by the sword." The scripture is misquoted in the question. In Matthew 26:52 Jesus says: "All they that take the sword shall perish with the sword. The sword is the emblem of force. It stands back of, and forces allegiance to, the civil powers of this world. Peter would use that power to advance the interests of his Lord's cause, so he drew the sword. "Put again thy sword into HIS PLACE for all they that take the sword shall perish WITH the sword," not BY the sword. That is, the nations of this world, built up and sustained by the power of the sword, will perish, will go down in the final ruin, and the God of heaven will set up a kingdom of peace, based on the emblem of the cross, that shall stand forever. "In the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and destroy all these kingdoms and it shall stand forever. Dan. 2:44. Read it carefully. Jesus says, John 18:36, "My kingdom is not of this world; if my kingdom were of this world, THEN would my servants fight"—take the sword.

2nd. "Verily I say unto you, this generation shall not pass till all these things be fulfilled." No, that statement was not fulfilled at that time, but is being fulfilled now, in our own day. The answer to this question involves a study of the whole of Matthew 24, which is too lengthy for this article. The disciples came to Jesus privately and asked him saying, "Tell us when shall these things be? and what shall be the SIGN of thy coming, and of the end of the world?" Certainly a very pertinent question. So the Lord goes over the ground with them, giving them a history of the world from their day on down to the end of time, and as he approaches the end he mentions certain events that would take place, certain signs that would appear, certain conditions that would arise in the world, and then he says to them "THIS generation," the generation that sees these signs, and events, and conditions, shall not pass, and in talking to them he was talking to us who live in this generation.

3rd. If people go directly to heaven or hell at death, why bring them back to be judged at the general resurrection? Well, that is certainly a perplexing question, and it should puzzle everyone who believes such a doctrine. I do not, but believing such to be true, what is the use of a judgment, and what good is the resurrection? And how could it be true without first a judgment, for God has "appointed a day," in which he will judge the world, Acts 17:31. But this perplexity and confusion all comes about from a belief in that delusive and false doctrine of man's natural immortality, which is nowhere taught in the Bible, but descends to us from that first lie of Satan there in the garden, Gen. 3:4, and men, yes and professed Christians, have gone on believing that lie from that day to this. God only has immortality, I Tim. 6:15-16. We are admonished to seek for it, Romans 2:7. We are to put it on at the resurrection I Cor. 15:53. Death all through the Bible is called a sleep. The patriarchs "fell asleep and were gathered to their fathers." The Psalmist says, "I shall be satisfied when I AWAKE in the likeness," Psalms 17:15. Jesus said of Lazarus "he sleepeth," when he was dead, John 11:11. Stephen, when he was stoned by the Jews, "fell asleep," Acts 7:60.

4th. Jesus, when on the cross, promised the thief "today thou shalt be with me in paradise." The Apostles Creed says Jesus died, descended into hell, and on the third day arose again. How could he have been in both paradise and hell at the same time? In fact, according to the teaching of the Bible, he was in neither place only as the grave is called hell, as it is in many scriptures, and that was when he was in the tomb. Here again comes in that old delusive doctrine of man's consciousness after death. Once disabuse our minds of that and all other Bible questions become plain. It is the cornerstone of every false religion the devil ever foisted upon the world. Jesus did not go to paradise that day, for he said to Mary after his resurrection he had not been there, John 20:17. The thief did not die that day, see John 19:31, 33. That day ended at sunset. It was contrary to Jewish law to allow a criminal to remain on the cross during the Sabbath, so at the going down of the sun they were taken down and their legs broken to prevent their escape. Now let us get back to the question—what did the thief really ask of Jesus? "Lord remember me when thou COMEST into your kingdom." Luke 23:42. Now the Lord has not yet come into his kingdom. II Tim. 4:1 shows his coming, his kingdom and the judgment are all at the same time. So he tells us to pray "Thy kingdom come." Now what Jesus said in answer to the thief's request, in substance, was this: I say unto thee today, regardless of the fact that I am about to die upon this cross, regardless of the fact that my friends have forsaken me and my cause seems lost, I say to you right now, today, "Thou shalt be with me in paradise," and when the Savior comes and calls his sleeping people from their graves, that penitent thief will come forth clad with immortality. Just change the comma (which is not inspired) from after THEE, and place it after TODAY, and the sense is perfect. **D. MACLAFFERTY.**

What and Who Is Satan and Where Did He Originate?

Did you ever stop and think that he might possibly be the human mind, or as Paul names it, the carnal mind which is at enmity against God, or the divine mind, is not subject to the law of God, neither indeed can be.—Rom. 8:7.

The Divine Mind, or God, that created man in his own image and likeness pronounced his work good and very good. So man was created perfect and immortal as the Eternal Mind that created man and cannot be separated from his creator for a moment of time for time is material not eternal.

There are two distinct histories of the Bible. The translators and compilers mixed them together so it is a hard matter to separate them. The Eloistic history is in the first chapter of Genesis, the Jehovistic history beginning at the fourth verse of the second chapter of Genesis.

In the first chapter of Genesis Elohim or God is the creator of the universe and man in his own image, likeness, and his work was finished and pronounced very good.

From the fourth verse of the second chapter of Genesis begins the Jehovistic history, the history of the Jewish tribal God and the Jewish nation and their theory or allegory of how the Lord God had formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul, sense, or human being or mind, the opposite of good or God's creation.

Then this Jehovah or Lord God caused a deep sleep to fall upon this man he had formed. This would be mesmerism or hypnotism, and took one of his ribs to make woman. Why not form the woman the same as he formed the man? Is not all this evil or untrue, one of Satan's lies.

Jesus the Christ told those old Jews that they were of their father the devil or Satan, for he was a liar from the beginning. He abode not in the truth for the truth was not in him. The first human being that was born was a murderer.

Jesus came to destroy the works of Satan or the devil. He destroyed sin, sickness, death, the works of Satan or the human mind, showing the unreality of human theories.

This Satan that is being destroyed is coming to the surface more and more and faster and faster to be destroyed by truth which Jesus the Christ lived, demonstrated and was crucified for teaching.

Those things are all in the Bible, but it takes careful study and lots of it to separate the wheat from the tares.

MRS. P. A. ROBERTS.

FARM WANTED—Wanted to hear from owner of improved or unimproved farm for sale, in this vicinity. L. Jones, Box 483, Olney, Ill.

MAKE O. A. C.

Your Next Goal

You have finished high school and, like all wide-awake graduates, are looking to college.

The State of Oregon offers you the best of training and a college degree in the leading pursuits and professions, as follows:
Engineering, Agriculture, Commerce, Forestry, Home Economics, Military Science and Tactics, Mining, Pharmacy, Vocational Education and Music.

Student life at the College is rich in opportunities for leadership and personal culture.

FALL TERM OPENS SEPTEMBER 28, 1923

For information write to

THE REGISTRAR

Oregon Agricultural College
Corvallis

UNIVERSITY of OREGON



The UNIVERSITY of OREGON contains:

The College of Literature, Science and the Arts with 22 departments.

The professional schools of Architecture and Allied Arts—Business Administration—Education—Graduate Study—Journalism—Law—Medicine—Music—Physical Education—Sociology—Extension.

For a catalogue or any information write The Registrar, University of Oregon, Eugene, Oregon.

The 48th Year opens September 25, 1923

Save Your Slips

Patrons are requested to save the slips showing the amount of your bill for comparison with the office duplicates and thus prevent any mistakes or misunderstandings.

Nyssa Packing Co.

BURBIDGE & RAY, Prop.

Nyssa Realty Co.

J. BOYDELL

Licensed and Bonded Real Estate Brokers and General Insurance.

NYSSA - OREGON



See McFall and see better.

Dr. J. A. McFall

Eyesight Specialist
Ontario - Oregon

We grind our own lenses

Phone 147

Chiropractors

McConnon's Products

Drs. Bradford & Bradford, Carver method. Consultation and examination free. Ten years successful practice in the state of Oregon. Special rates given for 60 days. First door west of Bank of Nyssa, Nyssa, Or.

Home Remedies
Pure Extract of Spices
Toilet Articles
Veterinary Remedies
Poultry Compounds

SOLD BY

J. H. HUNTER

Until a market change we will pay f. o. b. La Grande, Oregon, 44c for butter fat, 18c for hens 4 lbs and over, and 15c for hens from 4 to 4 lbs. Dated July 30.

STAR HOTEL - NYSSA, OR.
Prompt attention given to mail orders.

Fordson THE UNIVERSAL TRACTOR



Henry Ford

HENRY FORD was 35 years getting ready for the new price on the Fordson. He started as a farm boy, planning to get rid of the drudgery, long hours and low money return that has always faced the farmer.

He wanted to furnish you with a tractor that would not only do your work better and faster, but at lower costs—and the 170,000 Fordsons now in use have proved that he has accomplished these things.

What you get in the Fordson for \$395 f. o. b. Detroit is the greatest farm power unit ever offered.

Let us show you how a Fordson will cut farm costs, increase your bank account and take the drudgery out of farm work. Write, phone or call.

V. B. STAPLES

ONTARIO - DEALER - OREGON

\$395
F.O.B.
DETROIT

