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SATURDAY, MAY 13, 1911

### ANONYMOUS LETTER

All cowards are not yet dead, and some of them are in Washington, afraid to venture on the prominent thoroughfares of the city, they stay concealed as do vagabonds, cut-throats and robbers. That some of these rogues are in existence with no other occupation than the writing of anonymous communications is evidenced by one appearing in today's News.

For the benefit of the writer of that letter we will say that he need not think for a moment that he is causing us any worry, as people who do not have the courage to come out in the open do not have the courage to strike in the dark. The person who will resort to such methods for the purpose of intimidating is a vicious brute not worthy to be called a man.

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### SWAMP LANDS

In This Section More Than Entire West Report.

Chicago, Ill., May 13.—There are more occupied swamp lands east of the Rocky Mountains subject to reclamation by the government and by private capital than there are arid lands in the West, and within possibly a year the government may authorize bond issues for reclamation work in the east and south if the influence of the National Irrigation Congress is as far-reaching as it was at the time it worked for the Roosevelt Reclamation Act and the consequent United States Reclamation Service. That the Irrigation Congress will be able to forward this movement is not improbable, as this year's sessions of the organization are to be held in Chicago, where scores of the nation's most influential men are interested actively in the work.

The areas east of the Rocky Mountains, which figuratively mark the eastern boundary of the irrigation territories that the government may reclaim and put at the disposal of the farmer comprise approximately 73,000,000 acres of swamp and overflowed lands.

This enormous total is given by C. G. Elliott, chief of drainage investigations for the government, and his statistics include only those lands which may successfully be transformed into profit-producing farms. By states, the government's acreage for the lands are given as follows:

Alabama	1,479,296 acres.
Georgia	2,700,000 acres.
Florida	19,800,000 acres.
North Carolina	2,748,160.
South Carolina	3,122,120 acres.

To persuade the Federal Congress to recommend and authorize bond issues for swamp land reclamation will probably be an important part of the proceedings of the Chicago meeting of the National Irrigation Congress and Chicago business and railway men interested in this phase of the work will lend their efforts towards the success of this movement, which already has been launched and given considerable impetus.

With the present congress at Washington it is held that this legislation, which the states whose development

### ELECTROCUTED

#### Must Have Lived a Thousand Years



Brooklyn, N. Y., May 13.—Pastor Russell preached this afternoon in Brooklyn's largest Auditorium, and in the evening held a Question Meeting. Both services were crowded and at both eager and deep interest was manifested. The text of the afternoon service was, "THENCEFORTH THERE SHALL BE NO MORE DEATH OF AN INFANT OF DAYS, NOR OF AN OLD MAN WHO HATH NOT FILLED HIS DAYS; FOR THE DYING ONE SHALL BE BUT THE CHILD, AT AN HUNDRED YEARS OLD; A RINNER AT A HUNDRED YEARS OLD, HE SHALL BE ACCURSED.—CUT OFF FROM LIFE (ISAIAH LXV, 20)."

Our text is a part of the Divine prophecy of the blessings which will come to Israel and to the whole world during Messiah's glorious reign of a thousand years—beginning with the close of this Gospel Era. Succeeding years shall be a glorious Epoch, symbolizing the heavenly grandeur, honors and glories of Messiah during the period of His reign. Similarly God's promise to Abraham declares that His Seed, His posterity, shall be as the stars of heaven and as the sands of the seashore. Nothing in this statement would necessarily teach a heavenly state or condition. Only by the aid of the New Testament and the Holy Scriptures' illumination can we see that two Seeds of Abraham are distinctly referred to, the stars indirectly implying the spiritual Seed, while the sands of the seashore refer to Abraham's Natural Seed. As it is written, "I have constituted Thee a father of many nations"—like unto God.

So the Spiritual Seed of Abraham is now being developed. With its completion this Age will end, and the Natural Seed of Abraham will return to special favor and become the leading nation of the world under the guidance and direction of the spiritual and invisible, yet All-Powerful, Kingdom of Messiah.

The blessing through natural Israel will gradually extend to every nation, in that the door will be opened by which all nations may come into and become a part of Abraham's Seed, and thus into harmony with Messiah's Kingdom. Whosoever receives this great privilege and blessing of Messiah's Kingdom will be destroyed from amongst the people in the Second Death.

#### Hundred-Year Old Children.

Centenarians of the present time are few, and they by no means are like children. Usually they are wrinkled and haggard. We are to remember, however, the Bible record that several of the earlier members of Adam's race lived nine hundred years, or rather, they were more than nine hundred years in coming fully under the sentence against sinners—"By one man's disobedience sin entered into the world, and death as a result of sin; and thus death passed upon all men, because all are sinners (Romans v, 12)."

Gradually, and especially since the flood, when a great change took place in our cosmogony, human longevity has decreased, while mental, moral and physical ailments have increased. Several of Adam's children did not have their first born child until after they were a century old. In confirmation of this, and correspondingly in contradiction of the Evolution theory, we find that the Ancients were stronger than we, mentally as well as physically; for they intermarried brothers with sisters and cousins without injury, whereas today the mental weakness of the race is such that one out of every one hundred and fifty adults is in an insane asylum, and the marriage of brothers and sisters is prohibited.

Reclaimed swamp lands make the most fertile and valuable farms as the soil, frequently of silt formation, is rich in humus, usually containing in a virgin state the fertility of scores of years. An analysis of representative samples of swamp soils made last year at the University of Ohio resulted in the report that such

soil could support 1,000 yields of corn at fifty bushels to the acre without any material soil exhaustion resulting. In addition the swamp areas capable of reclamation are near the eastern and middle western markets and centers of population, which makes their development of immediate rather than of distant importance.

The nineteenth national irrigation congress meets in Chicago December 5 to 9. Speakers having statistics concerning the economic value of swamp land reclamation will at that time urge the need of drainage legislation by the Federal Congress. During the meeting stronger resolutions than ever before will be approved, and it is not unlikely that some definite action will be decided upon with the object of furthering the movement at Washington.

Man's Years as a Tree.  
The Scriptures tell us that under Messiah's Kingdom the days of a man shall be as the days of a tree. And it is believed that some trees live to be at least a thousand years old. This is God's provision for every man—every member of the human family—after He shall have accomplished the work of this Gospel Age, the selection of the Spiritual Seed of Abraham, typified by the priests and Levites. "The Church of the First-born, whose names are written in heaven."

Messiah's Kingdom is to dominate the earth for a thousand years, with a view to blessing Adam and all of his posterity with a new life, splitting them from sin and degradation and death. The splitting process will begin at once, following the great time of trouble with which the Kingdom will be inaugurated. The judgments of the Lord will be abroad in the world and the inhabitants of the world will learn righteousness. None shall longer need say to his neighbor or his brother, "Know thou the Lord; for all shall know Him, from the least unto the greatest of them," for "the knowledge of the Lord shall fill the whole earth" (Jer. xxxi, 34; Isaiah xl, 5).

Whoever, then, by obedience to the laws of the Kingdom will avail himself of the blessing privileges of Restoration (Acts. ii, 19-22), will not only be helped upward out of mental, moral and physical imperfection, step by step toward perfection, but, so long as he progresses, he may live clear down to the end of that blessed thousand years. If we had never seen trees, if our own experience had been with vegetation such as perishes within a year, we might have difficulty in believing some one who would tell us of having seen trees centuries old. Such a statement would seem as unreasonable to us as to tell us that humanity could live for a thousand years or forever.

Have we not indeed seen children old and wrinkled looking, yet only in their teens? And have we not seen others cheerful, fresh and comparatively young-looking at sixty and seventy?

All Unrighteousness is Sin.  
At the present time God "winks" at much of the wrong-doing that there is in the world. He does not interfere with it. But of course every transgression carries with it naturally more or less of a depraving influence on the transgressor's mind and body. The conscience is the most tender and the most important element of our human nature. Whoever violates it, whoever injures it, much or little, will proportionately be disadvantaged in the future and will have all the more difficulty in raising up gradually out of his degradation and weakness, even with all the helps that will then be available. Thus will be fulfilled the Scriptural declaration, "Whatsoever a man soweth, that shall he reap."

With all mankind redeemed there will be nothing whatever of the past chargeable against any on the books of Divine Justice. The great "High Priest," by his better sacrifices, will have made full satisfaction to the demands of Justice, but the weaknesses, mental, moral and physical, resulting from more or less willful and deliberate sin, must still be reckoned on, and thus every idle word and every idle thought, every idle and vicious action of the present time, by making its mark upon the characters of men, is providing for corresponding difficulties on their part in that glorious day of their opportunity.

The suggestion of our text is that the great Messiah will temper, for the entire period of His reign, with those who do not show a proper appreciation of opportunities when fully brought in contact with them and clearly understanding the terms of Divine grace. But one hundred years is quite a considerable period of probation and surely every reasonable mind will concede that so long a delay in meeting out the full penalty of sin, Second Death, manifests the extreme limit of reasonable mercy.

The Church's Triumph Shorter.  
The Church, whose trial is in progress during this Gospel Age, receives individually a much shorter period of probation than our text declares will be granted to mankind in the future. God's saintly people are expected to develop character and to approve themselves to God as "overcomers" within a very brief space of life. And not only so, but they are required to "walk by faith and not by sight." They merely have God's Word as respects His Justice and Love and gracious plans, while, in the next Age, the world will have the actuality instead of the promise—the world will walk by sight. "The glory of the Lord shall be revealed and all flesh shall see it together" (Isaiah xl, 5).

The world during Messiah's reign will be privileged to walk in a high-way of holiness, from which all the stumbling stones will have been gathered out. But the overcomers of the

of the Church are to be restored to glory, and to be members of the great Kingdom. The world is to have no such change of nature from human to spirit, but is to have the earthly nature restored or perfected in them, to obedient, and to enjoy the earthly Eden. Truly God's ways are equal. True and righteous are Thy ways, Lord God Almighty! (Revelation xv, 3, 4.)

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Not a word is said about this hundred-year-old sinners-child—being sent to eternal torment just as there is not a word said in the Bible to the effect that Adam or his children would be condemned to eternal torment. The sentence upon Adam, which his race shares by heredity, was a death sentence. This just but awful penalty has wrought havoc with our race—sickness, sorrow, pain, dying, death.

God's mercy has provided the redemption of Adam and his race through His Son, who died the just for the unjust. The death of Jesus is the price which will eventually secure the release of Adam and all of his posterity from the death sentence and give to them restoration privileges provided through Messiah's Kingdom reign.

But every one who has been enlightened and brought to a clear knowledge of God and to the opportunities provided for his salvation from sin and death, is more responsible for the manner in which he accepts or refuses "the gift of God, eternal life through Jesus Christ our Lord." As the willful, intelligent sinner in the Church now is sentenced to the Second Death (Hebrews vi, 6; 28-31), so our text tells us, it will be with the masses of mankind during the Messianic reign. If they willfully reject redemption to God, they will die the Second Death. God has provided a redemption and recovery from the first death, but assures us that the Second Death will be an eternal one.

Electrocution.  
Instant death from electric shock will be the method of executing the penalty of willful sinners during the next Age, and not hanging nor decapitation. This it was that in olden times two of Aaron's sons, having violated their relationship with God and having disobeyed Him, were smitten to death. Fire from the Lord smote them—an electric flash. We may be sure that torture will not be needlessly inflicted on such. They will lose every thing, but will not be tortured. Stripes or punishments, chastisements, are sometimes used of the Lord, but always in a reformatory manner—"He chasteneth every son whom He receiveth." He chastens none otherwise for whom chastening would accomplish no blessing. Such will be smitten down in the Second Death.

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