

"ZEALOUS FOR TRUTH."

In reading the DEMOCRAT of Jan. 29, 1894, I found an article headed, "A Reward." It begins as follows: "To any one finding any of the following words or phrases in their Bibles—whether in English, Greek, or Hebrew,—if they will send in the name of the book—in either old or new testament—stating chapter and verse, I will pay a reward of \$500 and a cow: Immortal soul, deathless soul, deathless spirit," &c. "Also the same for the passage saying that either Christ or his Apostles ever sprinkled or poured water on the head of any person—old or young—for baptism."

My purse was like Dido, "collapsed," and I was anxious to change its appearance, I accordingly wrote the following letter:

ALBANY, Or.,
Jan. 31, 1894.

Mr A J Carothers,

ALBANY, Or.

Dear Sir:

These are hard times with me, and \$500 and a cow are just what I need. I am glad that I saw your "reward" in the DEMOCRAT of the 29th inst.

If you will look in your Greek Testament, you will find in Matt 23rd chap 46th verse, two words which mean and can be translated, "never ending torment," "endless misery," "unceasing anguish," "eternal sorrow," or "everlasting torture."

The matter can be decided as follows: You will select a man. I will select an other. These two will select a third. I will present my argument. You will present yours. The three men chosen as judges will decide the question on the arguments presented.

Yours truly,

ALEX SCOTT.

According to the language of the reward if the decision of the judges should be in my favor, I would have more money than I ever had—\$2,500! And if some one else should be successful in finding the other twenty phrases, Mr Carothers would have to pay the sum of \$12,500 for being "zealous for truth." But a communication in the DEMOCRAT of Feb 5, 1894, leads me to think that his zeal for truth is not so great as it was on Jan 29, 1894. His waning zeal, however, does not release him from the payment of his offered reward. There were no conditions in the offer except one, and that was, the finding the chapter and verse containing any of the twenty five phrases given. That condition has been fulfilled. The chapter and verse have been sent, and he can not free himself from the payment of the reward by the publication of an entirely different offer. Mr G W Ketchum's name did not appear in the offer made Jan 29, 1894, and I do not accept this change in the offer. If Mr Carothers thinks he has freed himself from the obligation, I think his zeal for truth is not a consuming one. My private opinion is, that his second communication is a virtual admission that he is wrong, and I will so regard the matter for the present. If he wishes to settle the question in the manner proposed, I am ready with my Greek Dictionary and Testament.

The collapsed condition of my purse does not justify me in offering rewards; but I will pay Mr Carothers a nickel, if he will name the book, chapter and verse where it says that Christ baptized any one by immersion or otherwise, I will pay him two nickels for satisfactory proof that there was a baptizing in the heathen jail at Philippi, in which the jailer "was baptized, and all his household." If he will furnish undisputed evidence that the word, baptizo, always and everywhere means, to baptize by immersion, I will pay him three nickels.

Now I have a word to say in regard to "conditional immortality," one of the expressions used in the second paper of Mr A J Carothers. The first thing I have to say in regard to it is, that, according to his own argument against some expression to which he takes exception in his first paper, he has no right to use such language. "Cannot a Bible faith be stated in a Bible language?" he asks, I have failed to find any such expression in my Bible from the first of Genesis to the last of Revelation; and if he will name the book, chapter and verse in the Hebrew Old Testament, in the Greek New Testament, or in the English Bible, where such expression occurs, I will pay him five nickels. Until he does this, he cannot, consistently with his own logic, say another word in the DEMOCRAT or elsewhere about conditional immortality.

I have no more rewards to offer, but I have something to say in regard to soul-sleeping. I will begin by saying that some of the most foolish, if not the most irreverent, utterances I ever heard a preacher make, were made, on this subject, by an Adventist in the town of Sumner, Washington. His first assertion was, that the soul sleeps with the body from death till the resurrection. In proof of this assertion he quoted a few passages of scripture, which had no relevancy to the subject in hand, and his whole argument was a petto principal, a begging of the question.

His next assertion was, that "men will come to the judgment bar and not know that they are lost till sentence is passed upon them." This he regarded as a corollary to an obvious consequence deduced from his first proposition (first assumption, he ought to have said, for that is what it was) His second corollary deduced from the original assumption was, that the souls of

the righteous do not go to heaven at death. As an illustration of the truth of this corollary he read the account of the raising of Lazarus, and made the very sage remark, that, if the soul of Lazarus had gone to heaven, Jesus would have said, "Lazarus, come down." And from this he argued the righteous dead would come down from heaven, at the resurrection, if their souls went to heaven at death.

His next assertion was, that the wicked would not suffer eternal punishment but would be annihilated. "They will," he said, be thrown into a hot caldron of brimstone, stirred with a fork, and be utterly destroyed." That is the kind of stuff he preached.

And what was the result? Sensible people were disgusted, and a few young men were at first inclined to fall in with his annihilation theory. The minister, who was supposing the Presbyterian church at the time, thought that such teaching ought not to go unchallenged and with the consent of the session of the church, preached a sermon setting forth the teachings of the Bible on the subject and giving the Adventist preacher some passages of scripture, which "were too much for him," the would be annihilation young men said. One of them told his mother that the Adventist's reply was a mere quibble, and he believed the Presbyterian was right.

I will give some of the passages of scriptures, which were too much for his reverence. The first is found in the fourteenth chapter of Isaiah, in which "hell from beneath" is said to be moved by the coming of the king of Babylon. His arrival in hades caused a commotion among the dead over whom he had tyrannized on earth, and they taunted him by asking him, "Art thou so become weak as we? Art thou become like unto us?" Were these inmates of hades asleep when the king of Babylon went thither? Had the day of judgment come?

In the sixteenth chapter of the gospel according to Luke we read: "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments." Then we are told of the conversation which took place between Abraham and the rich man. Were they both asleep? Do men sleep when they are "in trouble?"

In the sixth chapter of Revelation it is written: "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" The resurrection had not yet come. Were those souls under the altar crying out for vengeance, in their sleep?

In the fourteenth chapter of revelation we read: "And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sang as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." Were those redeemed souls, in their sleep, causing heaven's many mansions to resound with their loud halloos and pealing hosannas? I did not hear the Advent preacher's reply but those who did reported that it was "a mere quibble." After this, his congregations were very small, and he left Sumner, disgusted with the place and the people. And so, the disgust was mutual. The people were disgusted with the preacher, and the preacher with the people.

Now, what good did he accomplish by pitching his tent there weeks in the town of Sumner? And what good does Mr A J Carothers expect to accomplish by offering \$500 reward for the location of any of the twenty five phrases named in this first communication? When five of them were located he switched off on another tract. I knew that he would not meet me with this Greek Testament in his hand, or, if he did, that he would quibble on the meaning of the word, anionon. I know more about the Adventists now than I did before they pitched their tent in Sumner, and am better prepared for their quibbling. But I never did and never will publicly discuss "soul-sleeping" or "conditional immortality" with them. I simply say that there is not an Adventist on the earth who can find either of these expressions in the Bible from the first verse in Genesis to the last one in Revelation, and who can prove from scripture that the soul sleeps from death till the resurrection and that the wicked are then annihilated. And if he could, what gain would there be to the church and the world? I think that Wide Awake is entirely correct in his estimate of the practical importance of these subjects.

Alex. Scott,
Albany, Ore., Feb. 9th, 1894.

Guaranteed to cure Bilious Attacks and
Stomach, Small Intestine.

A STOCKHOLDERS MEETING.

Notice is hereby given that the annual meeting of the stockholders of the Albany Building and Loan Association will be held on Friday, Feb 16, 1894 at the hour of 7:30 p.m. of said day, in the Bank of Oregon building in Albany, Linn County, Oregon, for the purpose of electing nine directors and three auditors to serve for the term of one year next ensuing from said meeting, and until their successors are elected and qualified and to transact such other business as may come before the association.

Done by order of said association, this 14th day of Jan'y, 1894.
C. W. WATSON, Secretary.
C. H. STEWART, President.



LIKE A THIEF IN THE NIGHT, Consumption comes. A slight cold, with your system in the scrofulous condition that's caused by impure blood, is enough to fasten it upon you. That is the time when neglect and delay are full of danger.

Consumption is Lung-Scrofula. You can prevent it, and you can cure it, if you haven't waited too long, with Dr. Pierce's Golden Medical Discovery. That is the most potent blood-cleanser, strength-restorer, and flesh-builder that's known to medical science. For every disease that has to be reached through the blood, like Consumption, for Scrofula in all its forms, Weak Lungs, Bronchitis, Asthma, and all severe, lingering Coughs, it is the only guaranteed remedy. If it doesn't benefit or cure, you have your money back.

The proprietors of Dr. Sage's Catarrh Remedy know that their medicine cures perfectly and permanently cures Catarrh. To prove it to you, they make this offer: If they can't cure your Catarrh, no matter what your case is, they'll pay you \$500 in cash.



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Mrs. Dr. Patterson-Wallace
The Noted Clairvoyant and Life Reader, is now here, and can be found at her residence, next door to J. B. Condit's. She tells about all subjects, past, present and future; love troubles, absent friends and business. You can hear from your dead friends.

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\$20.00 REWARD.

Company F. will pay the above reward for the arrest and conviction of the person or persons, who so maliciously destroyed wearing apparel at the armory on the evening of January 16, 1894.

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WE KEEP constantly on hand a full line of metallic, cloth and wood caskets and coffins. Also burial robes and suits, in French cloth, satin, cashmere, etc., which will be sold at

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MY STORE IS NOW FULL OF FIRST-CLASS FURNITURE, CONSISTING of bed room sets, chairs, lounges, etc., which I will sell at

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Thos. Brink.

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NOTICE OF FINAL SETTLEMENT.

NOTICE IS HEREBY GIVEN THAT THE UNDERSIGNED Executor of the last will and testament of Andrew R. Hobb, deceased, has filed her final account in the estate of Andrew R. Hobb, deceased, with the county clerk of Linn County, Oregon, and that the county court of said Linn County, has fixed the 10th day of March, 1894, at 10 o'clock of the clock of the forenoon of said day, and the county court house as the place, for the hearing of objections if any to said final account and the settlement of said estate. Dated February 25th, 1894. JANE R. HOBBS, Executrix. H. H. HEWITT, Atty for Executrix.

NOTICE OF FINAL SETTLEMENT

NOTICE IS HEREBY GIVEN THAT THE UNDERSIGNED administratrix of the estate of John Graham, deceased, has filed in the office of the clerk of the County Court of Linn County, Or her final account and that said court has appointed the 10th day of March, 1894, at the hour of 10 o'clock a.m. of said day, as the time for hearing all objections, if any, to said final account, and for the settlement of said estate. Dated this 25th day of February, 1894. ELIZABETH GRAHAM, Administratrix. H. H. HEWITT, Attorney for Admin.

DISSOLUTION NOTICE.

The partnership heretofore existing and doing a blacksmithing business under the name of Cramer & Bowman is dissolved by mutual consent this day. All claims due the firm or owing by it will be settled by the old firm at the shop on Second street between Ferry and Washington. Mr Cramer retires and Mr Bowman will continue the business. February 1, 1894. CRAMER & BOWMAN.

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We want many men, women, boys, and girls to work for a few hours daily, right in and near their own homes. The business is easy, pleasant, strictly honorable, and pays better than any other offered agents. You have a clear field and no competition. Experience and special ability unnecessary. No capital required. We equip you with everything that you need, want you well, and help you to earn ten times ordinary wages. Women do as well as men, and boys and girls make good pay. Any one, anywhere, can do the work. All succeed who follow our plans and simple directions. Earnest work will surely bring you a great deal of money. Everything is set out in great detail. Write for our pamphlet circular, and receive full information. No hard business. If you decide not to go on with the business.

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