

say, socialists or anarchists, before they could gather, would, to my mind, be just as reasonable as to suppose that they would have to embrace this so-called Christianity. Presuming for one moment that the condition of their return home would be the embracing of "Christianity," what branch of it would be theirs? Catholicism? Would they have to learn how to worship the Virgin Mary and other Saints, that is, become idolators of a very low order as a condition of their redemption? Perish the thought forever! Could they become Protestants? If so, what branch? Lutherans? Hardly. Lutheranism today is nothing more than a caricature of the gospel—Romanism in its second edition, changed so as to suit the taste of the times. The Jews will never become Lutherans; nor will they become Calvinists; nor will they return to their own land with a Church of England prayer book under their arm or in their pockets; nor will they join any of the Protestant sects who swarm around the larger churches like flies around a horse's head on a hot summer day. The thing is simply inconceivable.

The Jews will be gathered through the power of God alone, and their settlements will be guided by those servants of God upon whom rests the spirit of revelation and truth, just as it was anciently. God will plant among them those olive trees from which the light giving element flows. But it is well known that the Christian world today unanimously denies the necessity of continuous revelation from God. What, therefore, can God do with those Christians? Of what use are they in His great work? Of none whatever. They shut themselves out of any part of this work, which will have to be accomplished by the aid of revelation. Thus the facts stand and exclude every thought of a conversion of the Jews to this oft-mentioned "Christianity."

The "Christian" world has preferred to leave God and His word and to "paddle their own canoe" independently of God. When God's time for carrying out His great purposes upon this earth has come He must of necessity do it without consulting those large denominations. They have left God, and they will be left. As he who comes from Edom in his bloodstained garments (see Isaiah 63) declares: "I have trodden the wine press alone, and none of the nations was with me. The day of my vengeance was come, and the year of my redeemed ones. I looked around, but there was no helper."

The facts, so far as I understand the prophecies, are these: The Jews will be gathered as a nation with their present religious views. Here in Palestine they will have to suffer a great deal when the powers of Europe meet to solve the Oriental question and drown the intricacies in streams of blood. Being brought to the very utmost point of despair, and being all but annihilated by famine, slaughter and pestilence, to the remnant of the Jews their once rejected Messiah will appear. Then He will prove His identity with

power, and they will accept Him. When this takes place He will rule and guide them, and through the house of Israel, after these events, shall a message of salvation again be sent to the nations of the world, who shall accept it and be happy during the millennial reign of Jesus Christ.

If these views are correct, the very thing we now must look for is a gathering of the Jews to Palestine. As this takes place, we know that the "winding up of the scene" is near at hand. But who is prepared?

J. M. S.

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LENGTH OF MAN'S LIFE.

There is no longer any doubt that human longevity depends on human prudence and that the average duration of life depends much on the habits of the people. The highest average of mortality or duration of existence is obtained in those countries where culture, wealth, commerce and civilization are most diffused. The smallest or lowest average is where poverty and vice and ignorance reign.

The question of longevity presents the greatest interest in its relation to man, although the conditions and results are similar when applied to the animal and vegetable kingdom. According to the Scriptures, Ench was 365 years old when he died. Methuselah lived to the grand old age of 965 years. But the years as then calculated may have been of very much less duration, or the longevity attributed to the patriarchs may have reference to their respective families rather than their individual age. Be this as it may, it is certain that after the deluge man's existence was gradually shortened until the average came to that now generally accepted as the limit—seventy years. Shem was 600 years of age when he died. Abraham lived, however, only 175 years. Isaac attained to the age of 180. Jacob died at 147 and Joseph at 110. All of these latter ages, however, were reached thousands of years after. Thomas Parr, an old farm laborer in England, died in 1835, after living 162 years and nine months. He married when he was 120 and lived with his wife twelve years before she died. He worked daily up to his 130th year and saw nine kings on the English throne. When he died it was found that all his organs were in a healthy condition; that the ossification of the cartilages, usually found in aged persons, was not apparent and that death had resulted from plethora. It was said that had Parr remained at his own fireside instead of going to London at the King's command he might have lived many years more.

Mary Patten is said to have lived to the age of 137; the Countess of Desmond to 145; Thomas Damme, 154; John Royle, 172; and Peter Torton to the age of 185. All of these people, however, lived at an age when there was no standard by which to compute events; when no

chronological records were kept, and when it was the habit to fix dates by comparing them in the memory with other things supposed to have happened at the same time. Thus the sources of fallacy were many, although the narrators believed their statements to be true. The late Sir George Cornewall Lewis tried to prove that all of these narrators, like those mentioned in Holy Writ, were inaccurate, but subsequent cases have shown that many people have attained to an age of more than a century. In these cases the age has been established by written records and not by evidences of a collateral kind nor on memory. Scarcely a month passes now but that the death of one or more centenarians is reported, and in nearly every case the fact that the deceased had lived to the age claimed is incontrovertible. Cases of longevity, it is believed, will become more and more common now as a sufficient time from the beginning of registering births goes on.

In support of this statement many facts can be cited. The insurance companies are gradually increasing the limit on life; the people are coming to appreciate that the period of life depends largely upon external conditions, and the mortality records bear evidences of an average increase of human life and a corresponding increase in the expectation of life. At one time the expectation of life to a man of 20 was given as 35 years. Now a man of 30, it is claimed, should live to the age of 63 at least. Due attention to the laws of nature and the known requirements of healthy lives in States and cities has much to do with this average increase of human life, and in no one way is it better proven than in the marked and undeniable reduction of the death rate in places where proper sanitary precautions and measures are made a study and perfected. Man is learning more and more every day how to live, and, although the period of maturity of the time when virility is attained cannot be pushed forward perhaps, the "evening of life" and the period of decay can be lengthened materially. There is no reason why a man of 40 or 50, in the full enjoyment of his faculties and in general good health should not live to the age of 400 years, just as well as to the three-score-and-ten limit, so long as the individual physiological conditions that determine longevity are observed. With the rapid strides made in science, the power of man to apply this increased knowledge to the problem of life, the limit of human life must increase.

Though accused of being fast livers, of burning life's match at both ends, the records show Americans to be among the longest-lived people on the earth, and that the average duration of life today is considerably greater than it was a century ago. This is not to be wondered at, however, for much of the work done in the olden time by hand is now performed by machinery, with a corresponding saving of vitality, strength and life to the worker. The problem of sanitation and prevention has, in a great meas-