

A SINNER

ONE HUNDRED YEARS OLD,
YET ONLY A CHILD,
ELECTROCUTED
Might Have Lived a Thousand
Years



Brooklyn, March 5.—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 manifest. 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 SINNER AT A HUNDRED YEARS OLD, HE SHALL BE ACCURSED"—CUT OFF FROM LIFE (ISAIAH LXV, 20). The speaker said:—

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 verses tell that in that glorious Epoch landlording will be a thing of the past. "They shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them; they shall not build and another inhabit; they shall not plant and another eat." Additionally we read, "They shall not labor in vain nor bring forth for trouble." Further we read that then the "Wolf and the lamb shall feed together and the lion shall eat fodder like the bullock."

No Spiritual Sheep, Oxen, Wolves, Etc. No end of confusion has been created by the intent of well-meaning people to apply these prophecies as the reward of the Church in heaven. Nothing in the Scriptures warrants us in thinking that there will be spiritual, heavenly sheep and oxen, wolves and lions, vines and houses, planting and building. Those who reject the clear Bible teaching respecting a Messianic reign of righteousness cannot understand the Bible at all. Not a single passage of the Old Testament tells of heavenly hopes or promises. Only a few of them teach heavenly things at all, and then indirectly.

As, for instance, in the types of the Old Testament the garments of the High Priest, glorious and beautiful, symbolize, we believe, 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 refuses 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 pro-

hibited, and even the marriage of second cousins is disapproved and held responsible for increasing weak-mindedness. We see, then, that our text, describing Messiah's Kingdom, merely explains that restitution blessings will recover mankind from the effects of the fall, so that it shall then be as it was in Adam's day—that full human rightness, maturity, will be reached in a century and that a man dying then would be dying in childhood as compared with the remainder of the race. The further guarantee is that none will die even at a hundred years of age except willful sinners who, refusing to submit themselves to the regulations of Messiah's Kingdom, will then be cut off from life as unworthy of any further favor at the hands of the great Redeemer—Messiah—all of whose dealings will represent Divine Justice, Wisdom, Love and Power.

Man's Years as a Tree's. 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 Era, 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 view to uplifting them from sin and degradation and death. The uplifting influences 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 earth 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 blessed privileges of Restitution (Acts iii, 19-21), 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 experiences 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 rising up gradually out of his degradation and weaknesses, even with all the helps that will then be available. Thus will be fulfilled the Scriptural declaration, "Whosoever a man soweth, that also 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 not temporize, 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 highway of holiness, from which all the stumbling stones will have been gathered out. But the overcomers of the

Church class are required to walk in the narrow way, steep, narrow, rugged, and beset with snares of the Adversary. "For we are not ignorant of his snares" (I Corinthians ii, 11). We are not to forget, however, that these differences between the Church and the world are fully offset by the differences of reward. The overcomers of the Church are to be rewarded with glory, honor, immortality, "the divine nature," and be joint-heirs in the Kingdom as members of the great Messiah. 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, if 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).

Humanity's Final Test. The Church's test takes place in the present life. And in each member thereof the matter of worthiness or unworthiness of eternal life on the spirit plane for all time is determined at death. Not so with humanity in general. As we have just seen, some may live for only a hundred years and then be cut off in the Second Death, because found unworthy of further opportunity. Others, by availing themselves of the privileges and rendering obedience to the laws of the Kingdom, may live to the very close of the thousand years, and be found unworthy of eternal life. Still others may so fully appreciate Divine Wisdom, Justice, Love and Power and may become so obedient thereto that God will be pleased to grant them eternal life. Their days, their lives, will be far more than the days of a tree.

The world of mankind, at the conclusion of Messiah's reign of righteousness, will have attained again the perfection originally enjoyed by father Adam. Like him they will be in Eden, which then will be world-wide. Those perfect human beings will be required to stand a test—to demonstrate, to prove their absolute loyalty to God and His righteous laws, as Adam was tried, tested, proven in Eden. As Adam was promised eternal life if his test proved him loyal to His Maker, so his restored race will have before them the offer of eternal life if they shall manifest their obedience satisfactorily.

Satan Loosed From Prison. We are not informed of the particulars of the test that will then be applied to mankind. We merely have the figurative declaration that Satan, sin and everything which Satan represents will be loosed for a little season at the close of Messiah's reign (Revelation xx, 7-10). The world, full of perfected humanity, "as the sand of the seashore," will all be subjected to the test. But how many, or what proportion of the whole, will prove loyal, and what proportion disloyal, we are not informed.

All that we know on the subject, and all that is necessary for us to know, is that the trial will be thorough and just and that all found faithful will have eternal life, and all found unfaithful will be counted as followers of Satan and, with him, will be destroyed in the Second Death. The test which God will apply will be so searching, so thorough, that although his creatures will still be free moral agents, he is able to guarantee that thenceforth "there shall be no more sighing, no more crying, no more dying, because all the former things of sin and death shall have passed away."

The Reward, Life—The Punishment, Death. Not a word is said about the hundred-year old sinner—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 were condemned to eternal torments. 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 resurrection 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; x, 28-31), so, our text tells us, it will be with the masses of mankind during the Messianic reign. If they willfully reject reconciliation 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. Thus 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 everything, 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 others—none for whom chastising would accomplish no blessing. Such will be smitten down in the Second Death.

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SUPREME PASSES UPON QUESTION

Continued from Page two.)

void, neither they nor the appeal therefrom would affect the judgment of February 26. By an appeal from the void judgment the records might be purged of such useless matter, but it is apprehended that the power of the appellate court could go no further than this.

The order of September 30 in terms allowed the appellant "up to and including the second day of October, 1910," in which to file a transcript on appeal in this court. The appellants contend that because October 2, 1910, was a Sunday they were in time by filing the transcript on the succeeding Monday, October 3, and they rely upon section 531, L. O. L.: "The time within which an act is to be done as provided in this code shall be computed by excluding the first day and including the last, unless the last day fall upon Sunday, Christmas or other nonjudicial day, in which case the last day shall also be excluded." All the cases hitherto decided by this court involving a construction of this section are cases in which a certain number of days were allowed by order within which a given act might be performed. No case has arisen hitherto where this section has been applied in construing an order of court allowing an act to be done by a certain date or, in the language of the order in question, "up to and including" a given date. The language of the concluding paragraph in Wachsmuth v. Routledge, 36 Or. 397 is seemingly in conflict with this statement, but an examination of the transcript in that case discloses that the order in question there allowed 20 days within which to file an abstract and by computation it appeared that the 20 days expired on Sunday, November 14. By applying this section to the computation of 20 days, the last of which was Sunday, the court determined that the filing was in time on the 15th.

The question then is what construction shall be given to this order of the court allowing the appellants up to and including Sunday, October 2, 1910, in which to file the transcript. It is well to bear in mind that the statute provides for computation of time in which an act is to be done as provided in the code. The reason for this is plain. The legislature in prescribing that an act should be done in 30 days or any other number of days after a given event could not, of course, foresee what situations would arise to which this rule was applicable, and as a conventional rule for computing time to be applied in general to such cases prescribed that when the last day fell upon Sunday it should be excluded. Many respectable authorities have laid down the rule that under such circumstances the act could not be performed later than the preceding Saturday, but the practice is different in this state and the more liberal rule is enforced of allowing the act to be done on the succeeding Monday, when it depends upon a given number of days the last of which is Sunday. But this is a rule of construction as applied to an act to be done as provided in the code, and not to cases where orders prescribe otherwise in express terms.

In Wachsmuth v. Routledge supra, it was contended upon a statute requiring an appellant to file the transcript "by the second day of the next regular term of the appellate court thereafter" that the filing should take place before the second day of the term, but the court held that it was in time of the transcript was filed on the second day, but did not extend the rule further. By parity of reasoning, if it is proper to construe the order of September 30 by this rule, the filing of the transcript could not take place after the day allowed in the order, even though that day be Sunday. The order must be construed, not by the rule of the statute, because the statute expressly refers to an act to be done as provided in the code, according to its own terms. The order was made by consent of the parties having knowledge of the calendar and being fully aware of the days of the week involved. The court expressly included Sunday, October 2, in the order. It had a right to make the order in those terms. The fact that it was thus made by the consent of the parties makes it in a sense their contract of record, and we cannot so construe it under these circumstances as to exclude Sunday when it expressly states that Sunday was included.

It follows that filing the transcript after the time thus limited by the circuit court was too late to give this court jurisdiction. The result is that the appeal is dismissed.

A Dreadful Sight. To H. J. Barnum, of Freeville, N. Y., was the fever sore that had plagued his life for years in spite of many remedies he tried. At last he used Bucklen's Arnica Salve and wrote: "It has healed with scarcely a scar left." Heals burns, boils, eczema, cuts, bruises, swellings, corns and piles like magic. Only 25c at J. C. Perry's.

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Notice of Intention to Establish the Grade of Mill Street from the Center Line of High Street to the Center Line of Commercial Street.

Notice is hereby given that the common council of the city of Salem, Oregon deems it expedient and proposes to establish the grade of Mill street from the center line of High street to the center line of Commercial street, within the limits of said city, according to the provisions of a certain ordinance entitled "An ordinance establishing the grade of Mill street from the center line of High street to the center line of Commercial street." Said ordinance was introduced in the common council of the city of Salem on the 24th day of February, 1911, and was read the first and second times at said meeting and referred to the committee on streets, and said ordinance is now on file in the office of the recorder of the city of Salem on the 27th day of March, 1911, and the date of notice is hereby referred to for a more specific and detailed description of said grade, and is hereby made a part of this notice.

This notice is published for 10 days pursuant to the order of the common council of said city, and the date of the first publication thereof is the 28th of February, 1911. Remonstrances may be filed against the establishment of said grade within 10 days from the last publication of this notice, and in the manner provided by the city charter.

CHAS. F. ELGIN, City Recorder.

2-28-11t

MAY TAKE SEVERAL YEARS.

(Continued from page 1.)

Natron yesterday, after placing large orders for hay and feed. May Take Five or Six Years. Another story in regard to the completion of the new road is that it may take five or six years before trains will be able to run over it. A railroad man, in talking with a number of business men here a short time ago, said that the general report was that the present survey across the mountains would be condemned, for the reason that there are so many tunnels making the cost of construction prohibitive. In that case a new survey will have to be made, cutting out most of the tunnels, making more curves in the line than the present survey provides for. It will take a long time to make a new permanent survey across the mountains, and, in case it is made, no contracts will be let for several years, and it will take at least two years after the work is completed to finish that stretch of road.—Eugene Guard.

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Dissolution of Partnership. Notice is hereby given that the co-partnership of Peter S. Bach and Valentine Nadstaneck, doing business at 136 South Commercial street, Salem, Oregon, under the firm name of Bach & Nadstaneck, has this day been dissolved by mutual agreement. All persons having claims against the partnership should present the same at once for payment and all outstanding bills in favor of the firm must be paid at once.

PETER S. BACH, VALENTINE NADSTANECK. Dated March 9, 1911. 3-9-11t

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