

1848
1848-1897

Bernard James Harrington born St. Andrews P. I.
August 5th 1848 Married June 7th 1876
died Nov. 29th 1907 aged 59 yrs 3 mts.

Anna Lois Dawson born Pictou N. S. Feb. 16th 1851
married June 7th 1876 died 1917

Parents

George Eric Harrington born Montreal March 16th 1877
died Montreal Jan 24th 1895 aged 17 yrs 10 mts

Edith Laure Harrington born Montreal Nov 7th 1878
died Montreal May 7th 1890 aged 11 yrs 6 mts.

Clare Margaret Harrington born Montreal Aug 7th 1880
d. 1967 Montreal

MINNA
Kath Minna Harrington born Montreal Dec 23rd 1882
d. 1913 Winnipeg
married Sept 23rd 1908 to Edward P. Fetherstonhaugh

Conrad Dawson Harrington born Montreal Nov. 17th 1884
married Muriel Theodora Fetherstonhaugh Sep. 26th 1911
died 26 Jan. 1943

Bernard Gibb Harrington born Montreal March 9th 1887
died May 6 1960
married Ethel b April 9 1886
JAMESON d. April 16 1973

Lois Sybil Harrington born Montreal Feb. 15th 1889
married Oct 12th 1912 to Edward Spragge Winslow
L.W.S died at almshouse ONT. 1.30pm March 22, 1978
in her 90th year

Constance Coe Harrington born Montreal Oct 4th 1890
died 1982
married E.N. Mercer (Tim)
died Aug 21, 1982 in her 93rd year

William Seymour Harrington born Montreal May 19th 1893
Died at Metis Beach February 4, 1973

Children of Anna Lois and Bernard J. Harrington
in correct sequence

Recorded by Lois Winslow-Spragge
who was a Harrington
and daughter of B.J.H & Anna L. Dawson.

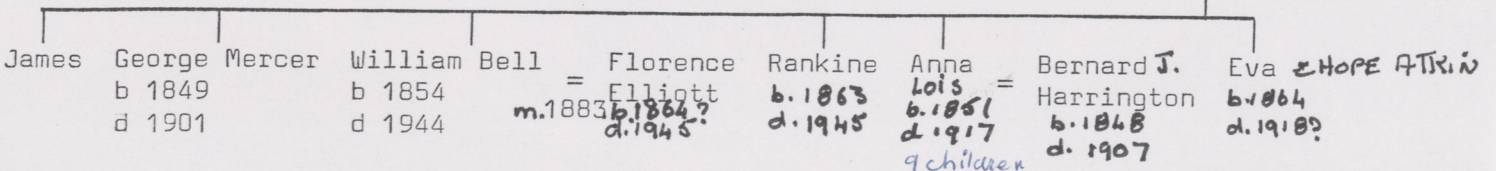
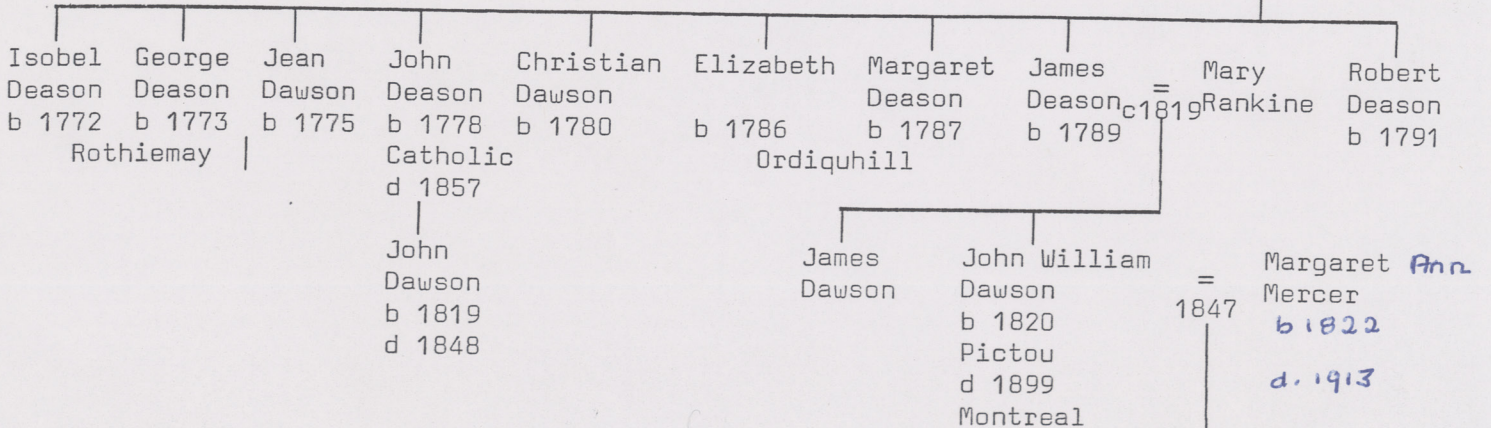
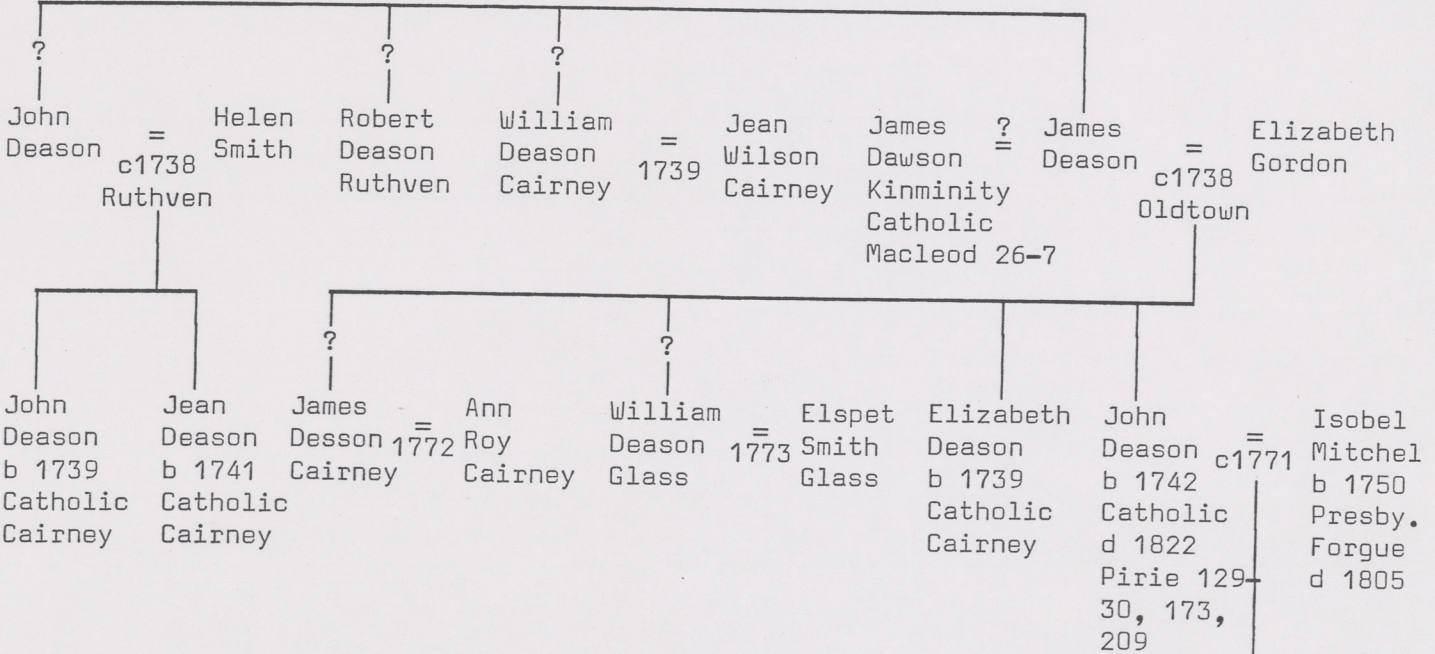
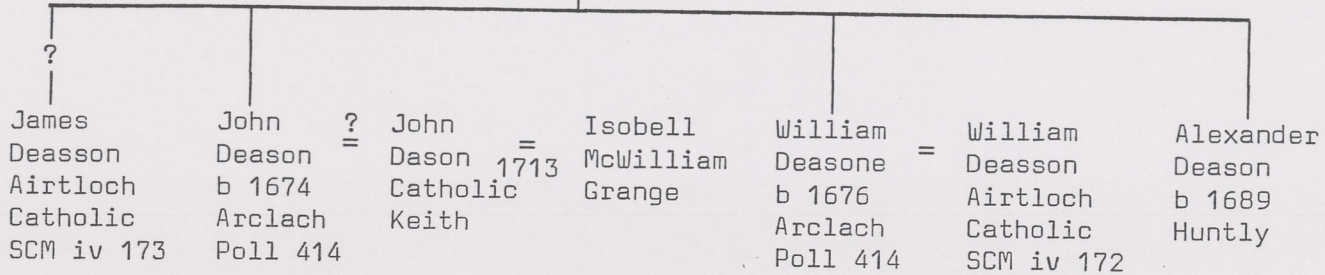
References:

(1)

- SCM: Spalding Club Miscellany vol page
- Poll: List of Pollable Persons within the Shire of Aberdeen 1696 page
- Macleod: Walter Macleod, List of Persons Concerned in the Rebellion, Edinburgh, 1890 page
- Pirie: James Pirie, The Parish of Cairnie, Banff, 1906 page
- Old Parochial Registers of Scotland

William
 Deasone
 b c1600
 Airtlache
 SCM iii 124

?
 William Deason = Elspet Smith
 b c1640 c1673
 Arclach
 Poll 414



b c.1650

George ? Dawson Quonsby Marnoch
 George Dawson Marnoch m 1678
 Helen Mitchell Banff Marnoch
 James Mitchell Rothiemay Marnoch m 1678
 Margaret Dawson Marnoch
 William Deason Arclach
 Elspet Smith
 George Dason Cranoch

Compiled by EED 20.8.74

2

Poll. Persons Aberdeenshire a 16+ 1696 ie. b before 1680

Andrew Dassone Cormellet (Cormalet)
 James Deson
 John Dason Tillitermanett (Tillytarmont)
 Andrew Dason Carnehill (Cairnhill)
 William Desson
 James Desson
 James Daesone Westertoun
 John Deason Arclach 1674
 William Deason Arclach 1676
 William Dason Comry (Cumrie)
 George Dason Binsyd (Binside)
 John Dason Hillsyde (Hillside)

Papists in 1704: Cairney not given; no Dawson/Deason entries elsewhere.

Persons disarming in 1716

James Deasson Westertoun
 James Deasson Airtloch
 William Deasson Airtloch

b 1680 - 1696

William Dawson 1682
 John Dawson 1684
 Margaret Dawson 1685
 George Dawson 1688
 Janet Dawson 1689
 John Desson c.1696 Haddock
 Margaret Dason 1680 Marnoch
 Andrew Dason
 Mary Murray
 Alex. Gordon
 Isabell Gordon

James, Robert witnesses 1741

James witness 1739

James, Robert witnesses 1750

William witness 1739

b c.1710 - 1725

John Deason Ruthven m c.1738
 Helen Smith
 Robert Deason Ruthven
 Isabel Dason m John Mitchel
 James ? Dason witness 1761
 James ? Dason witness 1754
 James Deason Oldtown m c.1738
 Elizabeth Gordon
 John Deason Haddock m c.1738
 Isobel Kellman
 William Dason Haddock
 Isabel Dason
 John Dason Miln of Ruthven m 1749
 Elizabeth Gordon

b 1739 - 1756

John Deason 1739 Cairney
 Jean Deason 1741
 Elizabeth Deason 1739 Cairney
 John Deason c.1742 d 1822 a 80 Ruthven
 Isobel Mitchel 1750/2 Forgue d 1805 Ruthven
 Isobel Deason 1739 Cairney
 Mary Dawson 1750 Ruthven
 Thomas Dason 1754 Mains of Braes
 Ann Dawson 1756 District of Huntly

b 1772 - 1791

Isobel Deason 1772 Rothiemay
 George Deason 1773
 Jean Dawson 1775
 John Deason 1778
 Christian Dawson 1780
 Elizabeth c.1786 Ordiquhill
 Margaret Deason 1787
 James Deason 1789
 Mary Rankine
 Robert Deason 1791
 Helen d infancy

b 1819 - 1822

John c.1819
 James c.1822
 John 1820 - 1899
 William - later Sir William of McGill.

3

Dawson Genealogy, 19th c.
Compiled EED April 1975.

3 Anne
Ruth has complete set.
Mary has p. 2.
Alice has p. 2.

James Deason = Mary Rankine
b 23.4.1789 b
Ordiquhill d
d 1862. d
i i

(Sister) John William Dawson = Margaret A.V. Mercer James Dawson
b .10.1820 b 1822 b
Pictou 19.3.1847 d 1913 d
d 19.11.1899 Montreal i
i i

* L.W.S. said he choked on a bean & everyone stood by as he turned blue & died

* COSMAS
James Dawson b .8.1849 Pictou d 2.3.1901 Ottawa i
George Mercer b .8.1849 Pictou d 2.3.1901 Ottawa i
William Bell b .1854 d .1944 i
Florence Elliott b 1864 d 1945 i
Rankine b 1863 d 1945 i
Anna Lois b 1851 (9 children) d 1917 i
Bernard J. Harrington b 1848 d 1907 i
Eva m Hope ATKIN b 1864 d 1918? i

* Elizabeth
A RECORD of her BIRTH is written on a photo in her mother's handwriting at the McCord. 6 children are mentioned in J.W. Dawson's biography so number 7 must have died very young.

Linda Selwyn b 16.5.1884 Montreal d 11.9.1924 Los Angeles i Los Angeles
Victor Elliott b 23.12.1885 Montreal d 19.6.1957 Los Angeles i Los Angeles
Barbara Doney b 26.8.1894 Waupun d i
Owen b d i
Cristall b d 1980
Heber b d 1927
Lois Harrington b 1889 d 1978
Edward Winslow-Spragge b 1887 d 1953

m. Patricia HAULTAIN
JAMES Philippa

(Tea) EDWARD = Shirley ASKEW MARY = Barnaby SMITH
John WILKIN = MARGARET CELIA
England b. 1989 MARK PATRICK
Alice m. R. SIMONS b. 1913 d. 1999
EDWARD m. Isabel Norman b. 1915
ANNE b. 1919 m. Donald Byrnes
RUTH b. 1920 FRANK DUNCAN b. 1921
MARY = B. 1924 CELIA DUNCAN b. 1921

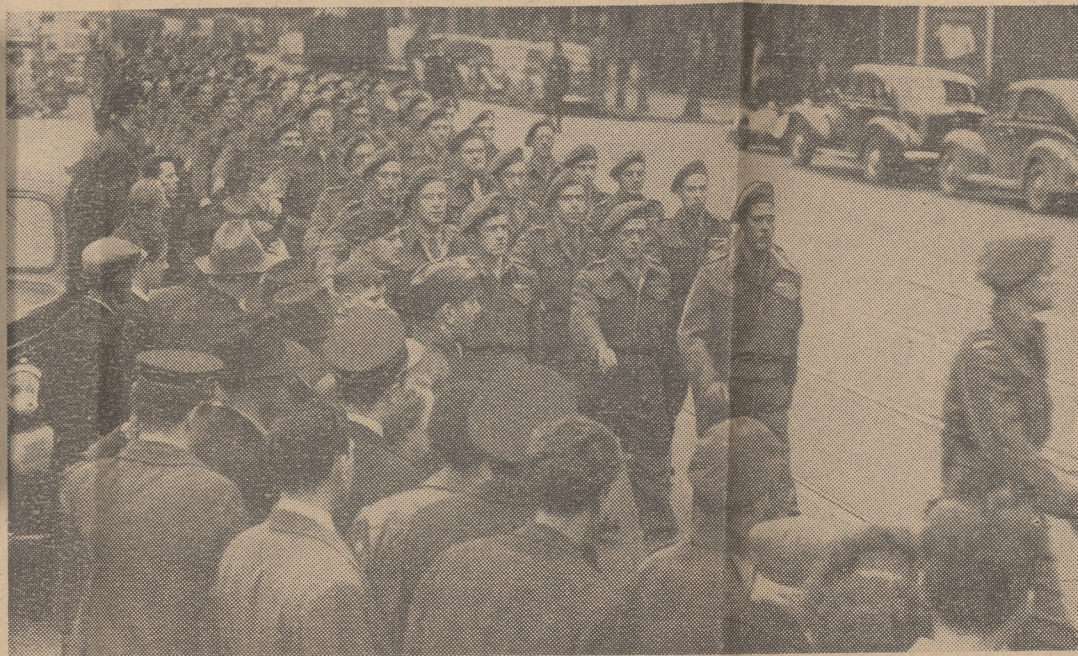
NEWSPAPER Clippings

Dr William Dawson
+ son OWEN DAWSON
E. P. Winslow
Alice Winslow
C. D. HARRINGTON

OBITUARIES

E. H. Winslow - Spragge R.C.N

DONALD N. BYERS husband of ANNE Winslow-Spragge
returns home from 4½ yrs overseas in R.C.A.

Back From Europe's Battle Fronts

Swinging jauntily along as men who have done a good job well, these are members of the 1st Heavy Anti-aircraft Battery, R.C.A., marching into the Craig Street Drill Hall on arrival from overseas this morning. They were headed by Major Donald Byers, and had lots of admirers both outside and in the armory.

Anti-Aircraft Vets Received With Cheers

Montreal Gunners Greeted by Hundreds On Arrival Home

THE 1st Heavy Anti-Aircraft Battery, R.C.A., was welcomed back at the Craig street Drill Hall this morning, with flags waving, bands playing and to the cheers of hundreds of relatives whose pent-up emotions were let loose in the most rapturous reception which any Montreal troops have so far experienced in their homecoming.

Commanded by Major Donald Byers, whose wife watched him lead his 120 officers and other ranks in a parade around the drill hall, the unit arrived at Bonaventure Station on a special train which brought 560 army personnel from the Ile de France which docked at Halifax on Sunday. They were transported in trucks to Champ de Mars, and from there, headed by the Montreal Garrison Band, under Sgt. Maj. W. G. Black, the veterans marched into the decorated artillery headquarters where they were given a civic and military reception.

Veterans of Sicily, Italy and Northwest Europe, the gunners strode with heads high and smiling faces as individuals picked out their next-of-kin in the welcoming crowds.

Welcome Extended

Major-Gen. E. J. Renaud, C.B., C.B.E., District Officer Commanding, M.D. No. 4, extended the military welcome "on behalf of a grateful country," and said that the Canadian people wished them well for all they had done.

Councillor J. A. Lamarre, pro-mayor, extended the city's greetings, and Lt.-Col. John F. Plow, R.C.A., who commanded the unit in pre-war days, also welcomed officers and men home, and the contingent was then dismissed by Lt.-Col. S. C. Holland, chairman of the welcome home committee, to meet their next-of-kin.

Many officers who have had long service with the Montreal artillery regiment here, attended the home-coming including Col. J. J. Creelman, D.S.O., honorary lieutenant-colonel of the 34th Field Artillery, and Col. E. G. M. Cape, D.S.O., honorary lieutenant-colonel of the 2nd Anti-aircraft Regiment, Col. C. B. Drury, M.B.E., a former officer of the battery, Mrs. H. J. Inns and Mrs. E. J. Fisher, of the artillery branch of the Soldiers' Wives League, and Brig. Walter C. Hyde, D.S.O., were among those present.

Jan 27/43

C. D. HARRINGTON DIES IN 59TH YEAR

Construction Executive to Be Buried Thursday; Was Form- er Board of Trade Head

The funeral service for Conrad Dawson Harrington, vice-president of the Anglin-Norcross Corporation Ltd., who died yesterday at the Ross Memorial Pavilion of the Royal Victoria Hospital in his 59th year, will be held tomorrow afternoon at 2.30 from his residence, 24 Ramezay Road, Westmount, to the Church of St. James the Apostle. Interment will be in Mount Royal Cemetery.

A former president of the Montreal Board of Trade and of the



C. D. HARRINGTON

Canadian Construction Association, Mr. Harrington also headed the Quebec and Ontario subsidiaries of the Anglin-Norcross Corporation as president of Anglin-Norcross Quebec Ltd., and Anglin-Norcross Ontario Ltd., and had earned a wide reputation in the construction world through his long association with these firms.

A native of this city, he was a son of the late Dr. and Mrs. B. J. Harrington, and received his early education at Montreal High School, later attending Royal Military College, Kingston, and McGill University, where he received his B.Sc. degree.

He became associated with the Anglin-Norcross concern in 1907, when it was known as Byers and Anglin, and which later became Anglins, Ltd., from which was evolved the present name of the firm.

Notable works by this company include the Royal York Hotel, in Toronto, largest hotel in the British Empire, the Canadian Bank of Commerce Building, also in Toronto, which is the largest building in the British Empire, the Church of St. Andrew and St. Paul, Montreal,

OBITUARY

DR. W. BELL DAWSON DIES IN 91ST YEAR

Son of Late Sir William Dawson Was Noted Scientist Engineer

RETIRED IN 1924

Headed Tides, Currents Survey for 30 Years—Oldest Montreal High Graduate

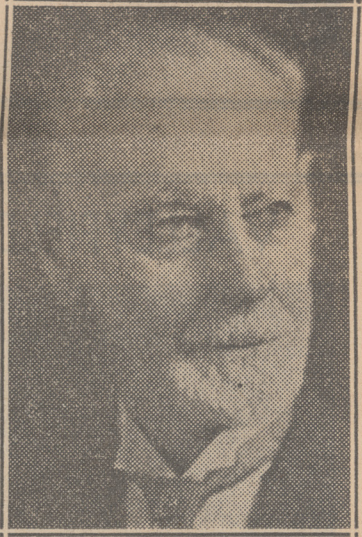
One of Montreal's oldest citizens, Dr. William Bell Dawson, M.A., D.Sc., F.R.C.S., who became one of Canada's foremost scientist engineers and until 1924 headed the Dominion Tides and Currents Survey, died here last night in his 91st year.

Winning distinction as a student and scientist in Canada, England and France, Dr. Dawson retired to his home, 7 Grove Park, in 1924 and occupied his time for the last years as a writer on religious subjects, publishing works in many languages. He carried on his writing up until a few days ago.

The funeral will be held tomorrow, arrangements to be announced later.

Born at Pictou, N.S., he was the son of the late Sir William Dawson, who was principal of McGill University for 35 years. Coming here when his father first entered that post in 1855, he entered the old Montreal High School, then known as the High School of McGill University. At the time of his death Dr. Dawson was the school's oldest graduate.

Spending six years there he graduated second in his class and entered McGill where he graduated in 1874 as B.A. with the Gold Medal in geology and natural science. The following year he received his Bachelor of Applied Science degree and entered Ecole de Ponts at Chaussees, in Paris. This school was a special school for training French Government engineers and was opened to foreign students on passing an examination.



DR. W. BELL DAWSON

He remained there three years and graduated with the diploma of special merit, having taken courses comprising all branches of civil engineering.

After leaving the Paris school, Dr. Dawson added many degrees to his laurels both for his study and his outstanding work. He was a Master of Arts, Master of Engineering, Doctor of Science, Member of the Engineering Institute of Canada, Fellow of the Royal Society of Canada, Member of the Institute of Civil Engineers, London, England, with the Watt Gold Medal; and Laureate of the Academy of Science, Paris, from which he received two prizes for his work in tide and current research.

Following five years of private practice in Montreal, he joined the Dominion Bridge Company here as engineer in 1882. He was employed at designing various types of railway and road bridges. Leaving Dominion Bridge in 1884, he joined the Canadian Pacific Railways as assistant engineer. He was chiefly employed in designing bridges for the C.P.R. lines then under construction between Montreal and Saint John, N.B., and Toronto, and designing new bridges to replace those on the Montreal-Quebec line.

ENTERS 'MAIN CAREER'

In 1894 he left the C.P.R. to enter upon what he often called his "main career." He was appointed to inaugurate and carry out the Survey of Tides and Currents. Working for the Dominion government he did valuable work on both the Pacific and Atlantic coasts.

For 30 years he was head of this department. It had three branches; the recording of tides as a basis of future tide tables for correlation with the currents; the investigation of currents on Canada's leading steamship routes and tide levels in Canadian Harbors.

Much of the data compiled by this survey in its early years became of inestimable value to the geodetic survey when it was established in later years and won Dr. Dawson international acclaim.

The survey, carried on in the Bay of Fundy, the Gulf of St. Lawrence, the Belle Isle Strait, around Newfoundland and on the west coast, created the necessity of many new instruments and methods and these were invented to fill the need.

The results of the Tides and Currents Survey were widely published and dispelled many apprehensions which previously had resulted in many unnecessary wrecks. The information was not only of value to navigation but benefitted the fishing industry, on the west coast the lumber industry and on the east coast the coal industry.

Following his retirement in 1924, Dr. Dawson devoted much of his time to writing articles showing the harmony of religion and science. These articles have been published, both as booklets and condensed leaflets, in Australia, England and India, as well as in Canada and the United States. Some of them, including his book, *The Bible Confirmed by Science*, have been translated into Chinese, Japanese and Korean.

Dr. Dawson carried on international correspondence with other scientists on the subject of religion and science for the past 20 years.

Dr. Dawson is survived by his wife, the former Florence Jane Mary Elliott, the daughter of an Imperial Army colonel at one time stationed with the Royal Regiment at Halifax. The couple celebrated their diamond anniversary last year. Also surviving are two sons, Victor Elliott Dawson, of Los Angeles, Cal.; and Owen Dawson, of Montreal, who for the past 30 years has been associated with the Shawbridge Boys' Farm and Training School; and a daughter Miss Cristall Dawson, also of Montreal. Another son, Capt. Herbert Dawson, R.E.C., who served in the last war, is dead.

Montrealers Become Naval Sub-Lieutenants

(From Saturday's late editions.)

* E.W.S
son of L.W.S



L. S. Stockton



H. W. Patterson



R. W. Stronach



P. A. Lefebvre



J. W. Fitzpatrick



A. I. MacTier



T. R. Hastings



G. F. Hearn



E. Winslow-Spragge



L. J. M. Gravel



J. A. Laurin



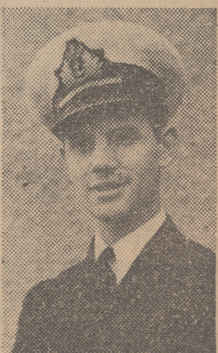
D. J. VanBommel



H. R. Barrett



W. R. Noble



D. S. Hallinan

Graduates and students of McGill University; young men who joined the Royal Canadian Naval Volunteer Reserve and who learned seafaring the hard way by serving from 18 months to two years on the lower deck and clerks, bank tellers, and secretaries comprise the 17 Montrealers who have just received their commissions as sub-lieutenants in the R.C.N.V.R. These young men graduated following a course of training at the naval training centre of Royal Roads, and announcement of their promotion is made by the Naval section of the Department of National Defence.



B. J. Bachand



M. L. Cameron

New York in Review

let 5 1942
"A Blue Alert" Sounds

By C. Langford-Baker

Boy Scouts

OW. — At the Charlotte Hospital, St. Stephen, New Brunswick, on May 11th, 1957, Hugh Winslow, beloved husband of Josephine Bawlf, and father of Terence B. Funeral at 10:30 a.m. at Saint John, N.B. SISTERS, MRS. Gabrielle and Fernande.

H. P. Winslow

Funeral will be held today in Saint John, N.B., for Hugh Pelham Winslow who died in St. Stephen, N.B., May 11.

Educated in Montreal, Mr. Winslow served overseas during the First World War with the Fcrt Garry Horse and subsequently with the Royal Canadian Navy. After the war, he went to New York, where he was engaged in business until his retirement 10 years ago, when he went to live in St. Andrew's, N.B.

He was the son of the late Mr. and Mrs. E. P. Winslow, of Montreal.

He is survived by his wife, the former Josephine Bawlf; two sons, Hugh, at present in India, and Sqdn. Ldr. Terence B. Winslow, of St. Hubert, Que; also two brothers, Kenneth Winslow, of Montreal, and Terence Winslow, Perth, Ont. Burial will be in Saint John, N.B.

FLORISTS

Gazette News
27th 1954

Obituaries

Owen Dawson

Friends, relatives and associates filled the chapel of Jos. C. Wray & Bro. to pay final tribute to the late Owen Dawson yesterday afternoon. Many of those present were former members of the Griffintown Boys' Club, which Mr. Dawson founded, or graduates from the Shawbridge Boys' Farm and Training School with which he was associated for more than 40 years.

Very Rev. Dr. Malcolm A. Campbell, who conducted the service, said "Owen Dawson lived a full life in the way he wanted to live it. He had faith in boys . . . and he looked into their faces and saw there was something about them that could be developed. He made men out of boys.

"He also made boys out of men. For when he looked at you he also looked back to the time when you were a boy and saw boyish traits in your face and character, and got you to help him in his work for the boys."

Representatives of three organizations acted as honorary pallbearers. There were five past presidents of the Griffintown Boys' Club—R. Percy Douglas, Dr. J. C. Flanagan, Alan D. McCall, J. C. Nelles and Dr. Gibson E. Craig.

Representing the Shawbridge Boys' Farm and Training School were William J. Bryant, vice-president; William F. Shepherd, executive director; A. L. Evans, superintendent; Col. G. L. Ogilvie, and James H. Webb.

R. E. Meagher, Gilbert N. Dalton, Irving P. Rexford, Vernon McAdam, John H. Molson and Robert H. Parson represented the Rotary Club of Montreal.

The body was cremated. The urn containing Mr. Dawson's ashes will be buried beside the Molson Memorial Chapel at the Boys' Farm and Training School, Shawbridge.

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WINSLOW, Terence, Hansard.
Suddenly on October 29th, 1959, at
the Great War Memorial Hospital,
Perth, Ont., in his 58th year, be-
loved husband of Mary Syme and
son of the late Mr. and Mrs. E. P.
Winslow. Service at St. James'
Church, Perth, on Sat., October 31st,
at 2 p.m. In lieu of flowers, dona-
tions may be sent to The Great
War Memorial Hospital, Building
Campaign.

Sept/46

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Tribute Paid E. P. Winslow

Many Bank of Montreal Officials at Service

A funeral service for Edward Pelham Winslow, held at Christ Church Cathedral yesterday, was attended by many representatives of the Bank of Montreal with which he had been associated for 48 years before his retirement as superintendent of the western provinces in 1922. Mr. Winslow died Sunday.

The service was conducted by the Very Rev. Kenneth C. Evans, Dean and rector.

Chief mourners were his wife, the former Alice Spragge; four sons, Edward Winslow-Spragge and Kenneth Molson Winslow, both of Montreal; Hugh Pelham Winslow, Ste. Agathe, Terence Hansard Winslow, Cornerbrook, Nfld., and a daughter, Mrs. A. Fortescue Duguid of Ottawa.

From the Bank of Montreal were: Huntly Drummond, chairman of the board of directors, G. W. Spinney, C.M.G., president; B. C. Gardner, general manager; F. G. Belcher, L. W. Townsend, A. J. L. Haskell, J. S. Bolton, Edward Pope, assistant general managers; S. C. Noseworthy, D. M. Cleland, F. G. Woods, A. S. Maxwell, P. S. Stevenson, J. H. Pangman, F. L. MacGachan, J. R. Graham, Harold Brooks, Archibald Harshaw, R. L. Bailey, Gerald Henshaw and W. H. Burritt.

Others Present

Others present included Lady Stavert, Col. A. F. Duguid, Ottawa; George C. McDonald, Walter Molson, Mrs. Jackson Dodds, H. J. Hague, K.C., Mr. and Mrs. R. E. Stavert, Lt.-Col. Gault McCombe, C. F. Harrington, H. W. Molson, Mrs. P. S. Stevenson, Mr. and Mrs. Andrew Reford, Mrs. John Molson, F. S. Molson, W. Harty, T. H. P. Molson, Admiral and Mrs. F. E. Thouroude, G. T. Bogert, Dr. and Mrs. Colin Russell, Mrs. W. DeM. Marler, Miss Jean Bovey, I. Ross, J. G. Campbell, Mrs. A. Rosamond, Dr. H. T. Henderson, Dr. Keith Gordon, Gerald Jones, N. M. Campbell, Raphael McPherson, Arthur Barry, Mrs. A. Hay, W. F. Struthers, Alex Paterson, A. Browning, Gordon Howard.

Mr. and Mrs. G. B. Glassco, Mrs. W. Copeland Finley, Miss Ronzo Clerk, Mr. and Mrs. Salt Durnford, Miss E. Kerry, Mr. and Mrs. William Sutherland, Mrs. I. McTavish, J. Aberdeen, A. C. McCorkie, G. W. S. Henderson, Miss M. Phair, Mrs. W. Clements, W. M. Kirkpatrick, Mrs. O. R. Armstrong, Mrs. H. J. Stewart, Mrs. E. M. Connors, T. B. Heneyke, O. N. Brown, Mr. and Mrs. C. B. Robin, Miss E. B. Molson, Miss L. Butcher, L. E. McMeans, C. C. Hoyt, Mrs. J. Ford-Jones, Mrs. Dorothy Lewis Eric Ford-Jones, H. M. MacCallum, Mr. and Mrs. Stewart Corbett, E. C. Dean.

Principal & Mrs. Dawson,

request the pleasure of your company,

at the marriage of their daughter.

Wednesday June seventh.

at twelve o'clock.

Mc Gill College.

Anna Lois Dawson.

Bernard James Harrington.

Professor Bernard J
Harrington, McGill's
first Professor of Chemistry,

was a keen mineralogist
and collector of important
mineral specimens.

In 1875 Prof. H. described
the white bladed crystals
& rosettes collected by
Sir William D. from an
outcrop on the McGill
Campus, near the Arts
Bldg., and named the new
mineral "Dawsonite" in
his honour.

Dawsonite a rare sodium
aluminium carbonate mineral
has since been found in

excavations for the
Can. National Tunnel
through Mount Royal
and in a few other
parts of the world.

The above is copied
from the labels in
the photo.

Anne Byers.

Dear Cousin Kenneth. (Copy) To Kenneth Winslow a distant
L.W.S. 1969 - Winslow cousin who
lives in ENGLAND.

On going over some letters, which I have kept for some time - I came
on a very delightful one from you - written on Sept 9 - 1965 - This
~~letter~~ thanking me for "The Winslow Papers" - and as you see it
is 4 years since I have heard of you or from you and as it is
so close to Xmas - I thought that I would send you a few
lines ^{with my} ~~lines~~ Greetings for Canada -

In your letter you speak of being an old fellow of 60 -
but he would appear like to be an old girl of 80? That's me -
how quickly & stealthily the years come upon us - but I still
feel as young as a spring chicken & have lots of energy
and manage a good deal of work ^{as well as} & fun -

I am still working on old family letters - I have finished
those of George Mercer Dawson & am working on Sir ^{William} Dawson's
& his wife's - and I have put together memoirs on my grandniece
Dawson - which Mc Gill University are interested in at the
moment - I forget if I sent you one of my little books on
George Mercer W.? * I do not consider myself in any way
as being a good writer - but I think I am fairly good in the
selecting material, ~~so~~ ^{if I had} ~~not~~ ^{been} giving you one of these books
already, I would be very pleased if you would care to have one -
As well as working with letters, I have managed a few
sketches & a little ceramic work - So you see I keep myself
busy & out of mischief -

I wonder what you are writing and how your
publishing company is progressing - I hope ^{it is a great} ~~well~~ ^{financial} success (over)

I would think it would be a very interesting + worth while cruise + I hope remuneration
I would be glad to hear that your son John is now wed
and perhaps he + his wife have presented you with one
or 2 ^{little} grand children - they are such a delight and give
me so much ~~interest~~ ^{entertainment} - I ~~am~~ ^{am fortunate in having} 17 grand children
and my eldest grand daughter, whose husband is in Viet Nam
presented me recently with a great-grand-son!

You say at the end of your letter that you think Heaven is
a dull place - well I do not agree - as I think it will be
a place of great wonder, a place where we can fulfil all our
desires - and work everlastingly without effort + exhaustion.
So I hope dear Cousin that you will make that place,
where I will look forward to chatting with you. I
would so much sooner think of you being there, than in
the other ^{hot} place! in incessant heat which you say you dislike

I hope that you + your wife are both well and that life
goes along smoothly for you ^{both} - I send you my love and
every good wish for all happiness this Christmas Season

affectionately

Lois W. S.

P.S. why don't you get John to fly you out here sometime
and pay a little visit to this ~~land~~ ^{Canada} - I think you
would like it -

Cover Notes

By BERNARD J. DAENZER, CPCU

President

Wohlreich & Anderson, Ltd., New York City



Insurance for Undersea Activities

In the library of the research submarine Ben Franklin which stayed submerged for a whole month during the summer of 1969 in 1200 miles of the Gulf Stream, there was a copy of Jules Verne's "20,000 Leagues Under the Sea". How very much that imaginative gentleman would have liked to have been one of the five crew members. We are so fortunate to be living in an age when we can participate, even indirectly or very remotely, in such exciting activities as the exploration of outer space and hydrospace.

It is surprising how similar the two activities are—the engineering background of those who move in the air and move under the water—the problems of instruments and controls—the problems of man's environment or habitat in space and water. It was interesting that in the Ben Franklin voyage such terms as "mission control" "tracking system", etc. were used.

Until recently most under water activity involved only government owned submarines and sea laboratories. The hazards—insurable or otherwise—have been confidential. There are so many heroes who are unsung, especially in the nuclear submarines which stay under so long and whose activities are well shrouded.

Industrial Use

We are now on the threshold of a huge

With respect to oil and minerals, there is not only the use of submersibles to examine the sea bed, but also the placing of drilling rigs on the sea bed instead of above the water where they are so subject to storms. Oil drilling is possible at greater and greater depths. Deep Sea Ventures, Incorporated will have a mining rig working in 1970. There are a dozen companies working on the problem of bringing up ore from the sea. Large amounts of manganese have already been found. There are also iron, nickel, copper and cobalt deposits. The world's first undersea dredge with a crew working within the vessel or vehicle, as you choose to call it, has been quoted for insurance to apply when it goes into action. There is the planning for submersible salvage vessels. There is a special need for the surveillance of pipelines below the sea.

This is all in addition to the work which is contemplated with respect to mapping and charting so much of the sea which is still less known than parts of the surface of the moon. Seven-tenths of the world surface is covered by the sea. There are those vessels which will be needed in planned programs of pollution control. Research submarines are expected which will be able to work at depths of 15,000 feet.

In addition to the under water vessels, platforms, sea labs, etc., there are those ancillary surface equipment—support

THE Weekly Underwriter

America's First Insurance Newspaper

one hopes that the lesson has been well learned and that proper risk management techniques are used in the very beginning to avoid the causes of loss.

Safety Control

A great deal has already been learned in this hazardous field. In 1968 safety operational guidelines for undersea vehicles were established by the Marine Technology Society of Washington, D. C. This is a very strong organization which has been set up by the engineering people in large industrial firms and government. The American Bureau of Shipping has produced a guide for classification of manned submersibles but one must look to the Marine Technology Society for safety rules.

To keep the cost of insurance down and to preserve what has been a remarkably good record to date, warranties have been introduced with respect to the depth of dives, maintenance and repair procedure, radio, under water telephone, radar, signaling devices, fire fighting equipment, experience of pilots, the transportation of submersibles and the handling from a mother or support vessel. When one considers that in retrospect multi-million dollar oil platform disasters could have been avoided by relatively inexpensive monitoring TV systems, risk managers in the United States will heartily agree with a tight intelligent approach. Lloyd's

Pertaining to work
of James Dawson, great
grandson of Sir William Dawson.
He was son of HEBER. The family
James Dawson lived in England.
James worked with Lloyds of London
He gave several talks in Canada ^{at Hotel}
& the U.S. on Insurance and
undersea Activities.

~~James worked for Lloyds of London
& the U.S.~~



RECEIVED
BY DEPARTMENT OF JUSTICE
JAN 10 1954

James Dawson

Insurance and Undersea Activities

Reference to Cristal Dawson's -
Dawson Family Tree which
was done in the form of a
drawing of a Tree with names
of different families on branches
and leaves -

A. Byers.

Little Star wall
Langton Green
New

5 AM. May 28th 1977

Dearest love,

It is an age since we corresponded, and it is my loss, for sure. My job has kept me in the loop, and in addition I've been stuck with promoting two (bits of) conferences on oceanography. This eats time like a Hoover eats confetti. I had to find 16 speakers, from all over the world, - 8 on the subject of nomenclature submersibles, and eight on Hydrography. So the time I usually have to write to my marvellous family... we were robbed!

I don't think I ever told you, of the effect on my life of your tea party in 1965, when I first ^{returned} came to Montreal. It was seismic, and for me a great blessing. My mental picture of you all was from Crystal's 'family tree'. This tree is aerodynamically impossible, from its shape, and I had a mind's eye vision of a large, lumpy family with wizened up little leaves sticking to misshapen branches - a very unattractive lot. But when I actually saw you, and Mary, Ruth and Anne, and all the others - I was AMAZED. How by warm people. I expected a heap of dead leaves! So you did a marvellous thing here, and altered the whole course of my life, with a tea pot!

My latest preoccupation was a hurried trip to Washington, to testify to two Senate Committees on the subject of deep ocean mining in the Pacific - mineral nodules that lie on the ocean floor. I was asked

by an oceanographer friend, to testify that if his ship was blown out of the water by a hostile country, claiming that mining was illegal in the open ocean, then the damage would not be a charge on the U.S. tax payer. It would be a charge on Lloyd's of London, who would insure the ship for plaintiffs, in premiums. I sat in front of a horse shoe of 12 Senators (the hot seat) and having given 20 minutes of testimony, I had to answer a fairly gentle barrage of questions. They said that my testimony was probably the most valuable of all that they had heard, and I found out later that it had been circulated all round the Senate! Wow! Two days later I was asked to speak at the Brookings Institute, in Washington, at a lunch.

The main speaker was Mrs. Patry Winkler the Assistant Secretary of State on Oceanography, Merchant Shipping and Fisheries. I had the job of warming up the audience. They seemed to like what I said well enough, and Mrs. Winkler was really a stunning speaker. When she had seen the guest list, all the top brass of the administration - Admirals ~~two~~ two a penny - she said she would not read her set piece paper to such a collection of experts in the field she "controlled" but would describe how she faced high office and its challenge. When she sat down, I said to her "I wish we had one of you in England" and I really meant it! It was a stimulating experience, all in all.

The profits of my small company devoted to writing submerimes etc were so good last year that I was able to say "Hoy" and have been awarded a company car - everything paid except petrol & oil. It's a super little blue package of energy - a Volkswagen "Golf" - very handsome and comfortable, and it fits our garage better than the SAAB, which we are trying to sell. Our other acquisition is a new fence, which has charmed our whole house in an amazing way.

The old fence was ^{3.} grey and uneven, and robins teetered on it, sometimes knocking boards out of it. And it was so low that we could (mutually) see everything our neighbours did. So now its six foot high, and good to look at, and better still, the female Tweedle Deum and Tweedle Dee next door (they are sweet) agreed to pay half the cost!

I have taken to getting up at 6 A.M. to catch an early train to the city, since I can do a lot of work before the wretched telephone starts to ring. As a result, my body clock seems to have "adjusted" and I have had enough sleep by 5 A.M. or so. It's a bit inconvenient for Jen, since however quiet I am, she wakes up. But on a warm summer morning, with a huge pink rhododendron bush bursting out all over next door, it's very pleasant and a pot of napsang sanchong tea. And today is Saturday, so I don't have to hurry off to work.

My next trip is to Los Angeles, in October, for a conference of the Machine Technologists Society (of Washington). One of its officers wrote to me the other day to say that he was proposing me as a 'Fellow'. This would make me the first foreigner, to be one. Whether it comes about is another part of the future, but it is a pleasant surprise to have it suggested! On my way back, from Los Angeles, I intend to take the train from Vancouver to Montreal, which is something I have always wanted to do. I hope to have a few days in Montreal, and hope that I may see you.

I must get this, nice business is piling
in, and I'm in my office now.

I would love to hear from you soon.

Much love to you

James

[Faint, mirrored handwriting from the reverse side of the page, appearing as bleed-through. The text is largely illegible but seems to contain a letter or report.]

Mrs. Mink, ladies and gentlemen, I have had two honours in two days thrust upon me. The only man or woman from Lloyd's of London, barring its Chairman some years ago, to testify to a House of Representatives Committee, and to be invited to speak at a Brookings Lunch. Both these stimulating opportunities spring in great part from my long friendship with Milt Johnson.

The purpose of my testifying to the Sub-committee on Oceanography was to demonstrate the feasibility of providing insurance coverage for deep ocean mining ships against physical molestation and other risks. The three people testifying from the Insurance Industry demonstrated an identity of view, that no difficulty lies in the path of adequate insurance protection from these productive ventures. It was also stated, and I believe accepted, that the adverse effects of a Treaty, adverse to one section of the commercial community (in this case deep ocean mining companies) was not a subject for insurance, since it contains no element of risk or fortuity. Its result cannot be quantified in the insurance underwriting sense, since no one can foresee the result of a controversial political debate, especially an international one. Nor could any Underwriter assess the extent or power of pressure groups from one quarter or another, or quantify the ensuing degree of loss to any operator or consortium.

My own personal view is that history will judge that the United States has provided mankind with innovations such as civil aviation and the hamburger and other useful adjuncts to convenience and comfort, and they deserve the fruits as innovators in deep ocean mining techniques, as do the nations who supported them during the financially arid period of research and development.

One interesting consideration not raised at the Hearing I attended was the notion of offering leases based on gridded charts or maps of the ocean floor. This provokes a landslide of practical objections to such apportioning. A number of people at this distinguished gathering are all too aware of the inadequacy of the navigational charts of many parts of the world's continental shelves and coastal areas. Roughly half of the coastal areas of the British Isles have never been surveyed, for example. Three ships each day run aground, in varying degrees of severity, somewhere in the world.

The oil tanker "Metula" grounding on the Satellite Patch in the Straits of Magellan, was carrying a chart based on a survey made in 1869. This was the year Joshua Slocum sailed through the Straits. I could continue with a horrifying catalogue of accidents caused by inaccurate and antique nautical charts of the world's continental shelves, in use today. But time does not permit. Nor is there money to fund such a vast enterprise, costing billions of dollars. So if we cannot afford to survey our own coasts, who is to survey the leasing areas of the Pacific Ocean's vast terrain, to name one great ocean? And with what equipment? Deepsea Ventures, Inc. for whom I testified, has an accurate survey of the area they wish to mine. In relation to the Pacific Ocean it is like a postage stamp on an elephant. How can an International Conference solemnly divide this vast unsurveyed area, which is only partially rich in mineral bearing nodules, and avoid commercial Russian roulette? The answer, to me, is that innovators should enjoy the fruits of their foresight, particularly when it harms no one, nor any living creature. I have found testifying in the House of Representatives a stimulating revelation, and attendance at this lunch a privilege and a pleasure.

International co-operation vital in sea-bed development

BY JAMES W. DAWSON

"THE EARTH is a space ship eternally circling the sun and the moon" said Dr. Arvid Pardo in his opening address as director of the summer school on hydrospace in Malta this summer. Dr. Pardo, Malta's Ambassador to the U.S. and the U.S.S.R., is a thrusting and highly effective advocate of the case for the sea-bed being developed on behalf of mankind as a whole. The effects of an uncontrolled rush for its treasures is far easier to visualise after the Alaska oil rush rather than before it.

The summer school was initiated by the Parliamentary Group for World Government, which consists of 32 peers and 101 M.P.s. There were some 40 participants, all of whom were the appreciative guests of the Royal University of Malta and the Maltese Government.

A list of names is tedious but mention must be made of the principal speakers, Lord Ritchie-Calder, Professor of International Relations at Edinburgh University, and Mrs. Elizabeth Mann Borgese, Fellow of the Centre for the Study of Democratic Institutions, Santa Barbara, California. Both these highly skilled and imaginative speakers set the tone of urgency and "unparochialness" which dominated the school during the following two weeks of speeches followed by fertile discussions.

SAGE ADVICE

The school was under the witty pilotage of Mr. Lionel Elvin, director of the Institute of Education at the London University. An example of this was his reply to a suggestion that a committee should be formed inside the existing one to further the objects under discussion; "if you are forming a committee you must first dismantle two other committees as a matter of principle." The insurance industry could well take note of this sage advice!

The school was divided into three working groups. These were "living," "mineral" and "legal" which evolved into "research," "management" and

"education." Mr. Hugh Hunt, research analyst, Ministry of Technology, spread out the mineral treasures of the oceans for discussion, and the distinguished Mr. E. D. Brown, senior lecturer International Law, University College, London, gave experienced guidance as to how they should be shared among the nations in order to avoid a free-for-all, profiting no one but armament manufacturers.

It is perhaps timely at this juncture to ask: "What was the point of the summer school? What did it achieve?" The answer, I believe, lies in cross-fertilisation of ideas among educationalists, geologists, fishery experts, lawyers and business men.

It was decided that a report, culled from the conclusions of each group, would run to 80 pages, which would daunt even the most rabid reader and should therefore not be published. Instead, the various speeches and conclusions should be made available through the national press and other venues to those who consider development of the oceans to be urgent and vital.

Mrs. Borgese and Lord Ritchie-Calder were struck forcibly by the "regulatory" aspect of insurance in so far as insurers could inhibit operations where pollution hazards were intolerably high for example, by refusing cover. Another example was the prevention of clandestine undersea development of resources on territory belonging to another nation or consortium.

WORLD CHARTING EFFORT

Mention was made in Mrs. Borgese's comprehensive and visionary address of a Swedish proposal to lay tracking devices ("purely passive defensive installations") beyond a 12-mile limit, open to international inspection. Elsewhere she made another telling point in describing the world's navigational charts as being in the same state of crudeness as land maps were some 250 years ago.

Taking these two statements together, the writer opined that an international world charting effort should be initiated, enlisting the co-operation of the world merchant ships, including fishing vessels, to chart accurately the continental shelf and the deep oceans. This could be done through an existing organisation such as I.M.C.O., the ships using modern sophisticated and low cost seismic or sonar devices in the same way that merchant ships co-operate with science in gathering plankton samples and in carrying salinity testing devices on their "lawful occasions."

However, on closer examination, and following talks with pilots of submersible vehicles, a major flaw appears in this thesis. At the risk of upsetting many navigators it must be said that the crudeness of navigation, on all but the most sophisticated vessels with satellite navigation is unimaginable when related to bottom topography and tracking with precise positioning.

Nevertheless, the recent discovery of shoals in the Malacca Strait on busy shipping lanes (a splendid piece of international co-operation promoted by I.M.C.O.), demonstrated that giant tankers will find out many navigational hazards the hard way, bringing pollution as well as underwriting problems in their wake. Accurate charting of the world's oceans is therefore a matter of real immediacy on an international scale since it is a task of vast proportions which will take many years to complete. It is a sobering thought that many charts in current use to-day were orientated to wooden merchant ships of, by present day standards, very shallow draught.

A prime example of the difficulties involved was the discovery recently of a seamount which was appropriately named after the ship which discovered it. Unfortunately, it has since been found to be non-existent. The vessel's highly sensitive equipment having "pinged" onto a layer of cold saline water meeting a warm layer of lesser salinity, a perfect image of a seamount was vouchsafed.

By air mail
Par avion

Letter to L.W.S from B James Dawson, England
and of his trip to Washington to testify on 2 Senate
Committees on deep ocean mining
in Pacific.

1977.



Mrs. Lois Winston Spragge.
CEDAR BRATE

ALMONTE

~~PA.~~ ONT

CANADA

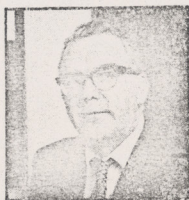
Fill with Dawson papers.

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UNDERSEA PROJECTS INSURANCE BROKERS LTD.
THE BOWRING BUILDING, TOWER PLACE, LONDON, EC3P 3BE
Telephone No. 283 - 3100 Ext. 7006/558

Soapbox

Valuing To Some Purpose

James Dawson is Managing Director, Undersea Projects Insurance Brokers, Ltd., London. A native of Montreal, Canada, he was educated in France and England. He entered Lloyd's in 1940 as a Marine Broker with Naval Air Liaison service from 1941 to 1946. He is a Specialist in undersea insurance and a Member of the Royal Institute of Navigation, a Member of Lloyd's, a Fellow of the Explorers Club and a Council Member of The Society for Underwater Technology.



The advent of a Values Party in New Zealand is an exciting event worthy of the most trenchant scrutiny. The steady increase in man-made disasters on a worldwide scale spells clearly that technology has raced ahead of common sense.

The word "technology" so freely used today, particularly in political corridors, comes from the 17th Century Greek, when it signified art, shape and construction. What skilled carpenter would send a giant truck, carrying 38 tons of volatile explosive chemical, down a country lane to save a \$15 toll at the expense of 200 lives?

Who is there to evaluate the total lack of common sense surrounding daily movements of similarly dangerous substances all over the globe? We have become spectators of tragic events that will put the existence of our great grandchildren in jeopardy. Topicality is too expensive a luxury for the world to absorb such tragedies and it dulls the mind by constant repetition.

Let us look at values in the oceans, where millions of tons of hydrocarbons are carried from place to place, and where the odious word "bonanza" is freely used for oil discoveries. The extraction of fossil fuels in the oceans is pressed forward at too fast a pace by profligate waste, both in unproductive energy expenditure and in pollution caused by so-called "accidents" on the surface.

An accident is defined as "an event without apparent cause," but the causes

of most catastrophes at sea are all too human, and all too apparent. This repetition and proliferation are guaranteed if present court procedures and if the laws of maritime countries remain unchanged.

The normal lapse of time between a ship casualty and subsequent court activity must be measured in years. This gives ample time for the accused to prepare his "ego defense" so well that no court could find him guilty. The West German way is far superior. They have had sea courts since 1871, and these six hours after an accident, getting down to human factors before the mind is able to wipe out impressions that are intolerable to live with. Or to unmask drunkenness or incompetence, through the probity of ex-naval officers sitting at the courts.

The game of roulette played by vessels carrying lethal cargoes will reach a crescendo within a flash of the time that Homo Sapiens has been a thinker, if nothing positive is done to change the present chaos. Marine insurance gives one a ringside seat at the drama, and a daily study of ship casualties in "Lloyd's List" is a chilling chore.

However, an even more arresting routine is to study the findings of "flag of convenience" courts sitting at maritime disaster hearings. The *Torrey Canyon* is a stark example of contempt for common sense. There is ample proof available that the master had been at sea without leave for a year and a day, he was barely on speaking terms with his chief officer, carried no sailing directions for the area where the ship struck, was suffering from nervous exhaustion, slept badly, had a tubercular condition, the steering engine fuses kept blowing, and so on.

Finally the Liberian court of inquiry, held mostly in secret, showed contempt for the rules of normal court procedures, and took advantage of the master's worn out condition to bully him into acquiescence. All this can be read in Richard Petrow's *The Black Tide*, and he managed to penetrate the secrecy of the court.

Now if one adds to this lamentable chain of events that only a small por-

tion of the world's navigable waters have been surveyed since the days of lead and line, one begins to comprehend the urgency of early action.

The ultra-rapid building of ultra-large tankers was not attended by ultra-efficient training programs for masters, officers and men to crew them. This paucity of men wedded to good seamanship is compounded by boredom at sea, where many duties traditionally performed by men are now done by automation.

When such automation breaks down, huge ships are rendered utterly uncontrollable in seconds. Like the *Golden Swan* drifting in the English Channel without lights, navigational aids or engines, asking if she could be located on radar by other ships. A 30,000 ton vessel.

Lloyd's of London formerly kept a Captains' Register, but this fell into disuse because of libel suits by aggrieved masters. Now the skill of a master and his officers is judged by people with minimal knowledge of the behavior of the oceans, who rely on insurance policies to keep them financially buoyant. The good, well-managed fleets, with well-trained crews and experienced captains, suffer competition from ill-trained foolish ones. There are many reports, notably by naval officers, of large vessels in the open sea with only a dog on the bridge when the vessel is fully laden with oil.

Both on land and at sea, where dangerous chemicals must be transported, they should be prerouted and escorted by police, Coast Guard or military when in congested waters, into their ports of destinations. Salvage tugs could assist in such operations.

So it is a question of values, of order of magnitude. How many more huge tankers carrying oil from mined-out fields are to spew their cargoes into the already polluted oceans for want of ordinary common sense precautions? How long must hydrographers facing a mammoth task contemplate grossly unseamanlike navigational practices costing billions, when they are starved of millions to do their vital work?

We have only a short time to learn our values.

Tel : Bettisfield 094 875 645

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Shropshire

SY12 0QQ

7.3.88.

The Editor,
The Scots Magazine,
7-25 Bank Street,
Dunedin, DDI 9HU.
Scotland.

Dear Sir,

I was extremely interested to read about 'Campbell of the Yukon' in the (February) issue. George M. Dawson who named Campbell Creek and the Campbell Mountains after Robert Campbell in 1887, was my (late) husband's great uncle. (MERCER DAWSON)

* It was George's grand father, James Dawson, who left the family homestead in Berffshire in 1811 as a young man, and walked over the mountains with two companions until they reached Greenock. They found a boat going to Pictou, Nova Scotia, where there was employment for them. James eventually married a Scottish girl whom he had met on the boat travelling to Canada with her brother. That

was the beginning of the Canadian Dawson.

George was an explorer and geologist, after whom Dawson City was named. His father, Sir William Dawson, Principal of McGill University, Montreal, had been knighted by Queen Victoria for his services to Canada. They were all, like Robert Campbell, devout Presbyterians, never without their bibles.

But no one in the Dawson family knew exactly where James Dawson had come from. My husband (Ted) was determined to find out. It took him two years of research at the Scottish Records Office and Register House in Edinburgh, and in the villages and church yards of Banff and Aberdeenshire until he finally found the graves of his gr. gr. gr. grandparents, John Dawson and Isobel Mitchell in the tiny village of Ruthven, Banffshire.

Ted is buried there now, beside his ancestors, and I have been back to Ruthven often.

Yours sincerely
Shirley Dawson.

Ted died in England
where he lived - 1983.

Wife of Edward Dawson
Known as Ted.

Letter from
William Bell Dawson
son of
Sir William

re joining the church.



Clifton House,

A. N. PETERS, PROP'R.

74 Princess and 141 & 143 Germain Sts.

Under the
re joining
church
St. John, N. B.,

4 Apr 1894

My dear Clare,

I am so very pleased to hear from Aunt Florence that you and Ruth went to the Lord's table last Sunday. It is the most important step in life, to acknowledge Christ as our Saviour, and to take our stand openly on His side. I am so glad too that you belong to the "King's daughters," because you will understand the meaning of whole-hearted service of Christ. This is what some of us who are older, are only beginning to understand in a practical

way; but our backwardness
is because we make difficul-
ties for ourselves through not
having humility enough and
simplicity of mind. But
I trust that you and Ruth
with your dear young hearts,
will continue from this time
out to serve the Lord wholly.
It just means to depend
day by day on the grace
the Lord supplies; and
day by day to lay aside
our own will and our own
way, and look to Him to
see what He would have us
to do. So that we take
all our everyday duties
as His will and His ap-
pointment for us, and serve


Him in all that we do -

I am so glad for the sake of the others, that you have taken this step. In home life, and school life also, it is chiefly example that tells; but do not fear that you will

fall short. It is simply trusting every day, and looking unto Jesus; and His grace will supply all your need.

I wish I could give you both a kiss of Christian love and fellowship; but I pray that the blessing of the Lord may rest upon you, and that His peace and joy may fill your hearts continually.

Your loving uncle,
William -


Clifton House,

A. N. PETERS, PROP'R,
74 Princess and 141 & 143 Germain Sts.

Uncle Wm. - To Clara & Ruth
re joining church - Very sweet letter
St. John, N. B.,

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W. Bell Dawson.

THE SCRIPTURES,
AND THE MISTAKES
OF THE CRITICS



BY

W. BELL DAWSON, M. A., D. Sc., F.R.S.C.

*Member of the Institution of Civil Engineers, London;
Member of the Engineering Institute
Canada; Laureate of the Academy of
Sciences, Paris.*

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THE SCRIPTURES, AND THE MISTAKES OF THE CRITICS*

IN taking up such a subject as this, it may be asked at the outset what use there is in bringing up the mistakes of the past, or in discussing them again. The value is in showing how misleading the critical spirit is, in dealing with Scripture; and also to make clear that the methods by which the Higher Critics reach their conclusions must be unsound, when they have led to so many results that have been proved erroneous by advance in historical knowledge. The examples of this, which are here given, are within the recollection of the writer, who is now fairly advanced in age; and the way in which the Critics have been driven off their ground, time and again, he cannot easily forget.

The endeavour of the Critics to throw discredit on the historical accuracy of the Bible, may also tend to discourage original research. For if the truth of the historical statements in the Bible can be tested by the scholar in his study, and a confident result can thus be reached, what is the use of sending out expensive expeditions to dig into the ruins of the past? As one recent explorer in Palestine has put it: "The Biblical archæologist, I am afraid, has been considered too much of a destructive critic and a modernist to

*Thanks are due *The Sunday School Times* of Philadelphia for permission to reprint much of the material which appears on the following pages.

entrust to his skeptical hands any large sum of money for research. This feeling is quite a mistaken one. No excavation I know of in Palestine has thus far done anything but confirm in a remarkable manner the statements of Holy Writ, and I have no fear that any excavation ever will." (Dr. C. S. Fisher, of the Harvard Palestine Expedition.)

As Professor T. Jollie Smith of Melbourne remarks: "We thank God for the archæology of this twentieth century, for it is our great Defender of the Faith."

Early Writing.—The question as to when writing first came into use in the ancient days, so that records and documents became possible, is of great importance in its bearing on Biblical history. Up to the middle of the last century, the assumption was that reading and writing were not known in the ancient world before about the days of Solomon, and no one who wished to seem cultured doubted this. Even in 1892, Schultz, a leading exponent of the Higher Criticism, said that the time of which the pre-Mosaic narratives treat was a time prior to all knowledge of writing, and therefore all the early narratives are legendary. (See explanations in *Studies in Criticism and Revelation*, by T. Jollie Smith.)

It is thus quite within the recollection of anyone who is 60 years of age, that scholars who adopted a critical attitude towards the Bible, were able to hold the view that there was no writing before the time of Moses; and consequently that all the earlier part of the Bible was

necessarily traditional, and little better than the folk-lore of many early peoples.

In support of those who believed the early Bible accounts to be true, and not mere tradition, there was little in the way of reply available, previous to 1887. For it is clear that we have no originals in the actual handwriting of Isaiah or Moses; all our most ancient books are represented by manuscripts which are copies of previous ones. At the date to which we refer (say about 1885) the Rosetta Stone had long since been found and the hieroglyphics largely deciphered. The Moabite Stone had been discovered, written in alphabetic characters in the time of the Hebrew kings who were reigning in 900 B. C. The short inscription at the Pool of Siloam, written in the same character, is placed two centuries later than this. These two inscriptions represent the earliest actual writing known up to 1885, in the region of Palestine.

In coming to a decision upon the date of the origin of writing, the Critics had, however, a great wealth of material upon which to work. They had all the languages of the world before them, with the great sub-divisions into which these group themselves. There is indication of convergence towards a few primary types as we go back, which comes out also in the limited number of forms in the alphabets or other symbols used. The ancient Sanskrit and Phœnician as well as the Egyptian hieroglyphics illustrate this. The Critics had thus a very wide basis for their scholarly investigations; and in tracing backward the

convergent lines of language, they concluded that writing must have originated somewhere in the vicinity of 1500 B. C., or not earlier than Moses. What defence can they offer for critical methods that led to an "assured result" which proved later to be such a glaring mistake?

One reason undoubtedly is that their scholarship is always more or less biased by the evolutionary idea that early man was gradually developing from a low type of savage. They hold accordingly that so high an art as writing could only be very slowly and tentatively acquired. They would be completely delivered from such misconception by accepting the Scriptural account, which shows clearly that man began with the highest order of natural intelligence. Because of this, early man progressed rapidly; and before the Flood he had already tamed wild animals into cattle, he had invented musical instruments, and he had discovered methods for smelting both copper and iron. (See Genesis 4: 20-22.)

It may also be given as an excuse on behalf of the scholars who made this serious mistake, that they could not be expected to forestall discovery, or to know about earlier writing which was unknown at the time. We will see later on however, that it is quite possible to forestall archæological discovery if the statements of Scripture are accepted as correct. The critics are thus misled by their own assumption that the Bible is not to be considered trustworthy unless it can be verified from outside sources. This assumption is most unfair even from a literary stand-

point; for the Bible is itself a very ancient document of the highest standing.

We may now glance at the way in which the faith of those who had courage to believe in the Word of God, without demanding external evidence, has been triumphantly corroborated by the outcome regarding early writing. The light broke out clearly in 1887 and 1891, when the records on clay tablets at Tel-el-Amarna on the Nile, were discovered. These consisted of diplomatic correspondence between the Egyptian government and its provinces in Syria; probably about 1500 B. C. and certainly before the conquest of Canaan under Joshua. This discovery was most illuminating; for when correspondence of so advanced a kind was found to exist at that date, it became certain that there was writing in the time of Moses; and the books of Moses were thus placed on a sound footing, from this point of view. "After 1888 it was no longer possible, except for the ignorant, to maintain that literary works, such as we find in the Old Testament, could not have existed in the Mosaic era. The main support of the so-called literary analysis and criticism had disappeared." (*Reminiscences*, by Dr. A. H. Sayce.*)

The development of research since this discovery, is a fascinating study which would take a volume to detail. Suffice it to say, we now know writing which existed long

*A. H. Sayce, D. Litt., L. L. D., D. D., is Professor of Assyriology at Oxford University, and one of the most eminent of present-day archaeologists; author of a number of works on Assyrian, Babylonian, and Egyptian literature and inscriptions. I shall have occasion to quote him a number of times.

before the time of Abraham. It is not some primitive and childish attempt, like a beginning made by unintelligent tribes, such as the views of the Critics would have led us to expect. The writing that we find in Chaldea consists of accounts, deeds of sale, mortgages, records of astronomical observations, and a code of laws. "Centuries before Abraham was born, Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose-writers, and of the literary works which they had composed."

Quite recent discoveries in Chaldea, described by Professor S. Langdon in the *London Times* in March 1925, have brought to light an inscribed tablet from the royal archives of the earliest kings of Sumer and Accad. It is stated to be of the period 2900 B. C., a date which can be relied upon; as Professor Langdon has himself done so much to revise and correlate the earliest chronology. This carries writing back almost 1000 years before Abraham. He also announced in January 1926, the discovery not far from Baghdad, of clay tablets with pictographic writing and linear script, which he considered to be much older than anything found further south at Ur of the Chaldees.

The date of the Flood may be placed in the century of 3300 B. C., for which there is now good confirmation both from the most reasonable view of Bible chronology and also from the latest revision of ancient dates. We thus find that writing has now been traced back within measurable distance of that great dividing line which runs across

the career of the human race. Although Higher Criticism and Modernism would destroy the historical truth of the Bible, yet archæology defends it; and at the present time, as Dr. Sayce said in December 1923: "A sceptical attitude towards the words of the Old and New Testament is, to-day, usually the mark of ignorance or semi-knowledge. The leading scientists have returned in great measure to what may be termed the traditional views on the subject, and nowhere is this more strikingly the case than as regards the historical records of Scripture. . . . It is not going too far to say that the archæological discoveries of the last thirty years have with hardly an exception been dead against the most confident decision of the mere literary critic, and in favour of the trustworthiness of our records." Those who believe the Bible may therefore thank God and take courage.

The Patriarchs.—The Higher Critics also made the endeavour, in the early days of criticism, to discredit the Scriptures by refusing to recognize the patriarchs as historical personages at all; regarding them merely as the imagined heroes of folk-lore or mythology. All the earliest men, living before the Flood, they discredited entirely; and even as far down as the time of Abraham, they doubted whether he could himself have been an actual personality. The reasons for these doubts were based upon the literary character of the documents in which the patriarchs are described, as evaluated by the methods of criticism. But such conclusions are being exposed as wrong and the meth-

ods as unsound, by every advance in knowledge that archæology discloses.

The early date at which writing is now known to have existed, makes it not only possible but highly probable that Abraham brought with him from Ur of the Chaldees written records of earlier times; and especially the genealogies of his ancestors, on which the earliest chronology of the human race can be based. Yet some of our best Encyclopedias and elaborate Bible Dictionaries still show themselves to be quite under the dominance of Higher Critical views. Care should be used in consulting these, to note when they were published; as the more critical they are the more rapidly they are passing out of date.

The Encyclopædia Britannica of 1910, in referring to the two genealogies from Adam to Noah, and from Noah to Abraham, in chapters 5 and 11 of Genesis, makes this comment: "The names, it need hardly be remarked, belong to the prehistoric period, and equally with the figures are destitute of historic value." (From article BIBLE; (A) Old Testament; (5) *O. T. Chronology*.) This remark is eminently unfair in itself; because the Bible is at the least a historical document of antiquity and high authority, and it is quite unjustifiable to set it aside in this summary way without evidence; more especially when secular history, as far back as it has yet been traced, has always proved confirmatory of the Scriptures.

In regard to the times of Abraham and Moses, Dr. Sayce remarks: "The accuracy of details in the Biblical

narratives has been demonstrated; and the so-called critical rout in the field of Old Testament history is as complete as it has been in the field of Greek history." To give an example, the attack of the four kings upon Sodom in the time of Abraham (as detailed in Genesis 14: 1-16) was disbelieved by the Critics, because they regarded these kings as themselves fictitious, and not actual people. "This story we were told was pure myth, a fiction, since there was no word of Babylonian expeditions into Palestine in the Patriarchal age. But it has now been proved to be sober fact. The very names of the kings who took part in it have been recovered; and we now know that the political situation presupposed by the narrative, corresponds exactly with the actual requirements of history." (T. Jollie Smith.)

One remarkable feature in the Hebrew of the Old Testament, is the very accurate spelling of the names of the kings and the generals of other nations. This is in keeping with the inspiration of the Bible, because precision is a part of truthfulness. It has also an important bearing on the confirmation of the Scriptural history; as this accuracy in names enables the kings to be readily identified when their inscriptions are found on the monuments. The personality and the identity of these ancient monarchs is thus definitely certain. This superiority of the Bible is very striking when contrasted with the lists of kings as given by historians of antiquity. In their books, many Egyptian or Persian names (when written in Greek for

example) are so misspelt that it may be quite impossible to tell "who is who" among them.

The progress now being made in establishing the real personality of names long supposed to be only mythical, is not confined to the Bible. "Barely a generation ago, the Critic assured us that Menes, the founder of the united kingdom of Egypt, and his immediate successors were semi-fabulous persons belonging to a prehistoric period of which no record could ever have existed. . . . Similar false ideas were repeated about Sargon of Babylon; and they, too, have been proved to be contrary to discovered facts." Some very early structures in ancient Egypt, built by Imhotep, have been brought to light by the researches of Dr. G. A. Reisner, the archæologist of Harvard; and in an account of his work in 1925, the following general remark is made: "In being definitely fixed as a real personage, Imhotep is one of a considerable list of demigods and legendary figures, including Hercules, Gilgamesh, Minos of Crete and Menes of Egypt, to be transferred from mythology to history." It is not therefore the personality of the Bible patriarchs which is becoming discredited, but the Higher Critics themselves because of their attitude towards them. The judgement of Sayce is that wherever archæology has been able to test these negative conclusions of criticism, they have dissolved like a bubble in the air.

The Hittites.—In the days of the kings of Israel, in the time of Elisha, the Hittites are mentioned in such a way as to imply that they were then a powerful nation;

and critical scholars formerly took advantage of this, to discredit the historical accuracy of the Scriptures. When the Hittites are mentioned at the time of the conquest of Canaan under Joshua, as they frequently are, they are put in the same category as the Perizzites, the Hivites, the Jebusites, and other tribes which occupied the land. Some of the people belonging to these original tribes remained in the land after the conquest, as explained in the first chapter of Judges; and among these the Hittites are mentioned. (See Judges 3: 5, 6.) Down to the time of Solomon, it is still said: "As for all the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, which were not of the children of Israel; . . . of them did Solomon raise a levy of bond-servants." (1 Kings 9: 20,21, R.V.) There is thus little in these earlier passages of Scripture to indicate that the Hittites were more than a local tribe which originally occupied a part of Canaan.

Yet later on, in the time of Elisha, when the Syrians were besieging Samaria, it is stated that they said one to another: "Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us." (2 Kings 7: 6.) Here we find the Hittites spoken of as though they were a formidable nation that could be compared in their military power with Egypt. The Critics took this to be evidence of their theory that the historical parts of the Bible were written long afterwards. They accordingly argued that a writer who spoke

of the Hittites in this way, must have lived at some later period when he knew nothing of the circumstances of which he wrote; and they considered this a proof of their contention that Bible history was written at much later dates, when the facts had become garbled by tradition and coloured by fancy.

At the time when this criticism was urged, those who believed the Bible had no reply to make. They could only meet the difficulty by faith, in confidence that the Bible would prove correct in the end. Even the archæologists in those days, when they were beginning their extended investigations, were much misled by the confident assertions of the Higher Critics; but if they had accepted this hint in Scripture as accurate, they would have obtained an earlier clue to one of the most remarkable historical discoveries of modern times. For we know now that the Hittites were a powerful nation, in the region of Asia Minor, which made treaties with the Egyptians on equal terms. From the view-point of the Israelites, the Hittites and the Egyptians were the two powerful nations to the North and South, before the rise of the Babylonian Empire. The Critics are thus once more discomfited in their attempt to discredit the Scriptures.

Yet it may be asked, if these Hittites were so great a people, how was it that they were not well known, like the Egyptians or the Assyrians or any other ancient nation? We find this explained in the very informing account of them, entitled, *The Hittites; the Story of a*

Forgotten Empire, by Dr. A. H. Sayce. Perhaps the most direct answer to the question is that the inscriptions of the Hittites are written in a peculiar hieroglyphic which is even yet very imperfectly deciphered; and in consequence, all that we know of them is from accounts in Egyptian and Assyrian records, which have come to light in quite modern times.

The tablets discovered at Tel-el-Amarna in 1887, make definite reference to the Hittites. They first appear upon the scene in the time of the XVIIIth Egyptian Dynasty; and about 1500 B. C. they were already pressing southward and were causing serious alarm in northern Syria, then a dependency of Egypt. Rameses I (about 1400 B. C.) was compelled to conclude a treaty, defensive and offensive, with the Hittite king, and thus to recognize the Hittite power as being on an equality with that of Egypt. Later on, when Assyria became an independent kingdom and Tiglath-pileser, its great king, was extending his dominions, the Hittites were still strong enough to keep him in check (about 1120 B. C.). As late as the time of King Uzziah, we are told by the inscriptions that this king of Judah was in league with the Hittites. When the Syrians were besieging Samaria in 903 B. C., the very fact that they imagined that "the kings of the Hittites" were coming to the rescue of Samaria, goes to show that Israel and the Hittites were regarded as natural friends, with the Syrians as the enemy of both.

In dealing with this reference to the Hittites in the

Second Book of Kings, Dr. Sayce makes the following comments: "A distinguished scholar had selected this passage for his criticism. Its 'unhistorical tone,' he declared, 'is too manifest to allow of our easy belief in it. No Hittite kings can have compared in power with the king of Judah, the real and near ally, who is not named at all . . . nor is there a single mark of acquaintance with the contemporaneous history.' Recent discoveries have retorted the critic's objections upon himself. It is not the Biblical writer but the modern author who is now proved to have been unacquainted with the contemporaneous history of the time. Though the power of the Hittites had waned . . . they were still worthy of comparison with the divided kingdom of Egypt, and infinitely more powerful than that of Judah." (*The Hittites*, page 11.)

Musical Instruments, in the Book of Daniel.—A persistent attempt is made by the Critics to prove that several books of the Bible were written at later dates than the Books themselves claim; and that considerable parts of Isaiah and other prophets are additions made by other writers at a later time. The Critics do not seem to realize the accusation against the men who wrote the Bible, that such a supposition carries with it. For it means in plain words, that the writers of the Bible were unscrupulous forgers who skilfully concealed their own names, and put their writings under the name of a recognized prophet of the past, for the purpose of promulgating their own ideas. Pusey, in his great work on Daniel, said that "to

write a book under the name of another and to give it out to be his is in any case a forgery, dishonest in itself, and destructive of all trustworthiness." It is even difficult to exonerate such writers from a charge of blasphemy, when they so solemnly invoke the holy name of God in testimony to the truth of such deliberate fabrications. We are thus asked to believe that the writers of the Bible were men of such character as this.

The Book of Daniel has been specially attacked by the Critics, in an attempt to prove that it could not have been written by Daniel or in his time; and one of the chief arguments used to support this view, they found in the names of the musical instruments mentioned in the book. For in the list of these instruments, there are three that have Greek names; *kithara*, flute; *psalterion*, psaltery; and *symphonia*, dulcimer. The spelling is the same as in the Greek, but the letters used are from the alphabet of another language; just as a Russian word written in our English letters would still be evidently Russian. (See the lists of instruments in Daniel 3: verses 5, 7, and 10.)

These Greek names for the instruments naturally indicate trade with Greece; and the Critics maintained that the first contact between Greece and Babylonia was brought about by the conquests of Alexander the Great, and consequently the Book of Daniel could not have been written earlier than the third century B. C. There was a time when this argument could not be met from any evidence outside the Bible, which is the only evidence that critical

scholars will accept. But researches throughout the countries of the Eastern Mediterranean have now put an entirely new aspect on the question. Discoveries in Crete have brought to light the ancient intercourse between Greece and Egypt; and on the early spread of Greek trade, the Encyclopædia Britannica remarks: "The development of Greek commerce was rapid in the 7th and 6th centuries B. C." (See article GREECE; (sect. 2) History; (a) Ancient; heading, *Trade*.)

Now let us suppose that the scholars had taken the reverse attitude. Suppose they had accepted the statement in the Book of Daniel as true, and the date correct as given in the book itself. It would then appear that as early as 600 B. C. there was exchange of trade between Greece and Babylonia. If they had thus assumed that Daniel was right, apart from any outside corroboration, the scholars might have forestalled archæological discovery; instead of leaving themselves open to the ignominious refutation of their conclusions when the actual facts became known.

The Testimony of Prophecy.—There are some Higher Critics who are so extreme as to refuse to believe that prophecy or prediction is a possibility. They would maintain that all supposed prophecies must have been written after the event, and they thus endeavour to bring the Books of the prophets to a later date. But in so doing, they necessarily attribute an unscrupulous character to the writers of the Bible as we have seen.

We may illustrate this by a prediction in the Book of

Jeremiah. He states very definitely the year in which it was revealed to him from God, that the Captivity in Babylon would continue for seventy years. (See Jeremiah 25: 1-13.) He declares that this revelation was given at the very beginning of the Captivity, when Nebuchadnezzar first besieged Jerusalem; and to make the date of the revelation unmistakable, he states it in the year of Nebuchadnezzar and also in the year of king Jehoiachim of Judah. He further explains why the Lord of Hosts had decided in this particular year that Judah was to go into captivity for the allotted period. It was because the warnings from God which Jeremiah had for so long communicated to the people, had been unheeded.

Now, if all this is a lying fabrication, written at a later time, what character can we attribute to the man who wrote it? For he gives this account of a prediction revealed by God and the reasons for it, in all solemnity in the holy name of Jehovah. The usual defense of such misdating is that the story itself contains good teaching (in this case, the importance of repentance) and it does not therefore matter at what date it was written. What moral confusion must there be in the mind of a Critic, who tells us that the passage is a false concoction and the reasons that God is said to give are fabricated, yet we must overlook all this and extract good teaching from it!

We have another example of a definite prophecy in the Book of Daniel, to which we would specially draw the attention of those who find prediction difficult to believe

in; because it could not have been written after the event. It is known as the prophecy of the Seventy Weeks. (See Daniel 9: 20-27.) It gives a definite period of seventy times seven years, or 490 years, from the decree to restore Jerusalem and rebuild the wall, until Messiah the Prince; and in the midst of the last "week" of seven years, the Messiah is to be cut off. Even if the date of the Book of Daniel is displaced some centuries later, it is known from history that the Book containing this prophecy existed at least two centuries before the birth of Christ; for it is included in the Septuagint translation into Greek, which was begun about 280 B. C.

The purpose of such a prediction is not only to manifest the foreknowledge of God, but also for two objects: (1) To create an expectancy of the coming of the Messiah when the time drew near, to which history abundantly testifies; and (2) to identify the Messiah unmistakably, because He appeared at the appointed time. Important reasons of this character are always found in connection with the prediction of periods; showing the intention of the Almighty for the fulfilment of His purposes. If this were more fully recognized, there would be less room for criticism, and stronger confirmation of the inspiration of Scripture.

This predicted period is evidently alluded to by Christ Himself, for He declared at the opening of His ministry: "The time is fulfilled;" and later on, in referring to the close of His work, He said: "My time is not yet come."

He thus felt Himself to be walking along the time-lines laid down by the Father, in conformity with His will.

Doctrinal development.—This is the theory of the Higher Critics that any “advanced” doctrine must be of late date; because men only arrived gradually at the truth. Yet we often find in the Bible, the foreshadowing in early times of what was more clearly revealed later on; showing that it was already in the mind of God. The Critics, however, in reducing the Scriptures to the human level, would make these to be evidence of a late date, or interpolations by a later “editor” of the book in which they occur.

This opens up a wide subject; but we will give only one example in illustration of the theory. In the Book of Daniel, the Resurrection is distinctly taught; both of the righteous and of the wicked. We are told by the Critics that this is a conception which did not arise till later times, near the beginning of the Christian era; and even in the time of Christ a considerable section of the Jews, the Sadducees, did not accept it. The mention of the Resurrection in Daniel is therefore taken as a proof that the book must be late in date.

This type of criticism shows the lengths to which the audacity of criticism can go. For it means in plain language, that the Great Revealer must conform Himself to the rules of the Critics. It is not permissible for Him to mention the doctrine of the Resurrection to an early writer in the Bible. If He does, He is guilty of an anachronism which cannot be tolerated. This dictation to God as to

what He is and is not allowed to say, and the date at which He may say it, is the direct outcome of these rules which the Critics lay down.

The reply of God is given in no uncertain terms. At the conclusion of His whole revelation to man, He gives this solemn warning to those who think that what He has said needs supplementing, or who disparage and detract from it: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words . . . God shall take away his part out of the book of life, and out of the holy city." (Rev. 22: 18, 19.)

This warning stands at the close of "the revelation of Jesus Christ." And Christ has explained that the Father has committed all judgment unto Him. (John 5: 22.) The judgment which He here announces is therefore final and without appeal; and this is the condemnation which faces those who annul any revelation from God by their criticism.

The Two View-points.—We see from these few examples that the results reached by the Critical scholars are often untrustworthy; and it seems therefore a fair inference that the methods which they use to arrive at so many incorrect results, must be unsound. The more extreme critics go so far as to refuse to believe any statement in the Bible without corroboration by independent evidence from outside. This is merely a way of taking advantage of the lack of other history, contemporary with what the

Scriptures give; and if the Bible is true, this necessarily leads to the most serious errors which come to light with every advance in our knowledge of ancient history and literature, through further research. Such criticism can only stand so long as ignorance remains; and it is thus quite in keeping with Evolution which derives its strongest arguments from the unfilled gaps in the Geological record where we have no information. It is across these blank spaces that connecting links are forged to prove the descent of one creature from another; the favorite expression of the Evolutionist being, "We can well suppose" that this took place. In the end, we are confronted with two opposing views of the Bible, which may be concisely stated as follows:

The view-point of the extreme Higher Critics is that the Bible is a human book. It is merely the attempt of men to seek God, if haply they might feel after Him and find Him. On this view, the Bible has the same standing essentially as the Vedas of the Hindu or the writings of Confucius; as they all represent an attempt of men of superior insight who call themselves prophets, to arrive at some knowledge of God by their own wisdom or conjectures. If a missionary goes out to the foreign field holding these views, all that he can say to non-Christians is, that our Scriptures are superior to their sacred writings; for although they convey no direct message from God, they have a clearer outlook and a higher morality. The Buddhist or Mohammedan is then asked to look into the

question and to decide for himself.

This is well illustrated by the experience of Rev. Paul Kanamori of Japan, while a Professor of Theology in the Doshisha college; who gives this explanation: "As a teacher of theology I had to read books of theology, and among them were the books of German new theology and Higher Criticism. I was brought up in puritanic strictness of doctrine and practice, so when I read those easy-going Modernist books I felt as though I was coming out of a frozen zone into the warmth of the tropics. I enjoyed the reading of those Modernist books so very much that I was completely carried away by their clever arguments. . . . When I embraced this Modernism and Higher Criticism I lost my Christian message entirely, and I became a messageless man. . . . When I lost faith in the absolute divine authority of the Bible, and faith in the deity of Jesus Christ, I lost everything. I could still preach the moral precepts of the Bible, and thought that perhaps I could apply them to some of the social questions of the day. But I could not preach the central fundamental doctrine of Christianity, salvation by the blood of Jesus shed upon the Cross. . . . If social service is the only thing that the Bible can lend to the world, I could render it as well out of the ministry, if not better. So I left the ministry and became engaged in the social reform work of my Government in Japan." (From report of his address given in London, June 12, 1925.)

Professor T. Jollie Smith puts the alternative thus:

“The value of Scripture to a man depends, I always find, on that man’s attitude towards the revelation which lies behind Scripture. The eye sees only that which it has the power of seeing. Hence a man’s appreciation of Scripture depends almost wholly on the attitude of mind in which he opens his Bible. If his attitude towards the fact of revelation is skeptical and rationalistic, then he will find in the Bible chiefly things to criticise. If his attitude be humble, receptive, and inquiring, then he will find in Scripture a true communion with God, and a marvellous record of God’s communion with man.”

The stand taken by those who believe the Bible is, that it is a revelation from God Himself; and it is thus entirely above and beyond anything that man could possibly arrive at, by his own insight and intelligence. Any compromise between these two view-points is extremely unsatisfactory. To say, for example, that the Bible “contains” a revelation from God, leaves it entirely uncertain as to what parts are divinely inspired and what are not so, and we have to make ourselves the supreme judges to decide this. Those who compromise are practically brought round in the end to the same attitude as in the other view; for if they find in the Bible any act or utterance attributed to God which is not in accord with their modern ideas, it is discarded or explained away. The human intelligence is thus enthroned as judge, and the whole question of the nature and character of God is placed in human hands to decide.

Yet nothing in the Bible is arbitrary or unreasonable if God the Almighty can communicate with men. If anyone doubts this, he should consider what characteristics the Scriptures ought to present, if in reality they are inspired; and he will assuredly find that the conclusions to which he is led are entirely reasonable.

1. There should be nothing in the Bible but what God intended it to contain. The Bible has a historical basis; but in the purely historical books we frequently find such a note as this, regarding one of the kings: "The rest of his acts and all that he did, behold they are written in the book of the chronicles of the kings of Judah and Israel." It may even be incidentally mentioned that what is thus omitted has reference to exploits in war and important works of construction, which are the very things commemorated by the monuments of other nations. This clearly indicates that the Bible is no mere history of the ancient Hebrews, but that what it does record, is written with a definite purpose, under the guidance of God.

2. It follows also that the history and biography that is recorded in the Bible, ought to be sufficient and adequate to explain the circumstances in which the various revelations from God were given to holy men of old; so far as explanation of this character is needed. It is thus of little advantage to make scholarly researches from outside sources, into the historical conditions in the times of the various Prophets. For it is to be expected, if God over-ruled the accounts as written, that much more will be gained by

carefully studying and comparing the Scriptures themselves, for side lights of this kind.

3. It is distinctly stated in the Bible that God chose and prepared the men to whom He vouchsafed the revelations which He gave. Some indeed, were quite unwilling to deliver the message to the people which God had given them to communicate. We see also in their writings, their deep sense of responsibility to add nothing of their own to what God had revealed. In some cases, He placed them in such surroundings as to be themselves object-lessons, in what He desired to make known. All this is entirely reasonable if we believe in a Creator, and in the possibility of His revealing Himself to man.

4. If we believe in inspiration, our wise course is not to criticise, but to question the Bible as we question Nature. The man of science would never get anywhere, if he began by criticising Nature, and saying that things ought to be otherwise than what they are. Neither will he arrive at any result if he concludes that what he finds is useless. If there is an obscure organ in the body, he must assume that it serves some purpose, or he will obtain no further light. In the same way, if we believe the Bible to be inspired, we should take for granted that there is nothing essential omitted, and nothing superfluous. We can always ask why; why is this stated, and why are we not told that; always expecting some reason. It becomes an act of irreverence to discard any passage in Scripture as unprofitable or meaningless.

On this reverent questioning of Scripture, we may offer an example or two, to illustrate our meaning. If we examine why a large part of the Book of Daniel is written in the "Syrian language" instead of the usual Hebrew (see Daniel 2: 4) we will find this to be in perfect accord with the two great divisions of the prophecies in his book, and to bring these into clearer light. If again we ask: Why are there four Gospels to record the life and teachings of Christ, instead of one comprehensive record? Why is the author of the Epistle to the Hebrews not stated?—such inquiries will lead us into much more profitable and edifying fields than the barren attempt to find out for ourselves what the Spirit of God does not deem it necessary to tell us.

The Truth and Unbelief.—Let us consider how this question of criticism must appear to the Great Revealer himself. He has been pleased to give to man a revelation which extends from the beginning of the creation to the eternity of the future. He has taken care that a true account should come down to every generation regarding the creation of man and the origin of sin. Yet men presume to declare this a myth. In the fulness of time, He sent His Son with the culmination of the message given to the Prophets of old; and men call it scholarship to conclude that what He has said is full of prejudice and mistake.

In the teaching of Christ, we find a complete acceptance of the Scriptures as the Word of God and as being prophetic in character; for He expounded unto His disciples in all

the Scriptures the things concerning Himself. He therefore warns His hearers that the Word shall judge them in the Last Day. The proper meaning of "judge" in this passage, is the equivalent of our English "criticise." The very Word of God which men presume to arraign for judgment before the tribunal of their own intelligence, will in that day judge or "criticise" them. They will be held responsible for their "evil heart of unbelief" in distrusting the revelation of God.

Although the Bible contains little argument in support of its own truthfulness, yet Christ maintains, regarding the Old Testament as well as His own teaching, that the evidence of its truth is so plain as to make unbelief a sin. We cannot here quote at length, but would ask consideration of the following passages: John 14: 11; John 5: 45-47; John 8: 47; John 16: 8, 9; 1 John 5: 10; Romans 3: 3, 4.

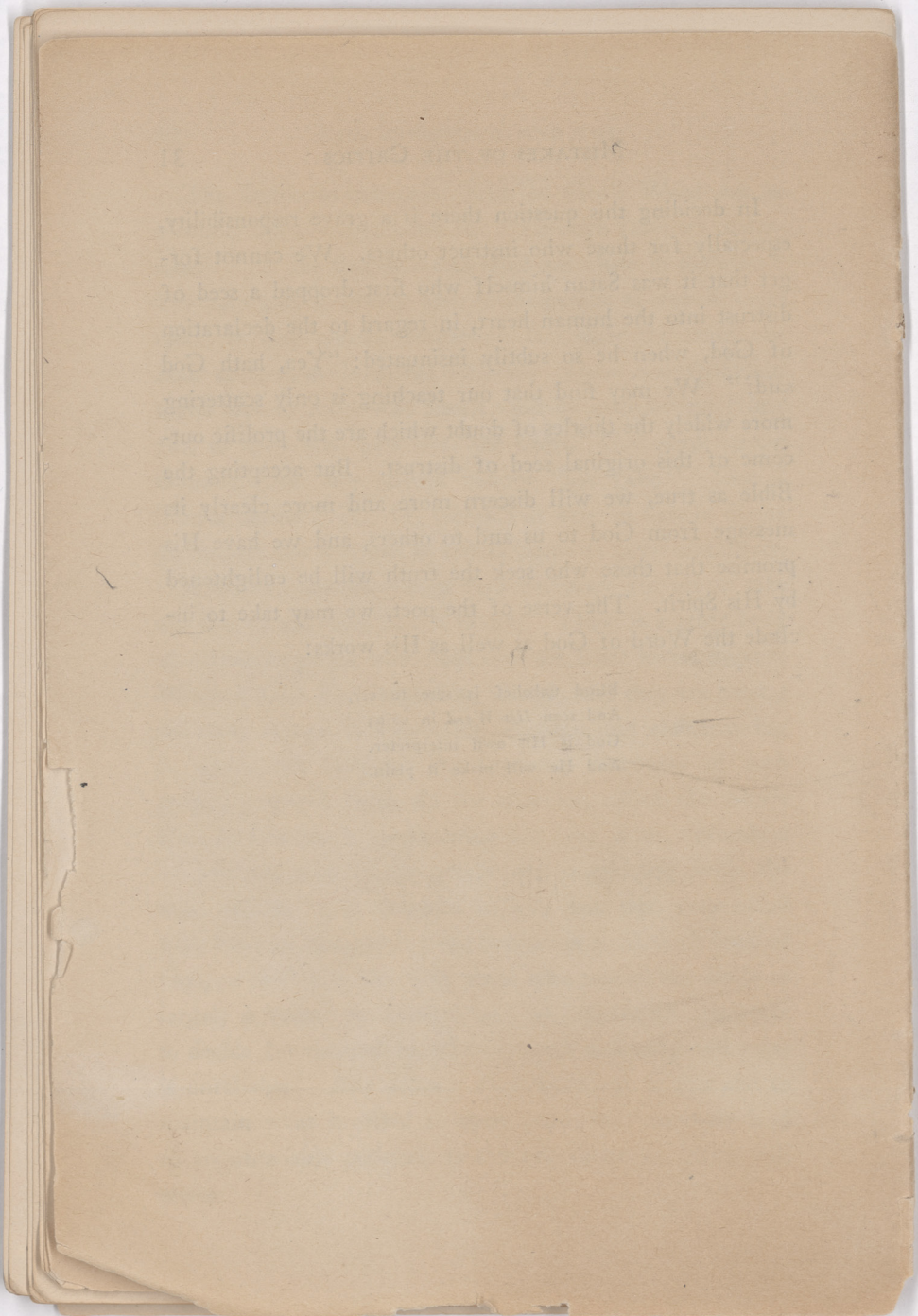
Some reflection of the wrath of God against the sin of unbelief may be seen in the indignation of the angel Gabriel with Zacharias, when he declined to believe him; even though the message he brought was beyond possibility in the order of nature. His reply was this, when the indignation in the original is brought out: "I am Gabriel; I was even now standing in the presence of God! And I was expressly sent to speak to you, to convey to you this glad message. So you shall now be dumb, unable to say another word (of incredulity) till the day this comes to pass; to reward you for not believing my words which shall certainly be fulfilled in their season."

The Scriptures represent faith in God's Word not as credulity but as enlightenment. "Through faith we understand. . . . He that believeth shall not abide in darkness." Yet men call it liberty and emancipation to disbelieve as much as they please; forgetting that only the truth can make us free, as Christ has declared. There is a retribution meted out to those who insult God by disbelieving Him; for, to those who love not "the truth," God sends strong delusion, that they should believe "the false." (See 2 Thessalonians 2: 10, 11, Greek.) It may be that in divine psychology this is a law, as fundamental as cause and effect.

A Choice needed.—It is very necessary for all to take one side or the other in this matter. There is a large body of Christian people who hold that the Bible is the inspired Word of God from beginning to end; and they are among the most earnest in supporting Missions and endeavouring to spread the Gospel. An immense concourse of such people, gathered from all the churches, filled the Albert Hall in London to overflowing not long since. Numbers of students and young people are organizing with the same object. The question is, will you take your stand with these in maintaining the Scriptures to be the Word of God, or will you side with those who regard the Bible as largely a human production, and who therefore undertake to decide for themselves what is worth accepting and what is unreliable? Any attempt to compromise in this and to maintain what is called an open mind, will assuredly lead to an untenable position, as the experience of many will prove.

In deciding this question there is a grave responsibility, especially for those who instruct others. We cannot forget that it was Satan himself who first dropped a seed of distrust into the human heart, in regard to the declaration of God, when he so subtly insinuated: "Yea, hath God said?" We may find that our teaching is only scattering more widely the thistles of doubt which are the prolific outcome of this original seed of distrust. But accepting the Bible as true, we will discern more and more clearly its message from God to us and to others, and we have His promise that those who seek the truth will be enlightened by His Spirit. The verse of the poet, we may take to include the Word of God as well as His works:

Blind unbelief is sure to err,
And scan *His Word* in vain;
God is His own interpreter,
And He will make it plain.



The Hope of
The Future

W. Bell Dawson, M.A., D.Sc

By the same Author

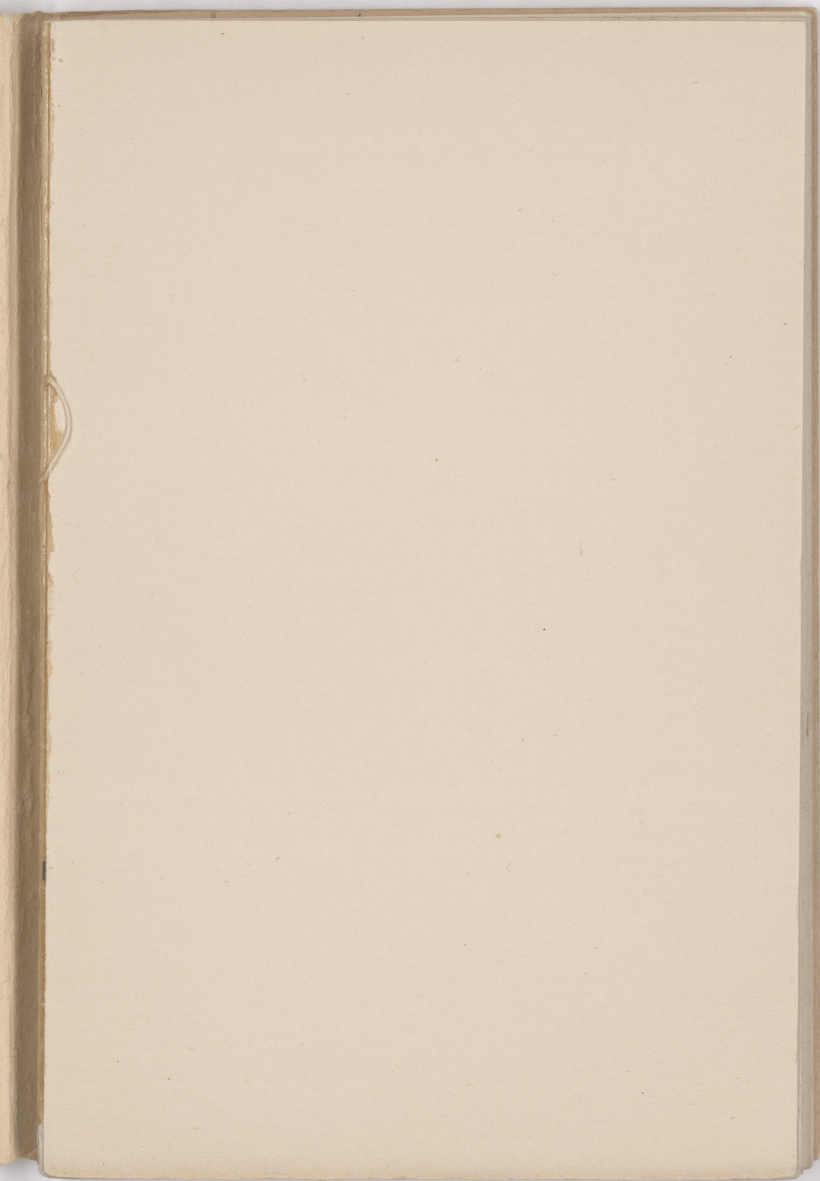
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THE HOPE OF THE FUTURE

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THE HISTORY OF THE
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THE HOPE OF THE FUTURE

I

WHEN we endeavour to see into the future, and especially if we ask in any comprehensive way what the future of the human race is likely to be, the answer given by present-day discussions and philosophies has very little in it that is at all reassuring. There is, however, a manifest desire to face realities as they are; and no one now desires to live in a fools' paradise, and to suppose that all the troubles of this distracted world are sure to come right of themselves in the long run.

At first sight, it might appear that the outlook of the evolutionist is the most hopeful; for his teaching is that on the whole there is a gradual advance to better things; and if we have patience for a few more generations, our descendants will find themselves in an improved world. Two very serious considerations arise in opposition to this view, however, when we attempt to apply it to human progress. Our increased knowledge of the early races of men derived from modern investigations, has brought to light the high intelligence and culture in remote times. There has therefore been no steady advance, but one civilisation after another has been overthrown and replaced for a time by semi-barbarism. The antiquarian is thus led to ask seriously: May not this happen

again to our present civilisation? For these ups and downs of the past show how little ground there is for hope of steady advance.

But the other consideration is still more definite; for it has become evident that all our inventions and the increased comforts which they bring to modern life, have not led to a corresponding moral improvement. Any thoughtful person must realise that moral advancement, taking this in its broadest sense, is the true test of any progress that can be of lasting benefit. For example, if the object of education is merely to make every one more capable, this increase in cleverness may be used for evil ends quite as readily as for any good purpose. This indeed may be taking place; for it is disconcerting to find that with the rise in the general level of intelligence, crime is on the increase. It is also recognised that the advance of science does not tend, in itself, to decrease the chances of war. All our boasted inventions seem only to make us increasingly uneasy as to what they may come to be used for.

In the realm of industrial development, the social investigator sees this to be an unjust world from the standpoint of economics; in which one man is valued at two or three dollars a day while another may draw his hundreds. As Dr. Stephen Leacock forcefully puts it, if the problem of distributing wealth fairly is not solved, the world will "blow up;" and he recognizes that the blind forces of the industrial machine are getting beyond our control. If we went on to re-

view the opinions of leaders of thought, amongst statesmen and investigators in the various political and social departments, it would only show how uncertain is their outlook and how apprehensive they are. For it is clear that justice, and the keeping of promises, constitute the only foundation for the stability of society or for world peace. The only real advance is an approach to conditions in which mercy and truth meet together, and righteousness and peace become reconciled.

There is a feeling abroad that we are approaching a crisis in the affairs of men; and while we look ahead in our anxiety to perceive what the future may bring, we hear around us many voices. The Scientist counsels us to be hopeful, as we view the great advances that are being made in his domain; yet he can give little ground for confidence. Sir Oliver Lodge puts the counsel thus: "Have faith in the rationality and goodness of the universe, and believe that what lies before you is full of hope and life." This may sound well, but can we rely upon it? The Evolutionist assumes that man, having risen from the animal level, has the future in his own hands, and must carve out his own destiny. If every human being would strive earnestly to improve himself and become more helpful to others, he would expect a perceptible advance within a few generations. But he sees no indication of such earnest and sustained striving; and, according to the most recent evidence, the Evolutionists have now become frankly pessimistic; and in regard to the future,

they can only leave their followers to wander in mazes of uncertainty or despair.

As we feel our way amongst these diverse views and indecisive discussions, we reach the conclusion that we must turn for light to an entirely different source. If we are to know anything with certainty regarding the future, it must come to us from God, by a revelation of what His plans and purposes are for humanity. If we believe in a Creator, it is surely reasonable to suppose that He has some plan, some objective, towards which He desires to guide the human race. The question therefore is: Can we know what the plan or purpose of God is; has He revealed this to us? The obvious answer is that we have such a revelation in the Scriptures which we call the Bible; and if this is doubted, one thing at least is absolutely certain and beyond dispute: that if it is not in the Bible, it is nowhere to be found. For, to search in the Sacred writings of other religions or amongst the philosophers of the past and present, would only lead us into a pathless wilderness of conjecture about our destiny, without any certain outcome.

When we speak of a revelation of the future being contained in the Bible, there are still numerous difficulties in the minds of many that require to be met. The first objection is, that prediction of any kind is impossible, for no one can foretell the future. Such a statement as this is far too sweeping, as we shall see presently when we examine what prediction means and implies. The extreme Modernists who make this statement, regard the Bible as merely a

human book; and if this is assumed, we go back to where we were, with nothing to guide us but human views. We would thus be left without any certainty as to the future purposes of God; for all questions regarding the relation of God to man would again fade into the uncertainty of diverse opinions.

We may still be met by the challenge: How do we know that the Bible is inspired, and that every verse it contains can be quoted as authoritative? Many competent writers have given a satisfactory answer to this question; but in dealing with our present subject, we will only bring forward one consideration. It is that the plans of God for the benefit of mankind, and His purposes as explained in the Bible, are found to be consistent throughout. They may be unfolded more fully as time goes on; but there is no contradiction anywhere, or divergence of view amongst those who wrote the Scriptures. God's plans go forward with consistent development from the beginning of the Bible to the end; and much that was prediction in the earlier books becomes fulfilment in later times. To find that nothing is ever set aside by the later writers in the Bible, as being a mere primitive notion which has passed out of date, is very impressive; when it is considered that the Bible was written by a series of different authors extending over a period of at least sixteen centuries. The later writers quote the statements of the earlier ones as being unalterable truth. This goes a long way to convince us that the

Bible is indeed a revelation made by God Himself to these successive writers, and that this explains its harmonious consistency.

Another objection is that in dealing with the prophetic parts of the Scriptures, there are so many different interpretations of the imagery and symbolism, that no one can be sure of the meaning. As a matter of fact, anyone who looks into the history of interpretation will find that this objection has little foundation. For ever since the Reformation, it is remarkable to discover so general an agreement on the leading lines of interpretation, between different writers in successive centuries. Those who preach and teach should therefore be on their guard, lest they make this supposed disagreement a mere excuse for neglecting themes to which the Scriptures give much emphasis. In our present consideration of the subject, we will endeavour to meet this objection by keeping in large measure to plain statements in Scripture, which are not put in symbolical language.

We may take as our groundwork that it is only in the Bible that any definite light on our quest is to be found; and our best plan will be to look carefully into the explanations which we find there, to see where they lead us. We may begin with the question of prediction, to understand what is its meaning and scope in regard to events that were still future when the prediction was written.

II

Prediction of the Future

There are three classes of events or occurrences which run on beyond the present, with which the foretelling of the future may deal:—

I. Natural phenomena, such as the weather and astronomical occurrences. We are accustomed to the prediction of the weather for a day at a time; and anyone can predict that the sun will rise tomorrow. The movements of the heavenly bodies are perfectly regular, although complex; and in astronomy, prediction can therefore be reduced to calculation. All the details of a coming eclipse can be laid down in advance; and the tides can be tabulated for a year to come, because they rise and fall in exact accord with the various movements of the moon and the sun. Scientists therefore say to us that if we only have complete knowledge of all the conditions and causes, we can foretell the result. This is important to remember when the prophecies of Scripture are challenged; because when God has a perfect knowledge of the thoughts and intents in the hearts of men, He can foresee and foretell what the outcome will be.

II. Human actions and purposes. This covers the course of future history, because of the ideas that men and nations may adopt, and what

they will decide to do. It is the domain of the Statesman to forecast such things as well as he may, and to guard against any menacing troubles, that he may be able to guide the policy of his own nation. On the divine side, anyone who believes in the Providence of God will look to Him to over-rule, and to bring good out of evil; making even the wrath of man to praise Him. In the prophecies of Scripture, where they deal with human affairs, we find that the predictions indicate chiefly the limits of the duration of evil and wickedness, and show that the arrogance of the oppressor will at last be checked. This over-ruling of Providence is partially recognized by the historian, who sees in the career of the nations that when tyranny reaches an unbearable pitch, it is overthrown.

The Lord thus puts down the mighty from their seats of authority, and exalts the humble and meek. The limitations for the nations, as appointed by God, are concisely summed up by the Apostle Paul when he declared to the Athenians: "God made from one ancestor every nation of men to dwell on all the face of the earth; having assigned to them the limits of their duration and the boundaries of their habitation;" as the original Greek expresses it. In prophecy, human history holds a secondary place in relation to God's plans; and in regard to evil, He does not intend to allow it to defile His universe for ever; and a limit is set for His patience towards the evil-doer, who takes his own way and ignores his responsibility to God. The

cry of the righteous is: Lord, how long shall the wicked triumph?

III. The plans and purposes of God. It may almost be said that this heading includes in its scope the whole Bible; for God declared from the beginning what He intended to do for the redemption of mankind; and the accomplishment of this purpose is set forth in the New Testament. In the theme which is now before us, however, the matter may be very much limited; because what we here propose to consider is the relation of prophecy to the return of Christ to this world, which is set before us in the Scriptures as the hope of the future.

When we read in Scripture that Christ is to return, this should not so much be regarded as a prediction of a future event, but rather as a declaration on the part of God of what He intends to do. It is put in this way in the New Testament; for, after the ascension of Christ to heaven, it is said that "when the times of refreshing shall come, God shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things." To look at the matter in this way, may make it easier for those who find a difficulty in understanding how prediction is possible; and whether a prophecy can be made by God without interfering with human liberty of action. We may therefore leave all such difficulties aside by considering that when Christ promises to return to this world, He is simply stating what He intends to do.

It does not seem possible for any one to deny

to God or to Christ, the right to declare what their intention is. For we freely admit this right to our fellow men; and we count very definitely upon any statement made by those in authority in regard to their intentions. For example, if the manager of a company announces his intention to increase the dividend, or a finance minister decides to lower the customs tariff, how immediately such decisions affect business. Yet nothing has actually taken place; if we investigate, we find that no money will be received or paid for some time in consequence of these decisions; it is the announcement itself that produces the effect, because those who make it have authority to carry it out.

This commonplace illustration may help to make clear that any announced intention, whether human or divine, when made by someone whose word is reliable, and who has the power to accomplish it, must be accepted as authoritative and trustworthy. This accords with the purport of the rebuke which Christ gave to those in His day who were sceptical, and raised objections to the revealed plans of God for the future: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" That is, they did not recognize in Scripture the declared intention of God, and they ignored the fact that He has the power to carry out what He has thus declared that He will do.

If therefore we consider the return of Christ to this world as a part of the Plan of the Ages, which God has in His mind, it is evident that all

we can possibly know of such things is what we find revealed in the Holy Scriptures. When this is the only source of light on the future, we recognize that those who discredit the Bible by making its statements appear uncertain, are only dimming down the light that is vouchsafed to them; and just in proportion to their doing so, they leave themselves in the dark. We may therefore proceed to look into the Scriptures to ascertain what God's general plan and purpose is; and in doing so, we should be willing to lay aside any preconceived ideas which may conflict with what we find there. In taking this attitude, we have the example of many Christian leaders in recent times; who have been willing to accept the teaching of the Scripture as it stands.

The consistency in the consecutive development of the plans of God for humanity will become evident as we go on; the only obstruction to their accomplishment being the perversity of man. For in all ages, there have been multitudes who are unwilling to fall in line with the purposes of God for their present and future welfare, and who have even shown antagonism to His plans. This attitude has often resulted in the postponement of a promised advance; as for example, when the Israelites were turned back to wander in the wilderness for forty years, instead of entering Canaan at once. But nothing can upset or frustrate the ultimate accomplishment of the purposes of God; for "He shall not fail nor be discouraged till He have set judgment in the earth."

III

The Two Promises

If we were to read the Bible through to get a general idea of its contents, we would find one leading line of promise running through the Old Testament, and another through the New Testament. In the Old Testament the great outstanding promise is that God will send a Saviour, a Redeemer to save His people from their sins. In early times, this purpose of God was necessarily a promise, a prophecy or prediction made to those then living; and we have its fulfilment depicted in the Gospels. In the New Testament, the leading promise which runs through it, is that Christ will return again to this world, and establish His kingdom in it; putting down all opposition to His reign. Indeed, even in the Old Testament, the reign of Christ in all its beneficence and glory, is frequently referred to and described in such definite terms that they cannot well be explained away. His first coming to the world is thus often blended with His kingdom and reign; and the prophets to whom God made these earlier revelations, inquired and searched diligently to understand what the Spirit which was in them indicated, "when it testified beforehand the sufferings of Christ, and the glory that should follow." The promise of the New Testament stands out

therefore more distinctly by itself, after the first great step in the purpose of God has been fulfilled, by sending a Saviour.

The person of Christ is the focus in which all the promises of God meet, and the centre from which they radiate. We find accordingly at the beginning and end of His life on earth, that announcements are made by angels in regard to these two great outstanding promises of God, which characterize the two halves of the Bible. At the birth of Christ, angels announce the fulfilment of the expectation of the Old Testament, when they proclaim: "Unto you is born this day, a Saviour which is Christ the Lord." Again at the close, when the Lord has just ascended to heaven, angels make this announcement to the Apostles while they gaze upward: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

These two announcements, both stated in the direct and simple language in which angels speak, bring out the two sides of God's sublime purpose towards humanity; namely, salvation from sin through the sacrifice of Christ, and the return of Christ for the restoration of all things. When the Lord was leaving His disciples, we have also His own plain statement: "If I go, I will come again;" and to those who were judging Him, He did not hesitate to declare: "Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven" (John 14. 3; Matt. 26. 64).

The promise of the Old Testament and its fulfilment in the New, is the great theme of all Evangelical preaching; and it may be summed up in a word as salvation through Christ. Yet this does not complete the Gospel message, and its other half is left out when the great promise of the New Testament is omitted. For a Christian is defined as one who has "turned from idols to serve the living and true God, and to wait for His Son from heaven." The attitude of the believer during the present age is continually described as looking back in faith to the sacrifice of Christ, and looking forward with hope to His return. This Faith and this Hope are the two pillars on which the Christian life is built.

The Most High has always placed His people between a past and a future outlook. The Israelites in the old days, lived between a recollection and an expectation; the memory of the great deliverance from the servitude in Egypt, never to be forgotten; and the expectation of a Messiah to come, ever to be hoped for. The Christian in the present dispensation is in the same position, as the central ordinance of Christianity shows when it was first instituted. For Christ said, in speaking of the Bread: "This do in remembrance of Me;" and in speaking of the Wine, He said: "I will not drink of the fruit of the vine, until the kingdom of God shall come." (See Luke 22. 14-20.)

The Christian has thus to look back to the redemption in Christ Jesus, as the historical

groundwork of his faith, and has the expectation of the coming of the Kingdom set before him. What then is this Kingdom? It is depicted by Christ in parable, as the kingdom which the nobleman goes into a far country to receive; and to return when he had received it. It is the Kingdom given to the Son of Man when He comes with the clouds of heaven, and is brought before the Ancient of Days, when earthly empires come to their end. It is the Kingdom given to the Saints of the Most High, when they shall reign with Him who appears with the armies of Heaven following Him, even the King of kings and Lord of lords (Luke 19. 12-15; Dan. 7. 11-14; 7. 17, 18, 22; Rev. 19. 11, 16; 20. 2, 4).

The objection may be made that these are visions, and should not be taken literally. But this has no bearing on the main question; because these passages indicate plainly the time when the kingdom shall come, in the sequence of events. They show that the kingdom is still future, but that it follows immediately upon the close of the present age; as will be seen by referring to all the verses in the references just given.

These passages in prophecy may not be so figurative as we are apt to think, for Christ often spoke in very direct language regarding His kingdom. When the Apostles asked what they should have in return for leaving all to follow Him, His reply is: "In the regeneration, when the Son of Man shall sit in the throne

of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This promise He repeated again in the same words on a later occasion (Matt. 19. 27, 28; Luke 22. 29, 30). The promise of reigning with Christ is also taken literally in the Epistles; and in accordance with the prophecies, it is extended to all those who are faithful to their Lord in this age; for we read: "It is a faithful saying: If we suffer, we shall also reign with Him" (2 Tim. 2. 11, 12).

It is also evident that the Apostle Paul understood that the kingdom would not come until Christ appeared. For, in speaking of the remembrance of the death of Christ in the Lord's Supper, instead of saying in the Lord's words that this ordinance would continue "until the kingdom of God shall come," he says: "Until HE come," as meaning the same thing. It is therefore the coming of Christ that the Lord's Supper is intended ever to keep before the Christian as his expectation during the present age. There is the same import in the petition in the Lord's Prayer: "Thy kingdom come, Thy will be done in earth as it is done in heaven"; for in the light of these other Scriptures, this is equivalent to praying that the Lord would return; because the kingdom will only be fully manifested when the King arrives.

If we subject the doctrine of the Second Advent to the test of merely counting how often it is spoken of in the New Testament, we find that it is more frequently mentioned than any other Christian doctrine. This "Hope set before us,"

is referred to in every one of the Epistles; and two whole Epistles are written to explain it; namely, 1 and 2 Thessalonians. The theme of the last book of the New Testament is the Coming of Christ, from its opening to its close. For Revelation opens with the announcement: "Behold, He cometh with clouds; and every eye shall see Him." Its central pæan of triumph is: "The kingdoms of this world are become the kingdom of our Lord and of His Christ." And after all the conflict and tribulation which its graphic symbolism depicts, the closing words of the book (before the final benediction) are these: "Surely I come quickly. Amen. Even so, come, Lord Jesus." These announcements are quite apart from the symbolical prophecies in Revelation, for they are stated in plain language. When the whole revelation which God has given to man, culminates in this wondrous outlook, we can only suppose that it is the intention of the Great Revealer to leave this as the final thought that should remain ever with us.

Throughout the New Testament therefore, this Hope is not only kept constantly before us as a great coming event, but all future blessing to the individual believer is associated with it. For the achievement of our highest ideals takes place at the Coming of Christ; when He shall appear, we shall be like Him; for we shall see Him as He is (1 John 3. 2). How is it then that the great majority of present-day preachers have nothing to say regarding this climax of

hope, and leave the whole subject to the realms of silence? Many of those who thus ignore the subject, believe that the promises for the future will be fulfilled in some way; and they would not perhaps deny that Christ may return sometime. They have no wish to take their stand in the ranks of the scoffers who say: Where is the promise of His coming? Yet the strange fact remains that large numbers omit entirely from their discourses a theme which is more frequently referred to in the New Testament than any other doctrine in the Christian religion.

The only explanation of this strange anomaly is, that it is due to a want of understanding of the true sequence in the plans and purposes of God; by which so many are led to postpone the Coming of Christ to "the end of the world;" and thus to suppose that it is too far distant to be of any present interest to us. There are no doubt many also, who go much further than this, and who endeavour to explain away all the references to the personal return of Christ to this world, as having some other meaning. It is very difficult to maintain this view, when there are such numbers of definite statements in the New Testament regarding the Coming of Christ; and those who try to explain them away can find no really consistent ground without going to the extreme limit which the Higher Critics reach. This extreme view is that the outlook for the future which the New Testament gives, is a mistaken one; because both Christ and His apostles evidently believed that He

would return again in person to this world; but He did not so return, and never will.

All this confusion of thought and misunderstanding of the teaching of the Scriptures will be dispelled, if we can only obtain a distinct grasp of the sequence in the plans of God, and the successive steps which He has revealed towards the consummation. We may proceed then, to consider with care what we are told in Scripture regarding the close of this age and the opening of the age to come; with the endeavour to arrive at an understanding of the relation of this transition point to the Coming of Christ.

IV

The Coming Age

It is made plain in the Bible that a better age is to succeed this, and in the Old Testament this coming age is very fully described; so much so, that we find when it is referred to in the New Testament, a mere sentence is quoted from the Old Testament as sufficient explanation. In the coming age, the curse that came upon the ground is to be removed; the ground is to return to its pristine fertility, and the desert is to blossom as the rose. The fierce nature of wild animals is to be changed; the wolf and the lamb shall feed together, and the lion shall eat straw like the ox. Men also are to abandon their strife; they shall learn war no more, and beat their swords into plowshares. All this is to take place when a King shall reign in righteousness; One whose kingdom shall extend to the ends of the earth and shall continue as long as the sun and the moon endure. This kingdom will not be established without opposition; for the rulers shall take counsel together against the King who is set in Zion; but He shall rule them with a rod of iron, and break them in pieces like a potter's vessel when they array themselves against Him.

It is to be noted that these descriptions which abound in the Old Testament are not heavenly

visions, but they depict what is to take place here upon the earth. They describe the time commonly called the Millennium, which is merely the Latin word for the "Thousand years" referred to in the book of Revelation (Rev. 20. 2, 3). This age is there put in its place in the general sequence of events; and it is defined chiefly by the quotation of two verses from the Book of Daniel, according to the usual method of referring back to the Old Testament for fuller detail (Rev. 20. 4).

No one who believes the Bible can doubt that a better age is to succeed this one; but the main difference in the interpretation of the prophecies of the future, is an answer to the question: How is this age of blessedness to be brought about? Is it to result from the gradual spread of the Gospel and Christian ideals which will produce an improved world; or is it to be introduced by the personal return of Christ and the establishment of His kingdom upon earth? A decision between these opposite views is of the first importance, as it affects the whole outlook and objective of any organisation for the uplift of our fellow beings; and there is the still more serious consideration, whether the efforts that are put forth, are in line with the purposes of God. We must therefore look into this with thoughtful care; and the writer may have some qualification for doing so, as he was brought up to expect the gradual improvement of the world in accord with the first answer to our question, and came to accept the other

view because he found that it brought into harmony all the explanations given in the Scriptures.

In looking into these opposite views we cannot suppose that some passages in Scripture give colour to the one, while other quotations support the other; and that we have to balance these against each other. There cannot be any such inconsistency in the Scriptures, if they are indeed a revelation from God. The conclusion we reach must therefore accord with all that is said on the subject. It is most impressive to find in one short parable given by Christ, to depict the close of this age, that every touch and detail is in perfect accord with what is said in the Psalms, as well as with the fuller explanations given in Revelation.

We may begin with the parables of Christ, as they are so simple and clear. There are several which deal with "the end of the world," as it is translated in the Authorised Version, or more properly, "the consummation of the age" as the Revised Version explains it. In the parable of the Tares, which Christ explains Himself, the evil and the good continue together to the end; there is no general improvement of the wicked into righteous people; but on the contrary, they become more definitely distinct towards the close. There is the same picture in the parable of the Net, which is also stated to refer to the end of the age; and at the end, the wicked are still there, and have to be separated from among the righteous; the age does not develop into a time of universal goodness.

In the parable of the Nobleman the personal return of Christ is more definitely referred to. He goes away to a far country to receive a kingdom and to return. When he departs, he leaves behind him two classes: his servants, and the other citizens who are disloyal; and these send a message after him, saying: We will not have this man to reign over us. On his return, there is the very same distinction between these classes; they have not all become faithful to him during his absence. The servants are rewarded by sharing in his government; and the citizens, still his enemies, are brought and slain before him. This then is the state of things which Christ will find when He returns. The same contrast is set forth in the visions of Revelation, where the Millennial age is put in its place in the general sequence of events. The return of Christ is depicted by the rider on the white horse, whose name is given unmistakably (Rev. 19. 11-16). There follows a great battle in which the enemies opposing Him are overcome and slain; and next, Satan is bound and the Millennium begins; one of its leading features being that those who have been faithful to Christ in the past, live and reign with Him during the Thousand years (Rev. 20. 1-4). All these details are in perfect accord with the outline in the parable of the Nobleman; although in that parable the chief feature is the reward of the servants.

In Matthew, chapter 24, a general sketch of the present dispensation is given by the Lord in reply to the questioning of His disciples. The

features He outlines include wars, famines, pestilences, earthquakes, and other sorrows; as well as deception by false prophets; and at the close He says: "Immediately after the tribulation of those days...they shall see the Son of Man coming in the clouds of Heaven, with power and great glory" (Matt. 24. 29, 30). From this passage alone, it would seem to be quite plain that this dispensation will not develop into an age of blessedness before the Coming of Christ; for there is no indication of this, or any space left for it. In the parallel passage in Luke, troubles continue to the very end in the same way; and up to the time when they see the Son of Man coming in a cloud, there is still distress and perplexity, and men's hearts failing them for fear (Luke 21. 24-27).

If we take a comprehensive view of these descriptions in the Gospels, and compare it with the impression we would get by reading the book of Revelation through at one time, we would find the comparison striking. For in Revelation, there are troubles and wars, plagues and earthquakes, as well as wickedness and systems of error, which continue onward till the manifestation of Christ and the Millennium in chapters 19 and 20. The general view is the same.

In the two Epistles which deal specially with the Coming of Christ, we have the same representation of the continuance of evil till the culmination. Indeed, the impression we get is that wickedness will become more defiant and better organised at

the time that Christ returns. For we read: "The mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming" (2 Thess. 2. 7, 8, R.V.). There is considerable difference of opinion in the interpretation of this passage; but all are agreed that it refers to the personal Coming of Christ; and there can be no doubt that systems of evil instigated by Satan (see verse 9) will still have a widespread influence up to "the day of the Lord," which is here described. We thus find everywhere the same picture, in the Psalms, in Daniel, in Revelation, as well as in the Parables, that Christ will be confronted with direct opposition when He returns; and that there is no period of blessedness and peace until this opposition is put down, and His kingdom of righteousness established in its place.

Nevertheless, there are two of the parables which are cited by those who expect a gradual improvement of the world. In one of these, the kingdom of heaven is compared to a grain of mustard seed which produces so large a tree that the birds of the air lodge in its branches. This really means that the Church will become so large an organisation that it will shelter much that is evil; for in the parables of Christ, the birds of the air always represent evil agencies. The other is the parable of the Leaven, which

is so frequently quoted as though it were possible for the leavening of meal to typify the spread of the Gospel. For leaven throughout Scripture invariably represents evil; from the earliest times when it was forbidden in the Levitical sacrifices, onward to its latest mention in the Bible, as the leaven of malice and wickedness, and erroneous teaching. When Christ speaks of leaven, He means evil doctrine, according to the plain explanation given in the Gospels. This parable therefore signifies that the woman, who is the Church, will mix evil doctrine into the three measures of pure meal; for the pure meal represents the true doctrine, as the leaven represents the evil. This actually occurred at three notable epochs in the course of the centuries. (See specially Exod. 12. 15; Lev. 2. 5, 11; Matt. 16. 12).

It would appear that the great majority, even of church-going people, have very hazy and undefined ideas as to there being any definite close to the present age. For it seems to be taken for granted that things will go on, much as they are, for centuries to come; and that no special divine intervention is to be expected. These people would not wish to be classed as scoffers; and yet this is the very view that is attributed to such, in the Bible. For it is the scoffers of the last days who say: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." The answer to this in the same passage is, that there has been a divine inter-

vention and judgment in the past, at the close of a previous age, when the Flood occurred, and that there may be again; and those who overlook this are said to be "willingly ignorant," or to "willfully forget," as the Revised Version puts it. (See 2 Peter 3. 3-6.)

This passage in the Epistle of Peter, is similar to what was said by the Lord Jesus, when He refers to the close of this Gospel age. For He compares it with the climax that occurred in the days of Noah, and at the destruction of Sodom; and warns His disciples to be ready and watchful. There is one of His parables also in which our English scarcely conveys the graphic touches of the original language. The people in the street are pictured as standing about for a long time, in view of an open door; the door of mercy which they are welcome to enter; but unexpectedly, the Master of the house arises and shuts the door, when panic seizes them and they begin to knock with frenzied eagerness, only to meet with refusal; for the day of grace is ended.

The crises in human history which the Scriptures compare with the close of this age, are all similar in character; for in all of them the people of God are kept safe and delivered, whereas judgment falls upon the unrepentant. This was notably so at the time of the Flood, when Noah and seven others were preserved while the heedless world was swept away. Again in the times of Abraham, when Sodom is destroyed, Lot and his family leave the doomed city where all others perish. At the Exodus, when the Hebrew people left

Egypt to begin their national career, the features are the same. The followers of the Lord are delivered, and the hosts of Pharaoh, who has so long hardened his heart in disobedience to God, are overwhelmed. When Jerusalem is destroyed by the Romans, as Christ foretold, the Christians escape. The song of triumph on the shores of the Red Sea will be taken up again by those who come through the crisis at the close of this age; when they sing the song of Moses and of the Lamb (Rev. 15. 3).

The testimony of the Scriptures is thus consistent everywhere in regard to the manner in which this age will close; and the parables of Christ and His repeated warnings are all to the same effect. Yet many Christian leaders seem afraid to accept these plain statements throughout the Bible or to preach them openly, because they think that such doctrine would interfere with Missionary enterprise. For they suppose that if the people believed that Christ would soon return again, they would assume a waiting attitude and cease their activities; and they must be led to think that the world can only be improved by their own efforts.

Yet is not this merely an argument based on expediency, and arising from a very short-sighted outlook? For, can we suppose that what the Lord reveals to us regarding the future, will stand in the way of our carrying out His express command to go into all the world and preach the Gospel to every creature? There cannot be such inconsistency between the teaching of

Christ and His command; and the fault must be on our part in failing to understand what the purpose of God is during this present age, and what He desires to accomplish through His faithful people.

A very practical reply to this objection is to point out that many amongst the most earnest in Christian work, have held the belief that Christ would return before long to close this age and establish His millennial kingdom. They tell us that the hope of the return of Christ was one of the greatest incentives to their earnestness. To believe all that the Scriptures declare can never interfere with our Christian usefulness; it is when the Bible is doubted and considered unreliable that zeal is likely to flag.

There is a great danger also in the neglect of any doctrine which is clearly taught in the Scriptures. For it is in the neglected field on the farm that thistles spring up and scatter their pernicious seed over the good ground. In the same way the neglect of the great theme of the Coming of Christ, and the want of a Scriptural knowledge on the subject, has left the mind of many in so vacant a condition that they are readily misled by distorted views and unfounded prognostications of the future.

We are therefore led to conclude that the explanations and exhortations on this subject, throughout the Scriptures, can only become consistent and coherent when we believe that this present age is to end with a great intervention on the part of God, as drastic in its result as the

Flood or the Exodus; even the glorious appearing of the Lord Jesus Christ to establish His kingdom upon earth. With this belief, our prayer, "Thy kingdom come," becomes intelligent, and in harmony with the eager cry at the very end of the Bible: "Even so, come, Lord Jesus." The admonition to commemorate the Lord's Supper "till He come," points us forward likewise to its consummation at the Marriage Supper of the Lamb. This joyous anticipation was a sustaining force to the early Christians, with their long-sighted faith; and it should become so again with increasing vividness, to the present generation; when the signs multiply that the end of the age is approaching.

V.

The Question of the Time

Much difficulty and even objection to the whole doctrine of the Coming of Christ has grown up around this question of the time when the Second Advent should occur. But when the difficulties are looked into, they are found to arise from the neglect of a few simple principles; and in part also because of our human limitations in the view we take of the progress of time. To us, time means a continuous sequence in one line; and anything that is not near to our present standpoint, we regard as far off in the past or in the distant future. But with God this cannot be so; for He is not thus limited. The days of Abraham and the age to come are equally present before Him; and His purposes for the future are as good as accomplished, because they are plans which He has definitely decided to carry out. The Bible therefore exhorts us to count absolutely upon what He has revealed as His plan; and not to be short-sighted in troubling ourselves too much about the time, in its relation to our own life on earth.

The Patriarchs are set before us as an example in this. Abraham, dwelling in tents, looked for a city which hath foundations, and this he still awaits. Job was confident that in his flesh he would see God. It was said to Daniel: "Go thou thy way till the end be; for thou shalt

rest, and stand in thy lot at the end of the days." The assurances in the New Testament are still clearer; and it is specially made plain that God does not regard life and death as we do; for "all live unto Him." The believer who is in his grave when Christ returns shall not be a loser by this; for "the dead in Christ shall rise first," before those then living shall "put on immortality." No one who has trusted in Christ will be overlooked or forgotten; for it is certain that "the Lord knoweth them that are His." (See the full explanation in 1 Thess. 4. 13-18; 1 Cor. 15. 51-54.)

In view of these enlightening explanations, how petty and short-sighted the criticism appears that the early Christians expected the return of Christ during their own lifetime, and were disappointed. To side with Gibbon, the sceptical historian, in making this criticism, is only to ignore the magnificence of their courage in being followers of those who through faith and patience, inherit the promises. For the Scriptures set before us in the most conspicuous way the wondrous blessings that shall come to the believer when Christ appears, whenever that may be; and although the time is thus given a secondary place, yet the degree in which we expect and long for His return is taken as the measure of our desire for the blessings promised. We may also infer that those who have already left this earthly life are awaiting this fulness of blessing quite as much as we are.

This presentation of the matter as we find it set

forth in Scripture, and the high lights which bring out its salient points, may well serve to guard against misunderstanding.

Although it may be that the time of this great event was so largely left uncertain in the earlier days, yet there are indications in Scripture, that towards the end of the age its nearness will become apparent. The Great Revealer may thus have made allowance for human frailty by not overtaxing the faith of those who had to await an event in the far future. For Christ gave several signs, in answer to the inquiries of the Apostles, to show them when the end would be near; and in Revelation the main outlines are so clear that there is now a fairly general recognition, by all who have studied prophecy seriously, of our present position in the march of events there depicted; notwithstanding considerable differences in the interpretation of details.

The best general outline which shows the sequence of the ages and the place of the kingdom of Christ, is given in the book of Daniel; and there is the advantage in beginning with this, that it is generally understood both by Jews and by Christians; including the early Fathers in the Christian era as well as the Reformers. It pleased God, at the time when the Hebrews were taken captive to Babylon, to make a change in His providential relations to His people; and thereafter they were never to be an independent nation, but were to be under the rule of a succession of worldly powers or empires.

This was revealed to Nebuchadnezzar, the king of Babylon, in a dream which the prophet Daniel interpreted. A great Image, a human figure consisting of four different metals from its head to its feet, represented the four successive empires which would have dominion continuously onward until the Son of Man shall reign. The four successive metals in the Image were gold, silver, brass, and iron; and the last of the four, the iron empire, was to be divided into ten kingdoms represented by the ten toes of the Image. In the days of these ten kings, a stone was to smite the Image, reduce it to dust, and take its place by filling the whole earth.

The four successive Empires, as indicated in the book of Daniel, are the Babylonian, the Persian, the Grecian, and the Roman. The actual fulfilment of this great prophecy, in the sequence that it portrays, is so unmistakable, that this must have been a revelation from God. It is futile therefore for critics to discredit the book of Daniel, when it contains such a prophecy.

The appropriateness of the four metals in the Image, to represent these four Empires, is recognized even by the ordinary historian. For Gibbon, in his history of the Roman Empire, uses the following remarkable language: "The arms of the Romans . . . advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean; and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome."

This great prophecy is very plain, especially when an explanation is given in the book of Daniel, and when it is further elucidated by a parallel vision in which these four Empires are represented as four Wild Beasts; and the last of the four Beasts has Ten horns, corresponding to the Ten toes of the Image (Daniel 7). We are concerned at present only with the question of time or sequence; and in this, there are three points to be noted: (1) The reign of Christ follows immediately after the last of the four earthly Empires; there is no place for any intervening age of righteousness between them. Also, His kingdom is established by a manifestly divine intervention; for the last Empire is reduced to powder to make way for it; or, as in the other vision, the body of the Beast is burnt. (2) The time when this occurs is in the days of the Ten kings, represented by the ten toes of the Image, and by the ten horns of the Beast. The kingdom of Christ that is meant, cannot therefore be His spiritual kingdom which began with the Christian era. (3) The kingdom of Christ is thus to be in this world, for it replaces the former earthly empires. Also His reign begins suddenly, by a blow which brings all other governments to an end.

This last point, which shows conclusively the place of the Kingdom of Christ in the order of events, is amply confirmed by other Scriptures. It is when men are saying: "Peace and safety," that sudden destruction comes upon them. It is to be like the times of Noah and of Lot;

when men were eating and drinking, planting and building, until the day that Noah entered into the ark. His kingdom is described as extending from the River unto the ends of the earth. The kingdoms of this world are to become the kingdom of our Lord and of His Christ. When the Beast, with its ten horns, is destroyed, the kingdom under the whole heaven shall be given to the saints of the Most High; which corresponds to the opening of the Millennium in Revelation, when those faithful to Christ and to the Word of God, live and reign with Him.

The remarkable consistency of the Scriptures on this great theme is shown by the source of the passages to which allusion is here made. They come from all parts of the Bible, from the Psalms to Revelation, including the Gospels and the Epistles. The references are as follows: 1 Thess. 5.3; Luke 17. 26-30; Psa. 72. 8; Rev. 11. 15; Dan. 7. 23-27, compared with Rev. 20. 4. May it not therefore be fairly said, that all writers in Scripture have the same underlying idea in mind; namely, that this age is to close with the personal appearing of Christ, to establish His kingdom openly in this world. The writer may be allowed to add that he found it necessary to accept this himself, as the only view in harmony with the parables of Christ, and the numerous statements in the Epistles and in Revelation.

The Lord Jesus, in reply to questions from His disciples, explains to them the coming downfall of the Jewish polity, and gives a foreview of the Christian dispensation while ~~His~~ is absent

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from the world, and the signs which will indicate His return. These explanations are recorded in Matt. 24; in Mark 13; and in Luke 17. 20-37 and 21. 5-36. We may consider specially the signs which are given in these passages, as well as the conditions that will characterise the close of the age as stated elsewhere.

The picture of this age which the Lord gives, shows that in general it will be a time of difficulty in which wars, famines and earthquakes will continue to occur. There will also be religious trouble because of false Christs, with their persecutions; Jerusalem will be trodden down; and the whole age is described broadly as a time of tribulation, for both Jews and Christians. The return of Christ at its close will be quite unmistakable; and though some will be expecting it, others will be entirely unprepared and taken unawares. It behoves us therefore to look into the signs and premonitions that are given.

(1) The first of these refers to the spread of the Gospel, which is the main duty laid upon the Church during the present age. What then will be the result; will the world be converted? The Lord puts it otherwise: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This accords perfectly with the purpose of God as explained in Acts at a time when the status of the Gentile Church had to be decided; that God has visited the Gentiles "to take out of them a people for His name." There are thus to be representatives

from every nation gathered out during this dispensation; and we see these in vision in Revelation, where they stand before the throne of God from all nations, and kindreds, and people, and tongues. For the purposes of God cannot fail (See Rev. 7. 9, R.V.).

This sign has become visible during the last two centuries, since foreign Missions have been so widely undertaken; and in quite recent years there has been an earnest effort to carry the Gospel to every unevangelised tribe; and a number of new missionary societies are being organised to reach every neglected region. It would almost seem to us that the task is now accomplished; that "each remotest nation has learnt Messiah's name." But it is for God to decide just when His purpose is fully accomplished, so that the end may come.

(2) Another sign is the uplift of the Jewish people and their restoration to their own land of Palestine. This is so plainly revealed in the Old Testament and so fully described, that in the New Testament it is only alluded to in a way which, taken by itself, may seem obscure. In three passages, in three of the Gospels, the Jewish uplift is referred to under the emblem of the "budding of the fig tree;" which is thus understood by all commentators. In the passage in Acts, it is stated that after the time of blessing to the Gentiles, "God will return, and will build again the tabernacle of David, which is fallen down" (Acts 15. 14-16). In the Epistles, the natural branches of the olive tree are to be grafted

in again; which refers clearly to a restoration of the Jewish people at the close of the Gentile times. (See Romans 11, especially verses 24-27.)

The Jewish people for seventeen centuries after the time of Christ, were strangers everywhere, without the rights of citizenship in any country. It is less than two centuries ago that such rights were accorded them; in the British colonies, in the constitution of the United States, and at the French Revolution (1763 to 1793). While the Turks held Palestine, the immigration of Jews was either prohibited or severely restricted; and only since the occupation of Palestine by the British in 1917, has the return of the Jews to their land become practically possible. This has been widely heralded as a manifest sign of the nearness of the return of Christ; and there is full discussion of it in many recent works.

(3) A revival of interest in the great theme of the Coming of Christ is also very noteworthy. Almost all Hebrew Christians accept heartily the truth of the Second Advent; and they should be specially qualified to form a correct opinion, when the teaching on the subject in the New Testament is so closely related to the Old Testament prophecies. The doctrine of the Coming of Christ is firmly held and taught by the Bible Institutes of North America, which have been founded within the last two or three generations. Special organisations have also arisen in Great Britain, such as the Advent Testimony Movement; and several outstanding religious periodicals express their belief in the personal return of

Christ to this world. There are also several interdenominational Missionary Societies which state this belief to be one of the foundational doctrines in their teaching.

All this at least affords evidence of an increasing interest in regard to the return of the Saviour; and in quite recent years the expectancy has been much on the increase. Many recognised Christian leaders are now giving their testimony on the subject, and asking all who are loyal to the Word of God to give careful attention to it. Amongst the many voices that are so clamorous in the world to-day, we may therefore do well to listen for the midnight cry which will announce the Coming of the Bridegroom.

(4) It was revealed to the prophet Daniel that the people of God were to be under the rule of Four great Empires during a long age, until the time came when dominion, over all nations and languages, should be given to the Son of Man; and this evidently implies that the time of such earthly empires is not to be perpetual, but that it is to be limited in its duration. In the book of Daniel elsewhere, a limitation is indicated; for we read regarding the prophecies: "The thing was true, but the time appointed was long;" and again, in the closing verses of the Book, it was said to Daniel: "The words are closed up and sealed till the time of the end," which once more points to a limit; and it is also implied that when that time comes, "the wise shall understand." The Lord Jesus brings out the same thought when He says at

a later date: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." From the first revelation of these conditions, it is thus made plain that there is a limit of time for their continuance; for any predictions which the Almighty may make to His servants shall be fulfilled in their season.

A very noteworthy example of the fulfilment of a prediction for which a time was set, occurred at the First Advent of Christ, when He was manifested in the world. The Lord referred to this at the opening of His ministry, when He announced: "The time is fulfilled." This is again referred to in the Epistles, where we read: "When the fulness of the time was come, God sent forth His Son." (Mark 1. 15 and Galatians 4. 4). These statements are in harmony with the prophecy in the book of Daniel, which indicated the time at which the Messiah would appear in the world. The Old Testament abounds with predictions of a coming Messiah; and to Daniel the time when He would come was revealed in the prophecy known as the "Seventy Weeks." Daniel was told that a command would be given "to restore and to build Jerusalem;" and from this decree, sixty-nine of the seventy weeks would elapse "unto the Messiah the Prince" (Dan. 9. 24-26).

Those who lived just before the birth of Christ, may well have inquired which decree was meant, and how the period was to be counted; and its actual fulfilment was indeed remarkable if we could enter upon its explanation. But what we

here wish to point out is that the prediction of this period had the effect of giving rise to a widespread expectation of the Messiah, when the time of its fulfilment drew near. This is well described as a matter of history, by the able expositor, Rev. E. B. Elliott. He devotes fifteen pages to a description of this expectancy, and also quotes the explanation given in those days by a Jewish Rabbi, in his work *Horæ Apocalypticæ* (Vol. IV, Appendix III, pages 711-726). In the Gospel of Luke we also read of those "that looked for redemption in Jerusalem," to whom the prophetess Anna spoke of the infant Saviour. There can be no doubt that because of this expectant attitude, many were made more ready to recognise the Lord Jesus as the Messiah; and the fact that He appeared at the time foretold, was evidence to convince the Hebrew people, from their own Scriptures, that Jesus is the Christ.

May we not therefore expect, as the consummation of the age draws near, that the signs of the times will be sufficiently clear to enable us to perceive that they indicate "the time of the end," when the wise are to understand? There would thus be adequate ground for at least a well-founded expectancy, similar to that which marked the First Advent of Christ. On this, the revered Handley C. G. Moule, Bishop of Durham, remarks as follows: "The Apocalypse is the New Testament parallel, in contents and style, to the dreams and visions of Daniel... But the Daniel visions prove in fact to have

predicted the time of Messiah's appearance. Then it is no unreasoning act to seek in the Apocalypse for indications of the times to be fulfilled before His promised Return....Repeatedly in the Apocalypse we discover, defined as to its length, a period, obviously a large one, which leads up towards the close of this age; not necessarily embracing supreme developments, but at least near to them."

From the beginning of the preaching of the Apostles it was evidently understood that there was some limitation to the time that Christ would remain in heaven before He returned again. For we read in the words of the Apostle Peter: "Him the heaven must receive until the times of restitution of all things." It is also evident from the admonitions which Christ gave that He does not wish His true servants to be taken unawares by His return. An Apostle accordingly says: "Yourselves know perfectly that the Day of the Lord so cometh as a thief in the night....But ye, brethren, are not in darkness, that That Day should overtake you as a thief." They are not thus unprepared; for Christ has said that when they see the signs beginning to come to pass, they are to lift up their heads in expectation. It is the "evil servant" upon whom the Lord shall come "in a day when he looketh not for Him, and in an hour that he is not aware of." In regard to the world in general, the Lord Jesus says of the day on which He will return: "As a snare shall it come on all them that dwell on the face of the

whole earth." (See Matt. 24. 42-51. 1 Thess. 5. 2-5. Luke 21. 28 and 35.)

In view of such warnings as these, and the signs of the times that have been referred to, we may do well to give serious consideration to our present position, in the light of predictions in the Bible; especially when many careful and sober-minded students of the Scriptures are setting before us explanations of the periods indicated in the prophecy which are at least deserving of thoughtful attention, in their bearing upon our times. Nor need we be shaken in mind or troubled because some have adopted a sceptical attitude, and have thus lost sight of the hope set before them; for this also was foreseen by the Spirit of God, and predicted in the Epistles which He has inspired.

VI.

Coming Judgment and
Blessing

The more carefully that we look into the purpose of God as set before us in the Bible, as we have been endeavouring to do, the more evident it becomes that the present age is to end with a divine intervention, by which the Kingdom of Christ will be manifestly established. The whole tenor of Scripture is in harmony with this; and unless it is recognized, there are numerous passages in the Bible, both in the Old Testament and the New, which become hazy and indefinite; and if they are not set aside as mere poetical imagination, they have to be given some vague spiritualised meaning. The prophecies of Scripture give the same portrayal of God's purpose, and they set before us an outlook which may be broadly outlined as follows:

(1) Human systems of government will not continue indefinitely, but will be replaced by the Kingdom of Christ. (2) A limit is set for the duration of persecuting systems and their evil doctrines, which will be swept away to give place to a kingdom of righteousness. (3) There will not be any time of universal blessedness until Christ returns personally to reign. For,

at the close of the age, the evil in the world will be ripe for judgment and the good ready for enthronement, which His intervention will accomplish.

Judgment and Deliverance. The Old Testament abounds with foreviews of the Coming Kingdom, especially in the Psalms and the Prophets; and whether these are given in plain statement or in figures of speech, the establishment of the Kingdom of God is always associated with judgments, just as we have seen in the prophecies of Daniel. For judgments, not only on nations and kingdoms, but also on unrepentant individuals, must inevitably accompany any divine intervention on behalf of the saints of the Most High or for the promised restoration of His people Israel. Many of the crises in the history of the Hebrew people are typical of this, and thus form delineations in miniature of the great final triumph; and in these we see the contrasting sides of any great deliverance. For example, at the Exodus, the Pillar of Cloud between the Egyptians and the Israelites was darkness and confusion to the one and helpful light to the other; and the overthrow of the hostile armies was the deliverance of the people of God.

Yet these truths are often obscured by the quotation of passages of Scripture out of their connection. For instance, how often we hear the prophecy that "men shall beat their swords into plowshares; neither shall they learn war any more," as though this would result from peace conferences and disarmament; whereas

the passage states that "it shall come to pass in the latter days....when the Lord shall judge between the nations" (Isa. 2. 2-4). It is when the King shall have dominion from sea to sea, even unto the ends of the earth, that there shall be abundance of peace so long as the moon endureth. The King who is set upon the holy hill of Zion shall have the heathen for his inheritance, and the uttermost parts of the earth for His possession. It is when He cometh to judge the earth, that He shall judge the world with righteousness, and the people with His truth. It is then that He shall save the needy and shall break in pieces the oppressor (Psa. 72. 4, 7, 8; 2. 6-8; 96. 13). Men shall hide themselves in caves from before the terror of the Lord and His majesty, when He ariseth to shake mightily the earth; and in that day the idols shall utterly pass away (Isa. 2. 17-21; 31. 7).

In such passages, there may be some graphic figures of speech, but these serve only to enhance the plain statements that they convey, which cannot be explained away. Other Scriptures accord with these earlier assurances, and give ampler detail. The same outlook is portrayed by Christ in His explanation of the parable of the Tares: "As the tares are gathered and burned in the fire, so shall it be at the end of the age (see R.V.). The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire....Then shall the righteous shine forth

as the sun in the kingdom of their Father" (Matt. 13. 40-43).

All the descriptions of the last days, just before the return of Christ, show that evil increases. The good may also be more earnest than ever, but the evil is more outspoken and unashamed; so that the two are brought out in clearer contrast with each other. The age thus culminates in a harvest time, in which the wheat is ready for the sickle and the grapes of the vine of the earth are ripe for the winepress of the wrath of God (Rev. 14. 14-20).

Nothing in the visions and imagery of the Old Testament prophets can exceed the solemnity of the plain language of the Epistles in regard to this: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, when He shall come to be glorified in His saints and to be admired in all them that believe, in that day." Here again is the same contrast between the destruction of unbelievers and the deliverance of the saints that we find elsewhere; these being placed together as the two-fold aspect of the Coming of Christ. And what is thus revealed is given a direct bearing upon our present conduct, in numerous exhortations throughout the New Testament. This very passage is addressed to those who are enduring persecutions and tribulations; and they are counselled to

have patience, seeing that it is a righteous thing with God to recompense tribulation to those that trouble them (2 Thess. 1. 4-10).

In these impatient days which make us so short-sighted, it is a remarkable testimony to the far-reaching faith of the early Christians, that they should be exhorted to await the Coming of Christ for the rectification of every trouble. When the rich man oppresses his labourers and keeps back their wages by fraud, they are reminded of the Just One who was even killed without resisting His oppressors, and the counsel is: "Be patient therefore, brethren, unto the coming of the Lord." Those who are tried by fiery trial are told to rejoice; because, when the glory of Christ shall be revealed, they shall be glad with exceeding joy. For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed. And it is a faithful saying: If we suffer, we shall also reign with Him. So we are to be followers of them who through faith and patience inherit the promises; yea, even of those who when tortured, would not accept deliverance; that they might obtain a better resurrection (Jas. 5. 4-8; 1 Pet. 4. 12, 13; Rom. 8. 18; 2 Tim. 2. 12; Heb. 11. 35).

The Blessings of the Coming of Christ. There is not only a divine intervention when the Lord returns, by which evil is subdued and suppressed, but all the highest hopes of the Christian believer are then fulfilled. In reading the Epistles in the New Testament, which are addressed to the elect, the saints in Christ Jesus, it is impressive

to find that all the blessings of the future are associated with the Coming of Christ and the Resurrection. In marked contrast with this, death is nowhere set before us as being the doorway to a state of bliss which is final, and beyond which nothing further is to be expected. Death is always represented as an enemy to be overcome; a foe to be destroyed at last. In all longing for the fulness of blessing, in all desire for relief and vindication, the outlook is to the Coming of Christ. Those who have already departed are longing for the time of His manifestation just as we do here; and their cry, like ours, is: How long, O Lord, how long! They desire not only that their own "salvation" may be complete, but they anticipate the joy of seeing their Lord vindicated and enthroned, for whom they gave their lives as martyrs. This straightforward expectation of the return of Christ, as the hope set before us, is so consistent throughout the New Testament, that hardly a side glance in any other direction can be found. The few quotations that are sometimes given to qualify this statement, are usually partial or taken out of their connection.

If we were to read the New Testament through with this thought in mind, we would be wonderfully impressed with the way in which every aspect of Christian life and experience is directly linked to the Coming of Christ. It is when He returns that all difficulties find their solution, and all our highest hopes are realised. We are exhorted to hope to the end for the grace that

is to be brought unto us at the revelation of Jesus Christ. We are not to judge one another, but to await the judgment seat of Christ; and we are therefore to judge nothing before the time, until the Lord come. We should live soberly, righteously and godly in this present world, because we look for the glorious appearing of our Saviour Jesus Christ. We are to watch and be sober, not asleep and drunken; so that as children of light, that day shall not overtake us as a thief. If our faith is tried, it is only that it may be found unto praise and honour and glory at the appearing of Jesus Christ. If we are discouraged regarding our Christian progress, we are commended to Him that is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. And to crown all, "we know that when He shall appear, we shall be like Him; for we shall see Him as He is." When the trumpet shall sound, the dead shall be raised incorruptible and we shall be changed; and we shall then bear the image of the Heavenly One.

The ten passages here cited are from seven different Epistles; and the Coming of Christ is given a prominent place by every Apostle who writes an Epistle: Paul, James, Peter, John, and Jude. These passages bear more especially upon the relation of the Coming of Christ to Christian experience at the present time; but we find also that future reward to the faithful takes place at the return of Christ. This is clear in all the parables which refer to

the close of the age. It is when the Lord returns from the far country, that He rewards His servants; and Christ also says that the charitable are to be recompensed at the resurrection of the just. When we refer to the complete sequence as given in Revelation, we find that this "resurrection of the just" occurs when Christ returns, at the opening of the Millennium; for the rest of the dead live not again until the thousand years are finished. We thus see the consistency of Scripture on this great theme. (See Matt. 25. 14-19; Luke 14. 14; Rev. 20. 5, 6).

To the spiritually minded, the highest of all blessedness is entire deliverance from sin and temptation, when the completion of salvation is reached which began with forgiveness at the Cross. It is everywhere indicated that salvation, in its fullest meaning, will not be attained until the Second Advent. For example; it is confidently expected regarding the Christian convert, that when God has begun a good work in him, He will perfect it until the day of Jesus Christ. The believer is kept by the power of God through faith unto salvation, ready to be revealed in the last time. It is also said that Christ who was once offered to bear the sins of many, shall appear the second time, without sin, unto salvation. At present, the believer is to put on "the hope of salvation" for a helmet; for God has appointed him "to obtain salvation" by our Lord Jesus Christ. The completion of salvation is thus to be when the Lord returns. (See Phil. 1. 6, R.V.; 1 Peter 1. 5; Heb. 9. 28).

This foreview accords perfectly with the teaching of Christ, when He says: "This is the will of Him that sent Me, that every one who believeth on the Son, may have everlasting life; and I will raise him up at the last day." There is thus continuity from the time of believing until the completion of salvation in resurrection. This promise of the resurrection of the believer, which is repeated three times in the passage referred to, is stated each time to be Christ's own act; for it is only where He is personally present that resurrection can take place; as He explained later at the grave of Lazarus. Resurrection is thus associated with the return of the Lord Jesus Christ from Heaven, when He shall change our vile body (the body of our humiliation) that it may be fashioned like unto His glorious body. (See John 6. 35-54; 11. 21-27; 1 Thess. 4. 13-18; Phil. 3. 20, 21).

VII.

Character of the Last Days

The actual manifestation of Christ cannot be other than a severe crisis for the world at large; and it is so described in Scripture. The Stone, cut out without hands, will then smite the feet of the Image; the kings of the earth and the rulers who take counsel against the Lord, shall be broken with a rod of iron, and dashed in pieces like a potter's vessel. In the corresponding passage in Revelation, the kings of the earth and their armies are gathered together to make war against the Lord; and they are slain with His sword. The day of the Lord comes as a snare on all them that dwell on the face of the whole earth.

But before the actual event, there is a culmination in the attitude of men, which is not a general improvement or preparation, but rather a taking of sides for and against righteousness. Those who live merely for this world are described as becoming heady, high-minded and boastful; a trait much in evidence to-day, when men think that they have brought all the forces of nature under control for their own service, and that they are quite capable of carving out their future destiny for themselves. They think that nothing is beyond their powers; and they even expect soon to solve the mystery of

the grave and open up communication with the dead. The natural consequence is, they are despisers of those that are good; those who consider sin to be real and serious, are looked upon as old-fashioned; for they themselves are lovers of pleasures more than lovers of God. The great outward advantages of the present day, the liberty and abounding comforts, are not bringing about a corresponding moral improvement.

If we are followers of that which is good, we are warned that in the last days the times will be perilous. Not only will temptations be more alluring and insidious, but evil men and seducers shall wax worse and worse, deceiving and being deceived. The danger is that because iniquity shall abound, the love of many shall wax cold; although the good may also become more outspoken and earnest. There may be this contrast, and it may become accentuated; but we do not find anywhere in Scripture that, in the world at large, a gradual dawn towards better things is portrayed. (See 2 Tim. 3. 1-5, 13; 1 Tim. 4. 1-3; Matt. 24. 12; Luke 17. 26-30).

The attitude of Christian people. The prevailing attitude of the professed followers of Christ towards this matter of supreme import, presents a strange spectacle, difficult to account for. During the last fifty years, the light upon the subject has been shining forth with increasing clearness, yet it is not recognized; and though proclaimed by the most eminent voices, they are little heeded. In these years also, the hymnals of several

denominations have been recast and re-edited; yet there are very few intelligible references to the Coming of Christ in these hymns, because the doctrine is not generally accepted. If we examine the hymns that refer to it, we find, more often than not, that the Coming of Christ is confused with the later crisis at the close of the Millennium; which in Scripture is quite distinct, and is placed at the beginning of a further age.

The great loss to the Church in thus ignoring a leading doctrine which runs as a golden thread throughout the Scriptures, is all too evident. In the central service of the Church, at the Holy Communion, the view is entirely backward towards the foundations of faith in the past; and its forward outlook of joy to the time when the Lord shall drink with us the new wine of the kingdom is forgotten. In the outward defence of the truth against the insidious and undermining influences of the present day, the Church is at a very serious disadvantage in trying to maintain the structure of Christianity on a single pillar. The arch of Christian truth, to be stable, cannot be supported by the buttress of Faith on the one side only; it must rest also on the Hope set before us on the other side likewise. This is what we see in the complete presentment of Christianity in the New Testament; and it is only when thus complete that we can expect to maintain its defence successfully against the critic and the scoffer.

If only it were recognized that the present

age is nearing its end, as the most thoughtful expositors have been telling us, what new power there would be in Christian testimony and preaching. As it is, the careless have the impression that the door of mercy will always be open; and they are not told that the Master of the house may soon arise and shut that door. There are those on the watch-tower who see the signs of the times, and who are convinced that the Lord is near; but where are they who heed, and gird up their loins and trim their lamps? Scoffers are well aware of the instructions and the warnings that Christ gave to His followers, to be watchful and expectant of His return; and are they likely to be influenced by those who treat these warnings as meaningless? Christians are described as those whose citizenship is in heaven, from whence also they look for the Saviour, the Lord Jesus Christ; and if an unbelieving world, engrossed in its own pursuits, were to see the Church in this attitude, might it not be more likely to take Christianity seriously? Are the children of light themselves in darkness on a matter of such importance?

There may, however, be many who are unwilling to believe that the Coming of Christ is near, because they think that this would discourage Christian work and Missionary endeavour. They are afraid of the teaching that Christ is about to return, lest people say: Why trouble ourselves further; He will put everything right. But is it possible to suppose that a revelation of the purpose of God would counteract His command

to preach the Gospel? Can Scripture thus annul its own teaching? The Apostles saw no such contradiction; for they emphasize the Coming of Christ as the chief motive for earnest endeavour. The Apostle Paul labours to make converts because they will be his joy and crown of rejoicing in the presence of the Lord Jesus Christ at His Coming. It is in view of the Resurrection that we are exhorted to be steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as, because of the resurrection, we know that our labour is not in vain in the Lord (1 Thess. 2. 19; 1 Cor. 15. 52, 58).

There may indeed be additional reason for being in earnest because of the aggressiveness of evil in these last days. The evil spirits are under no misapprehension; and just as in the time of Christ, they recognized who He really was when the people of Israel did not, so now again they seem to recognize that Christ is near, although the Church generally fails to do so. We are told that the Devil has great wrath, because he knoweth that he has but a short time. This wrath he manifests, by trying to frustrate every good endeavour, and to deceive if possible even the elect; and he spreads the idea of peace and safety so that sudden destruction may come upon the unwary. If only the Church were equally wide-awake, and would recognise that the time has come "to go out into the highways and hedges and compel them to come in" to be ready for the marriage supper of the Lamb; and with redoubled zeal would try by all means

to save some of the unthinking, before the door is shut. (See Rev. 12. 12; 1 Thess. 5. 3; Matt. 25. 10; Luke 13. 25).

The true Christian attitude towards the Coming of Christ is admirably expressed in a hymn by Miss F. R. Havergal, from which parts of two verses are here given:

Thou art coming; we are waiting
With a hope that cannot fail—

Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience can endure.
O the joy to see Thee reigning,
Thee, my own beloved Lord!

Thee, my Master, and my Friend,
Vindicated and enthroned,
Unto earth's remotest end
Glorified, adored, and owned!

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I—BELIEF IN GOD

IF WE LOOK OVER the world at the present time and throughout the past, we see humanity divided broadly into two sections in its attitude towards religion, taking that word in its widest sense. There are those who are seeking God if haply they may feel after Him and find Him; and there are those whose desire is to ignore God, and to get on without Him. No doubt there may be many who adhere to religion merely to soothe their consciences while they do as they please; but any third category, made up of those who blankly deny the existence of God is so small as to be almost negligible. No attempt in history to destroy belief in a Supreme Being has ever been permanently successful. One of the most thorough and daring attempts to do so was made in the French Revolution; but after the excitement had calmed down, a leading French thinker came to the conclusion that "man is incurably religious."

An endeavor to establish infidelity by coercive measures is being made in Russia; and an Association for the Advancement of Atheism has recently been organized in the United States, with a Junior Atheistic League attached to it. But if we may judge by history, such efforts are unlikely to have any permanent success, although meanwhile they may do incalculable harm to a whole generation of young people.

Yet apart from actual atheism, the desire to ignore God is very widespread; and it seems to be making headway in the countries of Christendom to a disquieting degree. It is not aggressive; it is simply negative. Any and all religions are tolerated as harmless; for religion is held to have no bearing on progress and achievement, which can only be accomplished by intelligence, science and efficiency. The conclusion is that in all the practical affairs of life, God may be left entirely out of account.

This attitude may best be made clear by beginning with paganism. In the greater part of non-Christian countries, the prominent feature of worship is the propitiation of evil spirits; together with incantations and charms to ward off the harm they are always planning to do. If such people are questioned, they will readily admit that there is a Great Spirit over all; but they consider that He is sufficiently good not to interfere with them or to trouble them. They explain, therefore, that their immediate concern is with the demons who plague them; who bring sickness upon their children, who blight their crops. These demons must be appeased by sacrifices, or their machinations must in some way be averted. Among the most primitive tribes, the Medicine Man is the one looked to, to exorcise disease and keep away trouble.

If we look into the motive and meaning of all this, we may find a surprisingly close parallel with the modern view-point of those who practically ignore God. They admit in the same way that God is good; they preach that God is love, which is in-

terpreted to mean that He wishes everyone to be happy and comfortable. But to accomplish this, our direct concern is with the "demons" of unsanitary conditions, infectious diseases, the social evil, and so forth. All such things that trouble us must be averted and put right by our own effort; the advance of science and medical achievement will make the world fit to live in; and man will thus bring about a millennium for himself, in which everyone will be healthy and happy.

It would be ungrateful as well as unkind to depreciate the efforts of those who are endeavoring to benefit humanity. Yet it is evidently possible to follow out a programme of outward reform, and to ignore God and Christianity while so doing. For it may be held that it makes no difference whether we are Christian or pagan, Buddhist or Mohammedan, we can all join in helping on the improvement of the world and the progress of the race towards better things.

There are three leading systems of propaganda in the world which emphasize this view of mankind and its future. The most potent influence is the ordinary newspaper, which daily sets before us the wonderful achievements of man, the progress of discovery and invention, and at the same time makes it appear that faith—belief—creed—are mere matters of opinion, which have no direct bearing upon our welfare. This constant emphasis on what man is able to accomplish, as though he could make himself independent of God, must have a wide-spread effect, when it appears that a large section of the community read nothing but the daily paper. Yet

Nature herself may reprove us occasionally for our boasted control of earth and ocean and air, by a Titanic disaster, a Florida hurricane, or a wrecked airship.

Another influence, almost equally potent, is the widespread teaching of the evolution of living creatures and of man himself. Any consistent theory of evolution, if it does not set God aside altogether, must represent Him as having "started things going" some thousand million years ago, and thenceforth leaving them to take their own course. It almost necessarily follows that God does not concern Himself in any way with our present lives; but leaves us to work out our own destiny for ourselves. What evolution thus implies, may largely explain why it is so readily accepted. For it may not be the question of proofs that most people look into; but as Dr. H. C. Morton points out: "All thinkers have to reckon with the strange bent of the human mind to convince itself of the needlessness of God."

A third influence, which likewise appeals to the self-satisfaction of man, is the doctrine of "The Fatherhood of God and the Brotherhood of Man," as it is usually set forth. Prominence is given to the vague idea that God is a well-wisher to humanity; and although He may disapprove of sin and evil, these are to be regarded merely as imperfections which do not involve responsibility or deserve punishment. The missionary to foreign lands is to proclaim good will to all; and to select the best from all religions from which to form a combination which will be acceptable everywhere.

In contrast with these vague hopes that gradual

improvement will take place through evolution and the spread of brotherhood, we have the clear light that radiates from the belief in God as the Creator. If we are created by God, the reason for our existence is that we may glorify Him, in the sense of fulfilling His purpose by having our lives centred in Him in obedience and in harmony with His will. Every other created thing, from the star to the flower and the bird, is in this harmonious relation to its Creator, and is fulfilling exactly and completely the purpose of its creation. Man, in his independent wilfulness, is the only perverse being in the universe. We are, therefore, losing the days and years of our existence so long as we live out of harmony with God.

The sublime opening of the Westminster Catechism brings this out. It was drawn up at the time of the Reformation, before the United States had an independent existence; with the intention that it should be taught to every English-speaking child. Its opening question is: What is the chief end of man? and the answer: The chief end of man is to glorify God and to enjoy Him for ever.

II—SEEKING AFTER GOD

It becomes clear at the outset that from the point of view of religion, humanity stands divided into two great classes; those who wish to ignore God, to live as they please, and to think themselves free from all responsibility; and those who desire to seek God and to do His will if they can find out what it is. This distinction is always made manifest by the proclamation of truth and duty.

The truth is the winnowing fan which divides the wheat from the chaff in any listening audience. Yet we may hope that many who seem careless or indifferent, would give heed if they could be shown that it is possible to reach certainty regarding God and His wishes.

The whole atmosphere of the times in which we live, is full of doubt and uncertainty and questioning. In all departments of knowledge, the basis of what we know is being looked into afresh. Anything that we think we know, we are told is still subject to revision and may be modified before long. No realm of knowledge seems to escape this critical spirit; and even history is being seriously revised. In mathematics itself, the properties of the straight line and the curve are being questioned anew; and the doctrine of Relativity is taken to show that what was formerly termed "mathematical certainty" may not be strictly true in any absolute sense.

Much of this questioning may be wholesome. For when the schoolboy feels elated by the amount he knows, if he is closely questioned it may turn out that most of it is merely what his teacher told him, or what he read in books. There is a danger that knowledge may thus be passed on from one to another in a stereotyped form; and very little of what the learner knows may be the result of his own observation or investigation. The desire to find out, may be a greater boon to confer on the pupil, than knowledge at second hand.

Yet it is evidently possible for the spirit of questioning and distrust to be carried too far. For it is common and popular to regard all religious

belief as a mere matter of opinion. But if we consider such a view, it is found to be but a fog that obscures the truth. For any reality in religion must have for its source the character of God, and what He thinks. If He has spoken or revealed Himself, this is ultimate truth; for His character cannot change; He is the same yesterday, today and forever. The only real certainty and stability centres in God.

We find this recognized all through history, even in paganism. Where any important decision had to be made, in any dilemma or uncertainty, if a divine oracle could be consulted, this was final. The gods had spoken; there could be no further discussion. In paganism, this was often mixed with superstition and sometimes even with imposture. But the true idea was there; the human mind could not think otherwise. What God declares is ultimate truth on any question, whether it be one of supreme import, or only guidance in a particular difficulty.

Notwithstanding this, there was amongst the philosophers of old, a widespread feeling of uncertainty regarding the true character of God; because it was generally taken for granted that the only way to arrive at a knowledge of God was from the human side; all that could be known was what man could best infer or suppose. But it is clear that if we are limited to human endeavor, we can never reach certainty regarding God. The challenge of the Bible stands good: "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" This challenge is in accord with modern science; because science is almost wholly the

outcome of research and investigation, by which the human mind may never be able to reach ultimate certainty. The progress of modern science, instead of gradually bringing all knowledge together till it rests on a few foundational truths, is only opening up ever widening fields for discussion.

The modern mind in this age, would find it difficult to satisfy itself with a religion which had no basis in reality; yet we find in Greek philosophy a most graphic picture of the benefits of having faith, even though there be no other ground for it than the outcome of our own imagination. The exposition of this, as given by Plato, who was born at Athens about 427 B.C., is thus summarized by a modern writer:

“A nation cannot be strong unless it believes in God. A mere cosmic force, or first cause, which is not a person, could hardly inspire hope or devotion, or sacrifice; it could not offer comfort to the hearts of the distressed, nor courage to embattled souls. But a living God can do all this, and can stir or frighten the self-seeking individualist into some moderation of his greed, some control of his passion. All the more so if to belief in God is added belief in personal immortality; the hope of another life gives us courage to meet our own death, and to bear with the death of our loved ones; we are twice armed if we fight with faith. Granted that none of the beliefs can be demonstrated; that God may be after all only the personified ideal of our love and our hope, and that the soul is like the music of the lyre, and dies with the instrument that gave it form; yet surely it will do us no harm to

believe, and it may do us and our children immeasurable good" (From *A Guide to Plato*, by Dr. W. Durant, page 47.).

It is certainly remarkable that a philosopher can thus reason out the advantage of having faith, although as a pagan he has no knowledge of any groundwork of reality on which faith can be built. The historian Gibbon goes a step further, even though he was thought to doubt that God exists; yet he points out, somewhat sarcastically, that religion may have its advantages as he sees them in history. He deems all religions to be equally useful to the statesman, equally acceptable to the credulous, and equally false to the philosopher.

It may be taken as certain that humanity will never rest content to deceive itself for the sake of advantage; not even for all the benefits of unfounded belief which Plato sets so alluringly before us. The advice of Sir Oliver Lodge in a recent address, is equally intangible and vague: "Have faith in the rationality and goodness of the universe, and believe that what lies before you is full of hope and life." We may therefore proceed to enquire where certainty is to be found as a sure basis for faith. We are encouraged in the enquiry by the saying of Augustine, which sums up a wide experience: "The human heart will never be at rest till it finds rest in God."

III—HAS GOD REVEALED HIMSELF ?

When we inquire whether there is any basis of certainty in religion, we soon find that this resolves itself into the further question: Has God re-

vealed Himself; or is all that we can know of His character merely what the most enlightened, amongst sages and prophets, have been able to find out or imagine? It is undoubtedly a most central and vital matter to know what the character of God is, and what His attitude is towards humanity. The great quest of the pagan world in all time has been to find out whether God is favorable or unfavorable, kindly or vindictive.

To go through the whole range of the sacred books of all nations and times, and to discuss all the various views of God which they present, will be trouble lost, if we find in the end that God has spoken to man, and has Himself met this otherwise inconclusive search. It may be that in these sacred writings there is some element of truth, some primitive light which comes down from the earliest revelations that God made to man, though it has become intermixed with much error and superstition. But the devotees of all religions admit that the Bible is far superior in its conceptions of God, to anything found in their own sacred books. This conviction arises to begin with, from the high ideals of God which Holy Scripture sets before us; so far transcending the sacred literature of other religions. To those of us whose schooling has consisted largely of Greek and Roman mythology, the contrast is most striking between the gods as therein depicted and the God of the Bible. We may also contrast the Mohammedan ideal of a heaven of voluptuous enjoyment, with the heaven of the Scriptures in its purity and righteousness; fulfilling all the most exalted aspirations we can cherish.

Our quest clearly leads us to the Bible as being the one Book which is a revelation from God. In reaching this conclusion we are at once met by the views of the Higher Critic, who considers the Scriptures to be largely of human origin, and therefore a fair field for critical investigation. In our search for a sure basis for faith, we need only remark that if the critical view is accepted, we find ourselves again in the fogs and quagmires of uncertainty. This is shown by a recent work entitled: *The People and the Book*, consisting of a series of essays edited by A. S. Peake, D.D., in which the treatment is critical. In the essay on "The Present Position of Old Testament Criticism," one authority (G. Holscher) is quoted, who declares that "there is hardly any department of the history of Hebrew literature or religion in which the assertions of investigators are not at complete variance with one another." The essay also points out that positions taken by the earlier critics are already outgrown.

It is thus evident that anyone who takes the trouble to inform himself widely in regard to the utterances of speculative critics, in the past and present, will only find himself led into contradiction which affords no sure footing. The critical attitude therefore puts an end to all certainty, which is the matter that here concerns us. For "if the Bible be not an infallible revelation from God, then we have no positive knowledge of Christ. . . . If each man determines for himself his own idea and conception of God, we are all adrift, and we walk in darkness; we know not how or whither we are going" (*The Presbyterian*, Oct. 21st, 1926).

The criticism of the Bible begins by supposing that God could not, or would not, make any direct revelation to man. But if God is the Creator, it is surely unreasonable to suppose that He would place an impassable barrier between Himself and His intelligent creatures which would make it impossible for Him to communicate with them. Would we deny to the Almighty the right or the power to reveal Himself to men, by speaking to His servants, or in any other way that He may be pleased to choose? The Bible informs us that "holy men of God spake as they were moved by the Holy Ghost," and that "God hath in these last days spoken unto us by His Son." Can we maintain that this is either unreasonable or incredible? Is it for us to limit God; to lay down rules as to how He may communicate with us, and then to criticize what He tells us?

In view of this criticism, it is remarkable to find that there is little in the Bible, if indeed anything, in the way of argumentative proof in its own behalf. The Bible is found to speak for itself, and to convince by what it says. This is made manifest by the way in which the simple reading of the Scriptures can dispel ingrained prejudice, even of a Mohammedan, and bring light to his soul. No one who is honestly seeking to know where truth resides in religion, can afford to ignore the way in which Christianity is gaining converts in the world today by the reading of the Bible itself. There is the most widespread testimony to this throughout the current Missionary magazines.

The illustrations of this which follow, are from

non-Christian countries, where there can be no prejudice in favour of Christianity. They show what is taking place in the world today, and they present a class of facts and proofs regarding the Bible which must be faced and accounted for; because they bring out a power to convince which is inherent in the Bible itself, apart from human explanation and without any opportunity for persuasion. We take the following instances from a recent annual report of the British and Foreign Bible Society:

From Burma we hear of the conversion of a notorious sorceress, who was baptized after prolonged and intelligent study of the Scriptures. People flocked from miles around to witness her baptism, and at least a dozen persons were moved to study the Bible to find out what had brought about the change in her.

A Korean colporteur tells of a young man, a native of that country, who was a vagabond, a drunkard, and a gambler. Many times the colporteur tried to sell him a Gospel, and to persuade him to give up his evil ways. At last he bought a copy of the Psalms. He was arrested shortly afterwards; and while in prison, having nothing else to do, he read it. Then he decided to become a Christian. As soon as he was liberated, he found out the colporteur, told him what had happened, and asked him to pray with him. From that time he has led a true Christian life.

Among Moslem peoples, it is found that they will read the Gospels when they will not listen to a sermon, and the Gospels penetrate where no Chris-

tian missionary can preach. A very large proportion of converts won from Islam attribute their conversion to reading the Scriptures.

Now, how can we account for these things? We might better understand the spread of the creed of Islam, when its early cry was: Believe in Mohammed or die! and this was backed by the cogent argument of a drawn sword. But here we find the Bible making its own way; and instances of this could readily be multiplied. It can only be that the Scriptures are indeed the Word of God; and that the Spirit of God can therefore make them plain and convincing to the human heart. It will at least be admitted that this explanation is intelligible and consistent with itself; and if any still doubt, their distrust is graciously met by the promise of God that His Spirit will lead them, likewise, into the truth; and the promise that the Holy Spirit will be given to those who ask, is entirely unconditional (See *Luke 11:13*).

The Lord thus condescends to appeal to the individual to prove the truth of His Word by his own experiment and experience; and the voice of the multitude of believers throughout the ages responds in firm confirmation.

Anyone who will examine the Bible with an unprejudiced mind will perceive that it is everywhere consistent with itself. It must, therefore, be accepted as an inspired revelation from God, or regarded as doubtful throughout. All the discussion in recent years has made it plain that any compromise in this matter has become untenable. We find accordingly that the Missionary Societies which are

most in earnest in spreading Christianity in the non-Christian world, are very definite in their loyalty to the Scriptures as the Word of God; because it is their conviction that this is an essential in the message they proclaim. The following declaration by one of these Societies may be taken as typical of a number of them: "We believe the whole Bible, as originally given, to be inspired of God the Holy Spirit, and therefore infallibly true; and that it is His sole-sufficient and completed revelation; and that its teaching and authority are final."

The need for taking a definite stand on the side of the inspiration of the Scriptures, is also manifested by the founding of Bible Institutes and Bible Unions in all parts of the world in recent years. Evangelical Unions with the same object, under various names, are also springing up amongst the students in the Universities and young people elsewhere, both in the United States and Great Britain. All this shows that a definite cleavage is taking place, in regard to belief in the Bible as an inspired revelation.

What we specially wish to point out is that if the Bible is actually what God has revealed to us, the whole question of faith is changed in its aspect. Instead of being a philosophic belief in some abstract truth, or the acceptance of dogmas that are proclaimed by an ecclesiastical system which ascribes infallibility to itself, faith becomes a matter of trusting the word and promise of a living person. During one of the evangelistic tours of D. L. Moody, a lady came to him with a difficulty that she thought to be insuperable: "I have no faith; I cannot be-

lieve." Moody replied in his trenchant manner: "Who is it you cannot believe?" He wished to make it clear that faith is a personal matter between the soul and God. The Scriptures are equally pointed and definite on this: "He that believeth not God, hath made Him a liar."

We may now proceed to see what we are asked to believe if we accept the Scriptures as the Word of God; and in so doing, the foundational question is "the character of God"; what He is in Himself, and what His plans and wishes for us are.

IV—THE CHARACTER OF GOD

The most important thing that we can seek to know is the character of God; His attitude towards us; His opinion of us; what He expects of us. These things, as we have seen, are the quest of all paganism. It is surely evident to any thinking man, that the nature and character of God is the most fixed and unchangeable truth that there can be in the universe. The laws of nature may be suspended, the heavens and the earth may pass away, but the attributes of God cannot alter. What He tells us regarding Himself, by His Word, is the ultimate truth.

There is a solemn responsibility in attempting to describe what God is. Yet there are many who have no hesitation in doing so, and who even offer us a very one-sided picture. The present fashion is to depict God as all mercy and leniency. Many still say: "Prophecy not unto us right things, speak unto us smooth things"; and this teaching is widely acceptable, especially to those who wish to placate

their own conscience. But in the Scriptures, judgment is set side by side with mercy, and equally emphasized. We read: "Righteousness and judgment are the foundation of Thy throne; mercy and truth go before Thy face." The same contrast is embodied in the Ten Commandments (See Exod. 20:5-6, R.V.).

It therefore follows that to set forth what God says regarding Himself, and to expound the revelation which Christ has given concerning His Father, must always be the starting-point of evangelical preaching. But those who begin with their own idea of what God ought to be, and who are thus led to throw doubt and discredit on what He tells us of Himself, are the most dangerous of all teachers; for they are making dim and obscure the only light that there really is; and they are leading us back towards the twilight of heathenism and the uncertainties of speculative philosophy.

These pre-conceived views of what God ought to be, lead on to the criticism that in the Old Testament, God is represented as severe or even vindictive; and that this is in marked contrast with the God of love depicted in the New Testament. Those who tell us this, have not noticed with any care what is actually contained in these two parts of the Bible. For example, there is not one of the Old Testament prophets who emphasizes everlasting remorse for neglected opportunities as forcibly as Christ Himself does; and to those who thought themselves righteous, He put the arresting question: "How can ye escape the damnation of hell?" We are told that these expressions, and the pictures of

final judgment by fire which Christ gives in His parables, are merely figures of speech; but if so, they depict in graphic terms conditions which must be very terrible in their reality.

Those who think they find inconsistency or contradiction in the different parts of the Bible, may really be misled by their own partial views of the character of God, from which they find it difficult to free themselves. For there must necessarily be balance in the attributes of God, to complete His perfection. Any misunderstanding in this, has for its underlying reason a failure to realize the seriousness of sin. For sin is not limited to the outward act; beneath this there is "the iniquity of sin" (See *Psa. 32:5*).

Let us consider, then, an episode in the Old Testament which is held to be conspicuously out of accord with the true character of God; the extermination of the Canaanites when the Israelites entered Canaan after leaving Egypt. We find to begin with, that the Lord had waited with long patience for any sign of repentance from these people. One of the reasons that the Israelites had been left so long in Egypt was that "the iniquity of the Amorites was not yet full" (*Gen. 15:16*). The explanations in the context show that God still allowed them 400 years of reprieve before they were finally given over to judgment. It must also be plain that if God sees a sinner to be hopelessly unrepentant, it is better that his career should be ended than that he should go on accumulating guilt and adding to his punishment. Physical death may not be the worst of calamities; and the decree of

God's providence may indeed be a mark of His mercy, that "bloodthirsty and deceitful men shall not live out half their days" (Psa. 55:23). The Lord Jesus takes this comprehensive view when He says: "Fear not them which kill the body; but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28).

The next point is, if it is right and necessary for punishment to fall upon the Canaanites, and from the moral standpoint further reprieve is no longer possible, what instrumentality is God to use for their extermination? He might employ physical means, as in the case of Sodom and Gomorrah; but if he chooses to appoint His people to the task, are we at liberty to criticize His action? We have such a possibility set forth in the Psalms: "The saints . . . execute vengeance upon the nations, and punishments upon the peoples; this honour have all his saints" (Psa. 149:7, 9, R.V.). Indeed, instead of criticizing we do better to see if we cannot find some reason why His people were commissioned to do this thing. The Israelites, at the beginning of their national career, are commanded to exterminate the nations of Canaan for idolatry, lust and impurity. What antipathy to such things, and the need of separation from them, this great object-lesson must have impressed upon their minds. It stood at the opening of their history, and was to be read and rehearsed to their children throughout their generations. At the same time also, God warns them through Moses, of His impartiality, if they should themselves forget the Lord their God and serve other gods: "As the nations which the Lord maketh to

perish before you, so shall ye perish; because ye would not hearken unto the voice of the Lord your God" (Deut. 8:19-20, R.V.).

In dealing with all such questions, there seem to be few who have the courage to face the situation in its completeness and with its whole outcome, as it must appear to God. We seem strangely unwilling to face the great realities of existence, and the physical in its relation to the moral and spiritual. Yet this example in Canaan does not justify men in taking it upon themselves to decide that a people should be exterminated. When the Papacy undertook to destroy the Waldenses or to massacre the Huguenots, it had no mandate from God for such action. Its motive was to consolidate its own ecclesiastical authority, and to stamp out all opposition. The day is yet to come when "the saints shall judge the world."

We cannot venture or attempt to give any complete outline of the nature and character of God; nor is it necessary to do so to elucidate the lines of thought which we are following. We need go no further than to point out that Faith, if it is to be founded on reality and thus to be reasonable and intelligent, must have as its basis the character of God as He truly is. It requires the whole Bible to give us the complete picture; including what God has declared, what He has revealed to His servants, and what He has done in His providential dealings. This is true in equal degree of Christ; both His words and His works reveal Him. No Christian faith can be built upon a one-sided or partial view of God, in which some of His attributes are em-

phasized and others ignored. This needs to be said; because these one-sided views are so common and so misleading, and often so popular.

Those who have had vision to see the character of God in its completeness, by the enlightenment of the Holy Spirit, are led to praise God for what He is in Himself. The Psalms are full of such praises; and in them, none of the attributes of God are omitted. We do not often reach as exalted a level in the hymns of our church services; for these may dwell too much upon our own feelings, needs, and aspirations. The highest praise is the praise of God Himself. "I will sing unto the Lord as long as I live: I will sing praise to my God while I have any being" (Psa. 104:33, R.V.).

V—THE PROMISES OF GOD

One of the highest attributes of God, is His truthfulness and faithfulness. It is said of this: "Thou hast set Thy Word above all Thy Name." What He has promised is one of the foundational certainties of the universe.

There are three questions in regard to any promise whether divine or human: (1) Has a promise actually been made? (2) Has the one who promises, the power to perform, or carry it out? (3) Do we believe the promise? for otherwise it has no meaning for us. For a simple illustration, suppose you are in need of money, and someone advises you to apply to Rothschild or to Rockefeller; assuring you that what you would ask for he would never miss. You would only treat such advice as a joke. But suppose some wealthy friend has said: If ever you are in

need, come to me and I will help you out. This makes matters entirely different; for here is a definite promise. Yet the other two questions remain. You are sure that your friend is quite able to do as he says; and if you believe that he means it, and that his promise is not a mere expression of friendliness without real significance, you will benefit accordingly. Yet in regard to believing a promise, it is very evident that trust or faith has no virtue in itself. The greater faith anyone has in an unsound bank, and the more he entrusts to it, the worse it will be for him. The admiration of the devotee of a false religion for his devotion is purely sentimental; for it does not consider the position in which that devotee will find himself when in the end disillusion comes to him.

These commonplace considerations may help to bring out the laws which govern all promises; and we are told, by those qualified to know, that all business stability depends ultimately upon confidence in promises, whether individuals or nations are concerned. Yet when we turn to the promises of God, which are so prominent throughout Scripture, we find ourselves confronted by the Higher Critic, who tries to discredit them.

The critic who regards the Bible as being largely a human production, tells us that the promises we find in Scripture merely express what the various writers suppose that God would probably do. The scholar who is sufficiently "modern," considers himself quite as well qualified to tell us what God is likely to do for us, as the ancient prophet could have been. There is nothing more fatal in Mod-

ernism than this distrust of the promises of God. For if the promises as we find them in the Bible, which are made in the name of God or in the words of Christ, are not reliable, then there is no certainty of help from God in the present or any guarantee as to our future destiny. We must also discredit the testimony of multitudes, throughout the ages, who have found the promises of God their mainstay in life. In our own experience, discouragement in doing right will result from distrust, through listening to the voice of scepticism. For "many there be who say of my soul, There is no help for him in God."

When God has promised, our second question answers itself; for the ability of God to fulfil His promise cannot be doubted. The promise made by Christ is also endorsed by His declaration: "All power is given unto me in heaven and in earth." The future is as much in the hands of God as the past or the present; and His purpose for those who trust Him, as made known through His promises to them, cannot be made void.

This leads to the answer to our third question; for it must surely be evident that if we doubt and distrust a promise, even if made by God Himself, we can get no benefit from it. We read accordingly that the message which came to those of old "did not profit them, not being mixed with faith in them that heard it." Yet what if some were without faith? "Shall their want of faith make of none effect the faithfulness of God? Be it not so; yea, let God be found true, but every man a liar" (Rom. 3:3-4, R.V.). The example of Abra-

ham is set before us, "who wavered not through unbelief," but was "fully assured that, what God had promised, He was able also to perform" (Rom. 4:21, R.V.).

Assurance in Prayer. Let us then consider one promise, the promise of answer to prayer; for this has a direct bearing on our daily life; and it brings out also the marked contrast between Christianity and the pagan views of prayer, which unfortunately are not confined to heathen lands. The aspects of prayer are very wide, for prayer has so large a place in all religious worship, public or private; but we must keep to our present subject as to the basis of certainty that there is for prayer.

Emphasis is often laid upon our attitude of mind when we pray, and that this frame of mind is beneficial to the soul. For it brings calm and relief to the troubled heart; and we are asked to let this suffice us without disturbing ourselves by further questioning as to an answer to our supplication. If we take this to be all there is in prayer, there is no need to seek any reality in it outside of ourselves. It also follows that it is of no consequence whether our prayer is addressed to an idol or saint, or to the true God. If the effect upon ourselves is all, the result can only be modified by the depth of our earnestness or the degree of tranquillity that we can attain by detachment from all disturbing thoughts.

This view of prayer at the best, is only partial; and there are few, even in non-Christian lands, who are satisfied with it. Some answer is expected; although the prayers of non-Christians, when they

rise above the level of incantations against sickness and misfortune, are largely for material advantages. Their petitions are for success in business, abundant harvests, and so forth. This is in marked contrast with Scriptural prayer, where all such things have a secondary place.

If we look into the grounds on which a non-Christian expects an answer to his prayers, we find it has a bearing upon our main question regarding certainty in prayer. The classical writers of pagan times do not suggest that their gods have made any promise to hear or answer prayer. There is no record of such a thing to be found in Roman or Greek literature, nor does it appear to exist in the present world. The manner in which the gods can best be placated and persuaded to answer petitions, must be worked out by human conjecture and ingenuity; and the means used are various. The hope for an answer may be based on long prayers and much speaking, or upon the merits of the worshipper and his earnestness in persuading his god; as exhibited by the prophets of Baal in the time of Elijah. Reliance is often placed in the virtue inherent in some fetish or relic, or in a miracle-working image.

All this shows that without a promise from on High, the only recourse that a man has is to feel out an uncertain way for himself. The modern viewpoint as expounded in "New Thought," is essentially the same in character; as it makes the answer to prayer dependent upon forces within ourselves. It is thus put in a recent publication of that cult: "Prayer acts through an intense 'desire-

force.' It is desire thought that brings the answer; a psycho-kinetic force."

The certainty of an answer to prayer when based upon the promise of the living God, breaks forth as a ray of sunlight, which outshines the flickering and misleading gleams in heathenism, and superstition, or in human philosophy. When we look over the ancient world, beyond the limits of the land of Israel where the true God was known, it is little wonder that the Psalms ring with the praises of Him who hears and answers prayer.

To understand Christian prayer, let us take one definite assurance which is given by Christ on behalf of God: "Whatsoever ye shall ask the Father in My name, He will give it you." The significance of this promise is very far-reaching and cannot well be misunderstood. If we come to God in the name of Christ, we thereby set aside all deserving on our part. "Not for your sake do I this, saith the Lord God." There can be no possible merit in the act of prayer, which all heathenism teaches, as well as Roman Catholicism. The trustful prayer of the little child, who is without experience and devoid of accumulated merit, if offered in the name of Christ, is endorsed by the promise of the Lord Almighty. Again, if we make our requests in the Name of Him "who loved us and gave Himself for us," how can we make petitions with any self-seeking aim? "Ye ask, and receive not, because ye ask amiss, that ye may spend it in your pleasures" (R.V.). In the Lord's Prayer, the petition that the will of God may be done in earth, stands at the forefront before any requests for ourselves, even

for the help of God against temptation. We thus learn that the aim of prayer is to enable us to do His will. This leads on to intercessory prayer on behalf of others, as its highest type; for in it, all thought of self and of our own need, disappears (See 1 Tim. 2:1-4).

When we enquire, therefore, about reality in prayer and what actual foundation there is for it, we conclude from Scripture that prayer to be real and effectual must be addressed to God in the Name of Christ. This is the only prayer which "the God and Father of our Lord Jesus Christ" has definitely promised to answer, and He alone can do so. When Christ declares: "No man cometh unto the Father, but by Me," this may be taken to include coming to God in prayer. Yet we know that Christ is a merciful High Priest, who can have compassion on the ignorant, and on them that are out of the way: and that He may intercede even for evil-doers, as He did for those who crucified Him. It is not impossible that the cry of the ignorant may be heard; but the fact remains that the promise of the All-powerful God attaches only to prayer made in the Name of His Son, the Redeemer of men.

What shall we say then of those professing to be Christians, who deliberately set aside the name of Christ, in prayer? We hear, for example, of Mission schools and colleges in India where books of prayer are used which omit the name of our Lord Jesus Christ; the declared reason being that the missionaries do not wish to offend their non-Christian students. It is at least certain that such prayer can have no efficacy, when offered by those

who must know better, in a way not appointed by God. We should not forget, especially in regard to prayer, that what appears pious, and is accordingly highly esteemed among men, may be abomination in the sight of God (See Luke 16:15; Prov. 28:9; and Isa. 1:13).

The true attitude in prayer and the grounds for confidence in it, are thus summed up in Scripture: "Having therefore boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart, in full assurance of faith . . . for He is faithful that promised" (Heb. 10:19-23).

VI—SIN AND ATONEMENT

There is no subject within the range of knowledge, in which our reasoning powers can start at the very beginning. There must be, in the first place, some primal foundation on which reasoning can be built. Every schoolboy learns this in his geometry, which brings him face to face with the closest type of inductive reasoning. At the beginning, there is the basis of the axioms and postulates which are taken as self-evident truths that we cannot suppose to be otherwise. It is the same throughout science. We arrive first of all at some facts by observation or experiment, and then proceed to reason upon them, and deduce conclusions from them. Indeed, this is the very way that an infant begins its exploration of the world around it; by testing out with teeth and taste, everything within its reach that it can lay hold of. It thus establishes a basis of fact to begin upon.

This general principle holds equally in religion. For in matters of faith, we cannot take as our starting point some tenet which we imagine to be true, in the hope that it will prove so in the end. This method has been tried again and again in the pagan religions; and philosophy has been largely built up in this way; but there cannot, of course, be any sure basis for belief if we begin with supposition. The foundation of fact and reality on which true religion must rest, can only come to us by a revelation from God. When we thus know that the great primary facts are true, we may then apply all our logic to reason out what our life and conduct ought to be, in view of them. These are the successive steps which we find to be so plainly followed in the New Testament.

The great reality dealt with in Scripture is the fact of sin, and the great problem of the moral universe is how God can be just and yet find a way to pardon sin. When the way is found, there is the further problem of how man can be awakened to realize his need of pardon, and be persuaded to accept it. For man clings to self-righteousness and justifies his own conduct. He therefore tries to persuade himself that God is all leniency and mercy, which naturally it is very pleasing and popular to suppose.

We may better realize that God has to deal with ultimate moral issues, by a contrast with our own methods. When a man preys upon his fellows, we imprison him to prevent this. If he is a worse criminal and a menace to society, we put him out of this world altogether by executing him. This is as

far as we can go; yet after all, it is not final; we cannot turn him out of the universe. The man himself and his sin is still an outstanding moral problem, that can only be dealt with by his Creator.

When God created man and endowed him with free will, it was evidently possible that man might either choose to live in harmony with the wishes of God, or that he might take his own way, do as he pleased, and disregard God. The outcome of the choice he made is manifest in the world today. "We all have gone astray; we have turned every one to his own way." Man has come to be in need of forgiveness, and of being reconciled to God and restored to harmony with His will. For, sin has upset all God's original plans for humanity, and disorganized His whole universe (See Rom. 5:12, 18; and chapter 8:19-23).

The danger of living without God is that separation from Him may become permanent. The branch receives its vitality from the vine; but the separated branch must wither, and is only fit for burning. What final separation from God can mean, it is difficult to conjecture. For in the present world, it is in Him that "we live and move and have our being." The sentence of doom is: Depart from Me; and to be thus finally cut off from God is designated the second death.

When a sinner stands at last, with his guilt upon him, in the presence of the holiness of God, what can he find but that God is a consuming fire? (Heb. 12:29). For here is a man who had the offer of pardon within reach throughout his life

upon earth; but the forbearance of God, which was meant to lead him to repentance, he disregarded. Though the Lord had stretched forth His hands all day long, he was disobedient and gainsaying. The unveiled radiance of God's holiness in which he now stands, is hell for the unforgiven sinner, though it beams forth the full ideal which the contrite heart has so long sought after. The contrast for the one and the other is: "In thy presence is fulness of joy," and "the wicked perish at the presence of God."

If we notice the things around us, we see the same law of contrast governing nature. The refreshing shower and the sunshine after it, are vitalizing influences for the young shoot coming up from the seed, for it has life in it. Yet the very same dampness and warmth are the most potent means of promoting decay in the rotting heap of dead leaves and twigs. In like manner, the love of God, if accepted, is life and peace; but if the entreaty of His love is ignored and misunderstood, the end can only be in accord with the repeated warnings of Christ.

We come then to the supreme question: How can sin be forgiven without violating God's attributes of holiness and justice? When He can "by no means clear the guilty," how is a way to be found? Sin is a reality, and the guilt of sin must be met; or it will lead on to fatal consequences which God sees more clearly than we do. Yet God must be just as well as merciful; for "justice and judgment are the establishment of His throne." These attributes in the character of God seem to us to be diametri-

cally opposed to each other; and yet they are actually the opposite sides of the circle of God's perfection.

In facing this supreme question in the moral universe, it is evident to begin with that man cannot devise or discover a way of forgiveness for himself. All his endeavours abundantly prove this. Those who are most conscious of sin, have sought the waters of the sacred Ganges; they have performed the most tedious pilgrimages; they have resorted to self-torture; but such things fail to give the guilty conscience peace. We may well have the most profound sympathy and pity for those who so earnestly seek to atone for sin in ways that are futile. The monks of the Middle Ages give the same testimony; for they found that all their fasting and scourging failed to subdue the evil desires which arose in their hearts.

This widespread evidence from those who so earnestly seek to appease their conscience, must surely make it clear that God alone can find a way for our forgiveness. Nor can human logic or research be successful; for our reasoning powers cannot arrive at a solution compatible with the character of God. His ways are past finding out; for as the heavens are higher than the earth, so are His thoughts higher than our thoughts. The way of atonement for sin and reconciliation to God, can only originate in His mind as an outcome of His wisdom; and who hath known the mind of the Lord, or who hath been His counsellor? It is the Spirit of God alone who can reveal to man the way in which sin can be forgiven. Yet there are some who

have the audacity to tell us that His way of atonement is contrary to reason.

When we look into the Scriptures, we find consistent teaching throughout on this great theme. From the outset, man was taught that "without shedding of blood is no remission." Again, at the new beginning of the race, after the Flood, the first act is the offering of a sacrifice. Later, when the people of God are brought out of Egypt to become a nation, their deliverance is marked by the offering of the Paschal Lamb. The outstanding day in the Hebrew year, as appointed in the law of Moses, was the Day of Atonement; when the sins of the people were laid on the head of the scape goat and by it borne away. It is thus made plain by one object-lesson after another, continued from generation to generation, that the only way of pardon and reconciliation to God, is through a substitutionary sacrifice. The culmination of it all is in the offering of Christ, who hath suffered for sins, the Just for the unjust, that He might bring us to God (1 Peter 3:18).

It appears also from Scripture, that when God first created man in innocence, He foresaw the possibility of his turning aside to his own way, in disobedience. The Lamb of God, who taketh away the sin of the world, is therefore described as "the Lamb slain from the foundation of the world," in the purpose of God. It is also Jehovah Himself who has laid upon Christ the iniquity of us all (See Isa. 53:6).

Faith, throughout the Old Testament times, was based on the promise of God to send a Saviour to

redeem the human race. This faith was supported by types and shown forth in the sacrifices which were the foreshadowing of the great fulfilment to come. The cross of Christ reveals the marvellous way in which God can be just, and yet the justifier of him who believes in Jesus (Rom. 3:23-26). The "Lamb that was slain" is the song of the redeemed throughout the ages to come. The lower creation will join in the chorus, when it is delivered from the disability brought upon it by the sin of man, which has hindered it from reaching the fulness of purpose for which it was created (See Rom. 8:19-22; and Rev. 5:12, 13).

We may never fully understand the depth of meaning that there is in the atonement provided by God; for these things the angels, with an intelligence higher than ours, desire to look into. Christ crucified is unto the Jews a stumbling-block and unto the Gentiles foolishness; but unto them who are called, He is the power of God and the wisdom of God. This is the underlying foundation of our faith, which could only originate with God, and which could only be made known to us by its accomplishment in Christ. As Mrs. Alexander expresses it, in language which the simple-minded child can grasp perhaps better than the advanced thinker:

We may not know, we cannot tell, the griefs He had to
bear;
But we believe it was for us, He hung and suffered there.

When once the way of atonement becomes plain, reconciliation to God stands at the beginning in its rightful place; bringing our life into harmony with

the wishes of God, that we may fulfil the purpose of our creation by doing His will. This is well termed a new birth; for it is the commencing point of a life that revolves around God as a centre, instead of being self-centred.

It is accordingly from this foundation as a starting point, that reason and logic begin. The human being who realizes that he is redeemed with the precious blood of Christ, may now bring forth all his reasoning powers to arrive at the logical outcome. What manner of person ought he to be, in all holy living and godliness? The Epistles, which form so much of the New Testament, give large place to the discussion of the outcome of the sacrifice of Christ, as it bears upon our lives.

What necessarily follows, by way of deduction, is there pointed out. We are no longer our own, we are bought with a price, that we may glorify God in our body and in our spirit which are His. We are besought, by the mercy which God has granted us, to present our bodies a living sacrifice, holy and acceptable unto God, which is our reasonable service. This "logical" service (as the Greek has it) is the deduction which includes the whole scope of our lives. We are to work out our salvation; knowing that, now we are reconciled to God, it is He who works in us to will and to do His good pleasure.

Here is the reward of faith which stands upon the sure foundation of the redemption which God has accomplished in Christ Jesus. It accomplishes a transformation wrought by belief in the truth, and carried on by the power of the Holy Spirit. Indi-

vidual character can thus be lifted up to the ideal, and this gives the assurance of hope.

What a contrast such a transformation presents, with the doubtful hopes of paganism or the far-off prospect that Evolution offers. We are told that if we make a sustained effort in striving towards the ideal during our life-time, although it may accomplish little appreciable result for ourselves, our descendants in a few generations, by persevering in the right way, will begin to see an improvement, physically and morally.

VII—THE FUTURE PROMISE

The outstanding promise in the Old Testament, on which the light brightens ever more clearly, is the coming of the Saviour and Redeemer of men. In the New Testament, the great promise that runs throughout and culminates in the closing book, is that Christ will return again. A Christian is defined as one who has "turned from idols to serve the living and true God, and to wait for His Son from heaven" (1 Thess. 1:9, 10). The hope set before us is that when He shall appear, we shall be like Him; and we wait for the grace that is to be brought unto us at the revelation of Jesus Christ. Faith on the one side, and this Hope on the other, are the two buttresses from which the arch of Christianity springs; and these two supports are given equal prominence throughout the New Testament.

We are here challenged at the outset with the criticism that to depict hope in this way is to launch into the unknown future, and to take prophecy for granted. But we have seen that the promise of God

is the surest foundational certainty that we have for faith or belief (See Heb. 6:16-20). It is also evident that if a promise is to hold good for more than a passing moment, it must extend into the future from the time it is made. This must be so even in human affairs, or there could be no confidence anywhere. International treaties, made a century ago or more, are discussed now in regard to their bearing upon present issues. Consider then a promise which God makes, such as the simple assurance: "Fear not, I will help thee." From the time when this promise was made, it has gone forward into the future; and in each successive generation it has been found true by those who believed it. A divine promise is thus a continuous prophecy, when viewed in its relation to the passing generations of men; but in the Godward aspect, it stands true "while the sun endureth," simply because "from everlasting to everlasting thou art God."

In considering a promise made by God, we should therefore realize that all time is equally present before Him. He is at the centre of the vast circle of time; we travel around the circumference. What is behind us as we move along, we call past; what is before, we call future; and our vision is distinct in looking back, but dim and uncertain in looking forward. But God is not so limited; the promises He made to Abraham, the revelation of His purposes to Isaiah and Daniel, are still as distinctly before Him as this present time is, in which they are being fulfilled.

We find a recognition of these ideas in one of the latest conceptions of science. Dr. A. S. Edding-

ton, Professor of Astronomy at Cambridge, and a leading exponent of the theory of Relativity, thus sets them forth: "In a perfectly determinate scheme, the past and future may be regarded as lying mapped out, as much available to present exploration as the distant parts of space. Events do not happen; they are just there, and we come across them. 'The formality of taking place' is merely the indication that the observer has, on his voyage of exploration, passed into the absolute future of the event in question; and this has no important significance."

On this Miss Pankhurst remarks: "Let us note that term, 'the observer.' Here is the clue to the mystery . . . of prophecy. When God is the Observer, He sees and He says inerrantly what the future is. From His all-commanding viewpoint, He observes the things to come, all spread out before Him. And that majestic panorama He lets us see with the eyes of His prophets—through them 'declaring from ancient times the things that are not yet done'" (*The World's Unrest*, Chap. 17).

Any promise regarding the future which God makes, or the Lord Jesus Christ gives us, is therefore in reality a revelation of the intention in the mind of God which His power will not fail to accomplish in due time. In business transactions, we place full confidence in the declared intentions of a financier or manager, who has the authority to carry these out; and would we deny to the Almighty the right to declare what He intends to do? He also foresees exactly what the outcome will be, in any age, of the plans and schemes of mankind; and this He can predict.

The promise that rings throughout the New Testament is that the Saviour, the Lord Christ, will return to this world. He declared to His disciples His intention to do so, in the simple words: "If I go, I will come again" (John 14:3). At the time of His ascension to heaven, the angels gave this assurance to the Apostles: "This same Jesus shall so come in like manner as ye have seen Him go into heaven." This is no symbolic or visionary language; it is a statement of fact in terms as plain as the other announcement by angels at the birth of Christ: "Unto you is born this day a Saviour, which is Christ the Lord."

There is a widespread feeling of uneasiness in the world at present, that something portentous is about to happen. To the worldly, it is like a shadow lying across their path, which appears dread and chill. Men's hearts are failing them for fear, looking for those things which are coming on the earth. Yet as predicted of the last days, there are scoffers who say: "Where is the promise of His coming? for all things continue as they were from the beginning of the creation." In Revelation, where the close of this age is depicted, an angel calls upon "one like unto the Son of Man" to thrust in His sickle and reap, "for the harvest of the earth is over-ripe" (Rev. 14:15, R.V.). The ears of wheat are dry, and the grains so loose that at every breath of wind they fall to the ground; and much of the harvest will be lost if the reaping is not done. How exact a picture of today, when the fickle winds of Criticism and Modernism are loosening the hold of

many of the "good seed," who lose faith and fall away.

If the definite promises of Christ in regard to His return to this world, and of the resurrection of the dead which is then to take place, were accepted and believed, this would solve the widespread discussion and uncertainty which prevail regarding the future of mankind and the life after death. It is a striking proof that those who will not accept the only light there is on these questions, "become vain in their reasonings, and their senseless heart is darkened" (Rom. 1:21, R.V.). The challenge remains outstanding which the Almighty addressed to Job: "Have the gates of death been revealed unto thee?"

It is very striking, in going carefully through the New Testament, how very little there is to be found regarding the "disembodied state." The condition of the soul apart from the body, is not described nor explained; there are at the most a few indirect allusions to it. The reason for this appears to be our complete inability to understand such conditions. In strong contrast with this comparative silence, are the trumpet tones in which the resurrection of the body is proclaimed. For this is comprehensible to us; we can quite grasp the idea that the souls or spirits of the dead will be reunited to their bodies; and that when their personality is again complete, we will recognize them.

It is therefore quite out of accord with Scripture to suppose that "to die and go to heaven" means that the departed one then enters upon a final state of blessedness. Such a view has too close a resem-

blance to the pagan idea which has come down to us from the Greeks and Romans, whose best notion of bliss was to imagine the disembodied ghost wandering in the Elysian fields. It is unfortunate that many of our hymns give countenance to this pagan idea rather than to the Christian belief in the resurrection. The most that is said of the intermediate state, before the resurrection, is that "to depart and to be with Christ, is far better" than to "abide in the flesh."

The Christian ideal is brought out by the Apostle Paul when he viewed his own departure as near at hand. He has not one word to say about his soul apart from the body, but he looks right on to the Coming of Christ; and his words are: "I have finished my course. . . . Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing" (2 Tim. 4:7, 8). It is thus clear that to say of good people when they die, that they "have gone to their reward," is not correct. For no reward can be given until Christ returns; and any decision before then would be premature.

We see that this must be so, when we consider the blessing which is pronounced on the faithful when they die: "They rest from their labours, and their works do follow them." The good work that they initiated while on earth and the good example they left behind, continue to produce fruit till the end of the age; and it is only then that their full reward can be adjudged, as their joy and crown at the appearing of the Lord Jesus Christ. In the

parable of the Talents, it is when the lord of the servants returns from the far country, that he reckons with them and rewards them. Christ also declares that the charitable will be recompensed "at the resurrection of the just" (See Matt. 25:14-23; Luke 14:14; 1 Peter 5:4).

The promise of the resurrection is guaranteed by Christ when He announced at the tomb of Lazarus: "I am the resurrection and the life." This is equivalent to saying: Where I am, there resurrection takes place; for when He returns, they that are in their graves shall hear His voice, and shall come forth. The bereaved are exhorted to comfort one another with this hope, which the raising of Lazarus exemplified. All these announcements and many others in the Gospels and in the Epistles, are plain statements of fact, unembellished by any visionary symbolism. The challenge stands good which was made by the Apostle Paul even to the half-instructed Agrippa: "Why should it be thought a thing incredible with you, that God should raise the dead?" Those who find it difficult to believe, may be reminded of the question on this subject which Christ asked the skeptical Sadducees: "Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" Those whose faith is not securely grounded in what is revealed, are liable to drift back to the uncertain hopes of paganism; which leave the door open to vain speculation.

In regard to faith and hope, we find throughout the New Testament that all promise of future blessing is associated with the Coming of Christ and the resurrection. When the Lord Himself shall descend

from heaven, and the trumpet shall sound, the dead in Christ shall be raised incorruptible, and the living who believe in Him shall be changed to His heavenly image. It is at the resurrection of the just that the charitable are to be recompensed; the crown of glory is for all them that love His appearing; we are to wait for the grace that is to be brought unto us at the revelation of Jesus Christ; in view of the resurrection, we are to be steadfast, abounding in the work of the Lord, knowing that our labour is not in vain; it will then come to light. All this and much more, is included in that blessed hope, even the glorious appearing of our great God and Saviour Jesus Christ.

There are two outstanding features in the passages in the New Testament which deal with the resurrection. (1) The question of the time when it will occur is almost disregarded as being of relatively little importance; the emphasis is placed on the blessings that will so undoubtedly come to the believer when it does take place; which are as sure as the promises of God. (2) The strongest light is focussed on the conception that it makes no difference whatever, whether the believer is alive or in his grave at the time. This has no bearing on the fulfilment of the promise of God; for the resurrection is itself the victory over death. Death is set aside, vanquished, destroyed by it. Those who trust in Christ, whether to human eyes they are living or dead, shall both together be presented faultless before the presence of His glory with exceeding joy, when Christ, who is our life, shall appear.

In view of this presentation of the great fact

of resurrection and its outcome, how small and narrow the criticism appears, that the early Christians were taught to expect the return of Christ in their own life-time, and were disappointed. To attribute such a short-sighted outlook to them, is only to overlook the magnificence of their faith. They were the followers of faithful Abraham, who was content to acknowledge himself a pilgrim and a sojourner, while looking forward to the city which hath foundations, which he still awaits. Those who realize their immortality need not be so impatient. We may well make the endeavour to grasp the meaning of time, life and death, as they appear in the sight of God.

What God promises for the future is thus as sure a foundation for faith as what He has accomplished in the past through Christ. For, "if the dead rise not . . . your faith is vain; ye are yet in your sins. . . . If the dead rise not, let us eat and drink, for tomorrow we die." But hopeful trust in the promise of God is the anchor of the soul; and it shows its reality by its effect upon the present life; for "every man that hath this hope in Him (who shall appear) purifieth himself, even as He is pure." It is here that hope merges into the light of a fulfilment which is above all that we can ask or think.

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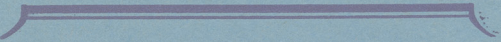


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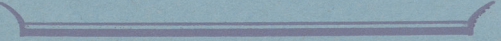
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The Hand and its Meaning

W. BELL DAWSON

The Hand and its Meaning

W. BELL DAWSON, M.A., D.Sc., F.R.S. (Canada)

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WE MAY not always appreciate the usefulness of our hands, or realize it as we should, unless one of them is bandaged up, and we have to manage without it. The way that the hand is designed is also remarkable; for the large and strong muscles which bend the fingers are not in the fingers themselves, but are placed in the fore-arm near the elbow; and the fingers are bent by tendons or cords attached to these muscles, which pass through the wrist and across the palm of the hand to the fingers. If we do not know this already, we can easily make sure of it by feeling those muscles harden when we clench our hand. We recognize the strength which these muscles and tendons must have, when we can hold up the whole weight of our body with our fingers bent around a bar, or grasping a rope.

What a remarkable plan it is then, on which our hands are constructed. It is said of persons who are clumsy that their fingers are all thumbs; but how much worse than that, if our fingers were like thick sausages, as they would be if their powerful bending muscles had been placed in the fingers themselves! But as it is, the hand though so wonderfully strong, is able to do the most delicate work.

Those who wish us to believe that man has descended from some animal, are more puzzled about the hand than almost anything else in the human body. For the evolutionist who tries to prove this, cannot imagine how the hand with all its skill, could have developed from the paw of a beast; nor can he explain why this should have happened. For it is only a highly intelligent being that can make use of an appliance which is so remarkably made as the hand. How then did its skill begin? The animals had no need of it whatever; because their paws were already thoroughly fit for every purpose in their animal life.

If then, the animal neither needed nor wanted anything else than what it had, why should its paws develop into hands? The creature in looking around it, would not feel any need for hands, or wish to have them. It is this lack of any reason or cause for such a change, that troubles evolutionists so much. The most candid leaders among them admit frankly that no cause can be found; but others still seek some uplifting impulse to produce the change, but they cannot reach any conclusion that is generally accepted. Nor can they find any proof that such a change ever really took place. Similar difficulties to these are found in regard to many other things in the body, if we suppose that they developed by evolution.

If we turn to the animals themselves, we find no creature today which gives the least sign that it wants to do something which it cannot now do with its hoofs or its feet or its paws as they are. They use these for walking; some also for holding their food while eating it; others to seize their prey; others again to climb trees to reach their food, and so on. For some of these purposes, long claws are also very helpful. If we think this all out, we can see that the Creator has

provided His creatures with all that they need for their various ways of life; and without lack or want which calls for change or improvement.

Also, on the whole, the hand is a contrast to all this. For man by being upright, keeps his hands off the ground and does not coarsen them and make them unfit for fine work, by walking on them. This at once shows that hands are meant for higher uses; although no doubt we can also use our hands in the simpler ways to which the animals are wholly limited. For, the capabilities of the human hand under the guidance of the eye and the mind of man, are certainly remarkable. We need only recall such things as embroidery and other needlework, engraving, jewellery, and decorated pottery. Many of these arts date from very early days; but now, there is danger of losing some of our handy skill because of mechanical ways of making things.

It is clear however, that without hands we could not carry out many things that we are able to devise or imagine in our minds; and even a person who was very clever, and could think out ingenious patterns or invent something new, would be helpless to accomplish what he had thought of. The hands thus become a symbol of the ability to carry out our ideas; for they are the instruments or agents by which we do what we have planned.

May it not be with this meaning that God the Almighty speaks of Himself as having hands? For it thus stands out clearly that God is not merely a great mind which can think; but if there is any plan which He wishes to bring to pass or anything He has in His mind to do, He is not helpless, He has "hands" to do it with. He puts it in this way so that even a child can understand. Also, to the learned, this emphasizes the Personality of God, as contrasted with pantheistic ideas. For it shows that God is not merged in His universe; He is distinct from it, just as an artist is outside of his canvas, as Sir James Jeans puts it.

In many ways the human body, as the Creator has designed it, is a help to us in comprehending the capabilities of God Himself. For "He that planted the ear, shall He not hear? He that formed the eye, shall He not see?" So likewise in giving us hands to accomplish what we have in mind, are we not better able to understand what He can do? Indeed, when made so simple, He even upbraids those who do not understand. For in this connection it is said: "Understand, ye brutish among the people; and ye fools, when will ye be wise?" (See Psalm 94:7-11.)

It would seem from Scripture that the creation out of nothing in the beginning took place by the direct command of God; for "by the word of the Lord were the heavens made; and all the host of them by the breath of His mouth." This is repeated in the New Testament: "By the word of God the heavens were of old, and the earth." But His "hands" had to do with what followed, as though He arranged and shaped things. For He declares: "I, even my hands, have stretched out the heavens, and all their host have I commanded;" and again: "Thy heavens are the work of Thy fingers, the moon and the stars, which Thou hast ordained." Also on earth: "The sea is His, and He made it; and His hands formed the dry land." In view of

this mighty power of God, it follows: "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him;" or as in the last book of the Bible: "Fear God, and give glory to Him; and worship Him that made heaven, and earth, and the sea."

In the realm of life also, the hand of the Lord provides for His creatures; for of them it is said: "The eyes of all wait upon Thee; and Thou givest them their meat in due season. Thou openest Thine hand, and satisfiest the desire of every living thing." This points back to the foresight of the Creator in so arranging as to "bring forth food out of the earth," before He placed the creatures and mankind in the world. For "He causeth the grass to grow for the cattle, and herb for the service of man." Further, in the affairs of men, even a pagan king like Nebuchadnezzar, is brought to admit: "None can stay His hand, or say unto Him, What doest Thou?"

When nothing and no one can withstand God in performing His purposes, because He has hands, can we gainsay His power to do what is quite above our ability, by a miracle? When He undertook to deliver His people from Egypt, He brought them forth from their bondage "by a mighty hand, and by a stretched out arm," as well as "by signs, and by wonders." There is no discussion in the Bible to persuade unbelievers that miracles are possible as well as reasonable. God is simply indignant with those who doubt His power; and His reply is: "Woe unto him that striveth with his Maker! Shall the clay say to Him that fashioneth it, He hath no hands?" . . . "My counsel shall stand, and I will do all My pleasure."

We find then, that just as creation may take place either by the command of God or by the work of His hands, so it is also in miracle. When the Lord Jesus stills a storm, it may be by the direct word of command; but in healing, He sometimes laid His hand on the sufferer as a symbol of His power. What meaning also there is in the hands of the Lord, when He took little children up in His arms, "put His hands upon them, and blessed them." Even after Christ left the earth, the Lord God stretched forth His hand to heal, in response to the appeal of the early church. (Acts 4: 29-30.)

The "hand of God" thus reaches to the moral and spiritual realm. The psalmists declare: "Strong is Thy hand and high is Thy right hand; mercy and truth shall go before Thy face;" for "Thy right hand is full of righteousness." It follows that for those "who hearken not unto the voice of the Lord, He lifts up His hand against them, to overthrow them." We are thus everywhere assured that "evil-doers shall be cut off;" whereas it is said of the good man that "the Lord upholdeth him with His hand;" for "the Lord's hand is not shortened, that it cannot save."

Are we then so truly wishful to be guided to what is right that we can say: "As the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." If we do so, the Lord will graciously respond by taking *our* hand, with the promise: "I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." And we may well be "fully persuaded that what He has promised, He is able also to perform."

The Faith of a Great Scientist . . .

BY VIOLA CAMERON

A prince and a great man in Israel passed away when Dr. William Bell Dawson died. His name was known far and wide throughout this continent and indeed throughout the world. He was a man of wide scientific attainments yet withal a humble Christian gentleman. The forces of Evangelism lost a great champion whom they could ill afford when the day of his translation arrived. Here is a brief sketch of this outstanding Christian scientist that will be read with interest and blessing.

"They shall still bring forth fruit in old age"
—Psalm 92:14.

WHEN DR. WILLIAM BELL DAWSON departed to be with the Lord on May 21, in his ninety-first year, the Church Militant here on earth lost one of her most valiant champions of the faith. Although he was an intellectual giant, he had the faith of a child in the Holy Scriptures. His scientific papers were read before the world's scientific societies, and yet his meekness was such that he would receive gratefully advice from the least of the Lord's people. He was at all times a stalwart contender for the Christian fundamentals, yet he possessed the mildest type of personality. Although he was the son of the world-famous Sir William Dawson, whose letter of commendation was a passport to any society, yet Dr. Dawson "aspired to men of low degree" as quickly as to those of more exalted rank who were his friends and admirers.

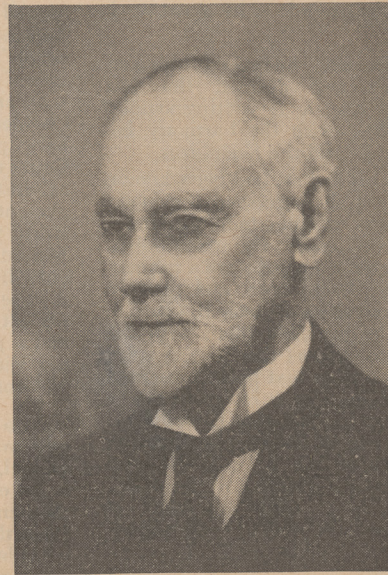
Even to the end of his days, he was erect in stature, being close to six feet in height. An aristocrat to the finger-tips and a Christian gentleman.

His most effective work for the Kingdom was done between the ages of seventy and ninety years. And yet, like Moses, the first two-thirds of his life were a preparation for this service.

William Dawson graduated from McGill University in 1873 at the age of nineteen, with the gold medal in geology and natural science. At twenty-one he graduated in Engineering as Bachelor of Applied Science. He then entered the Ecole de Ponts et Chaussees, the Paris School for Government engineers, to which foreign students were admitted after examinations. And after taking the three years' course comprising all branches of civil engineering, he graduated with the diploma of special merit.

After this he returned to Montreal and practised as an engineer, first privately, then with the Dominion Bridge Co., and finally with the Canadian Pacific Railway when he did outstanding work in bridge designing. But it was in 1894 that his main career began, when for thirty years following, he was head of the Dominion of Canada Tides and Currents Survey, during which time he inaugurated and carried on the survey of tides and currents on both the Atlantic and Pacific coasts.

When Dr. Dawson, with a group of assistants, com-



Dr. William Bell Dawson

menced their work, the only tidal table in existence was for Quebec harbour and that was said to be inaccurate and of questionable value to shipping interests. And one of the theories current in marine circles in these early days was that the Strait of Belle Isle had a one-way current and passage through it was regarded as a perilous undertaking. And there were many wrecks at that time. But as a result of Dr. Dawson's work this whole theory was disproved, for it was found that the water in the Strait was tidal as elsewhere.

Another branch of his work was calculating tide tables at the various ports of Canada. Through this, Dr. Dawson gave Marine circles authentic data. In 1904 he won the Gay prize for the best determinations of mean sea level of the North Atlantic. In 1923, the Academy of Sciences of Paris announced that the Award of the Henri Becquerel Foundation was to go to Dr. Dawson for his tidal and current survey work, and for his publications on the subject. During his career he also won the Watt Gold Medal of the Institution of Civil Engineering, London, England, of which he was a member. He was also made a laureate of the Academy of Sciences, and a Fellow of the Royal Society of Canada.

At the age of forty Dr. Dawson was appointed by the Dominion Government to inaugurate the Tidal and Current Survey of Canada and from then for thirty years he spent a great portion of his time at sea, on the ship "Gulnare" commissioned for the purpose. There on those lonely vigils, the noted scientist observed the mysteries of the deep and studied the creatures of the sea. How often the force of the Psalmist's statement was

impressed upon him: "By His knowledge the depths are broken up and the clouds drop down the dew" for only God could make a path in the deep without any material device. And although these thirty years made him the foremost authority perhaps in the world on the subject of tides, yet it was just the prelude to his great work for God.

At the age of seventy, he retired from government service, and devoted the last twenty years of his life to writing articles and books dealing with the harmony between true science and the Scriptures.

Sir William, his father, had been known as Darwin's most distinguished opponent, and the son was to continue to be the champion of God's Word against the evolutionists. His pamphlets on the subject were a tremendous help to Christian boys and girls in schools and universities all over the British Empire. For he provided them with the scientific facts to support the Genesis story of creation, when their text books presented to them an opposing view. His great talent in writing lay in the fact that he could restate scientific data in the simplest form to suit very young minds, as well as write papers for the learned scientists of the world. His secret was in a classic simplicity of thought which was the fruit of great knowledge supplemented with practical experience in his subject.

Incidentally, Dr. Dawson was always greatly amused by those who liked to say they were not evolutionists, but they believed in "theistic evolution"; because he said the latter expression was just another way of saying the former. He always said nature might give evidence of devolution, but not of evolution, pointing out that "nearly all the great classes of animals which still exist in the world have deteriorated from their magnificence in the past, and others continue to the present day exactly as they were long ages ago, without any development whatever."

He would warn students not to apply the word evolution to the life history of a creature. "For instance," he would say, "a hen lays an egg which hatches into a chick, and the chicken becomes a hen and this hen lays an egg; this is the cycle of life or life history. At some stages there is development in the life of a creature, but there is no evolution as there would be if the hen turned into an eagle."

He said those who invented the term "theistic evolution" were no doubt making a well-meaning attempt to reconcile the fact of a Creator with the theory of evolution, but that it was clear that a choice must be made between the one belief and the other. Even Prof. Huxley himself had said that the doctrine of evolution is directly antagonistic to that of creation, and that evolution, if consistently accepted, made it impossible to believe the Bible.

One of his finest short works for school children was a series of five little pamphlets called "Is Evolution True?" which was greatly used by the Children's Special Service Mission in England and elsewhere.

One of Dr. Dawson's incidental studies was archaeology. He was in correspondence with the most of the noted men in this field, and usually received autographed copies of their books when off the press. He would

point out how this science had disproved the theory of evolution in civilization, and he would remind one that the ancients knew all the fundamentals of what we are taught to think is "modern" in science and culture; but that the Romans had lost so much of this knowledge of the past when they conquered the world. He would explain that Astronomy was the test of the level of a people's intelligence, and music the indication of their culture, then it was pointed out that archaeology had discovered that the Chaldeans in Abraham's day knew all the basic principles of astronomy, while in Cain's day the people had all the basic musical instruments. Then he recalled how in ancient times the Chaldeans believed the world was "round like a boat", not round like an orange, a fact modern scientists are only discovering. He would also show from discoveries, how the Hebrews had the most perfect calendar system that was ever used, and a paper he gave on this subject before the Victoria Institute in London caused widespread interest.

Also another paper for the same Society was written on "Prophetical number in Daniel, in relation to celestial cycles," and is an enchanting piece of evidence on the mathematical precision of our God, who has foreordained from all eternity "not only what branch the sparrow shall light on and what grains it shall pick up (in the words of Toplady)" but the very movements of history in its march to that climax of Christ's second advent when the "kingdoms of this world shall become the Kingdoms of our Lord."

Dr. Dawson's favorite theme in the Scriptures was the Second Coming of Christ, and he wrote a great deal on the subject as well as giving lectures to Bible Study groups on it. He would say that Christians were often inclined to stress the blessings of the Christian life in this world, and dwelt too little on the Resurrection, which was the great event to which all Christianity pointed; it was the promise the Bible speaks of so much and which the Old Testament saints saw afar off and embraced; and he said it should be the most anticipated event looked forward to by the Christian Church.

Dr. Dawson was never a man given to levity in either speech or manner. He was always a serious minded man, but with it had a keen sense of humour. As he advanced in age, and the very Gates of Heaven were swinging wide for his entry, he worked the harder to snatch some brand from the burning, and some soul for Christ. His little booklet, "Forgiveness Through the Blood of the Lamb", is one of the finest of its kind and has had an enormous circulation. Although his influence shall be greatly missed in Christian circles, we rejoice to know he is now with the Lamb he loved so well.

In the last couple of years, he had to slow down in all activities, yet his long, fruitful life terminated with only five days' illness in bed at the end. He was indeed the fulfilment of the promise in Psalm 1, to the man whose "delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree, planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

Peace in War!

(Concluded from page 477)

getting under fire at any time. It was all familiar to him, and there was no experience before him likely to affect him more than what he had seen in the past had done. Indeed this was a minor expedition, and he knew that most of the hard work had already been accomplished before he arrived, and that he would see little or no fighting. But something which he could not define called to him that he must face the question of his soul's welfare. It was, in fact, God's Spirit dealing with him in infinite mercy, and he there and then made up his mind that he would seek the way of Salvation, and would follow it if he could find it.

The expedition ended very soon after he got up, and he was granted leave to England. He went on living his usual life, and made no change in any of his ways, but there was during all this time the determination that he would seek God's way of Salvation.

Soon after getting home a well-known evangelist visited the town near where he lived. He went down to hear him, and sat drinking every word that fell from the speaker's lips. He heard the simple Old Story that he had known as a matter of head knowledge from the time he had been a small child; that Christ the Son of God came to earth and died for sinners, and that all who believe on Him are saved from their sins and become the sons of God, with the possession of Eternal Life. No word of all that was spoken escaped his eager ears. He acknowledged that he was an unsaved sinner, and that God had shown him the greatest mercy in bringing him through to that hour.

That night when he went to his room he took his Bible, which indeed he had always carried, but seldom or never read, and opening it at the New Testament he turned over the leaves until he came to the text, Romans 1:16: "For I am not ashamed of the Gospel of Christ; for it is the power of God unto Salvation to every one that believeth." He knew the way, and all that he was looking for was some statement in the Word of God on which to hang his surrender. Here he had it. The Gospel, that Christ died for him, was the power of God for Salvation to every one that believeth. He knelt down at once and told God that he believed, and that he accepted the gift of Eternal Life—he was saved (Romans 10:9).

He is at the front now. Once more there is the knowledge of flying death all around him, far more imminent than in the little expeditions of his past soldiering. But what a difference! No more has he got to say to himself: "I'll chance it; if I stop a bullet and get put out I'll have to take what comes." No more the shirking of the thought of God and of the judgment to come. Now God and the Lord Jesus are his comfort and stay. Now the thought of death, even though the instinct of life makes him shrink from it physically, even though he may dread the idea of leaving those who would grieve for him, has no terror of the future. It is but "to depart to be with Christ, which is far better" (Phil. 1:23). It is to Christ he turns as he steps out over the parapet on some working party when bullets are flying, with some silent prayer to the Saviour who has done so much for him, in dying for

Noted Engineer Dies, Aged 90

Dr. William B. Dawson Headed Tides Survey

Dr. William Bell Dawson, M.A., D.Sc., F.R.S.C., M.I.C.E. (Eng.), laureate of the French Academy of Sciences, founder and for 30 years head of the Dominion Tides and Currents Survey, died last night at his home, 7 Grove Park, Westmount. He was in his 91st year and had been ill only a few days.

Dr. Dawson was widely known not only as a scientist, but also as an author, devoting much of his time to writing on scientific and religious subjects. His book "The Bible Confirmed by Science," has been reprinted in several foreign languages.

The funeral service will be held at his home at 2 p.m. tomorrow. Rev. Dr. George H. Donald, of the Church of St. Andrew and St. Paul, will officiate, and burial will be in Mount Royal Cemetery.

Dr. Dawson is survived by his wife, the former Florence Jaite Mary Elliott, daughter of the late Col. Joseph Elliott, whom he married more than 60 years ago. They celebrated the diamond anniversary of their wedding last year. Also surviving are two sons, Victor Elliot Dawson, of Los Angeles, Cal., and Owen Dawson, of Montreal, founder of the Griffintown Boys Club, who has been associated with the Boys' Farm and Training School, Shawbridge, for 34 years. Four grandchildren also survive, James and Phillipa Dawson, children of the late Capt. Heber Dawson, and Edward and Mary Dawson, Los Angeles.

Native of Pictou

Born at Pictou, N.S., on May 2, 1854, Dr. Dawson was the son of Sir William Dawson, who was principal of McGill University from 1855 to 1893. He received his early education at Montreal High School. At the time of his death he was the oldest living graduate—and at McGill University, which he entered in 1870 and from which he graduated in 1873 as B.A., winning the gold medal in geology and natural science. Two years later he graduated in engineering as Bachelor of Applied Science. He then entered the Ecole de Ponts et Chaussees, the Paris school for French Government engineers, to which foreign students were admitted after examination. There he took the three years course comprising all branches of civil engineering and graduated in 1890 with the diploma of special merit.

During his career Dr. Dawson won the Watt Gold Medal of the Institute of Civil Engineering, London, Eng., of which he was a member, and two prizes for research in tide levels and currents from the Academy of Sciences, Paris. He was made a laureate of the latter body, a Fellow of the Royal Society of Canada and was a member of the Engineering Institute of Canada.

Designed Bridges

After private practice in Montreal he was with the Dominion Bridge Company as engineer from 1882 to 1884. From 1884 to 1893 he was assistant engineer for the Canadian Pacific Railway, engaged chiefly in bridge designing.

In 1894 his main career began inaugurating and carrying on the survey of tides and currents on both the Atlantic and Pacific coasts for the Dominion Government on which he was engaged for 30 years.

As superintendent of the Dominion Tidal and Current Survey of Canada his surveys were instrumental in overthrowing many fallacies concerning the safety of navigation of the Gulf of St. Lawrence, the Strait of Belle Isle and Bay of Fundy. Rival shipping centres in the early days of Canada's growing overseas trade made use of erroneous reports about the dangerous currents alleged to exist for the purpose of diverting business to older and better charted shipping routes.

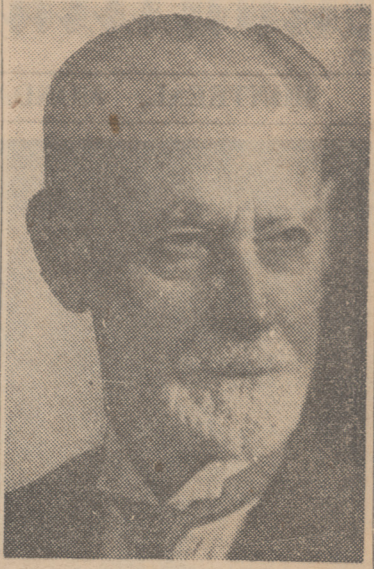
When Dr. Dawson entered upon his task Canada lacked dependable or scientific information about tidal action around the Dominion's shores and bays. The only tidal table in existence at that time was for Quebec harbor and that was said to be inaccurate and of questionable value to shipping interests.

Started Task in 1894

It was in 1894 that Dr. Dawson, with a group of assistants, entered upon the task. At the beginning a lightship was commissioned for the purpose. Later a Government steamer named the Gulnare was employed in the survey work.

One of the theories current in marine circles in the early days of Canada's transatlantic traffic was that the Strait of Belle Isle, the passage of which was regarded as a perilous undertaking, had a one-way current. There had been many wrecks in those days principally as the result of going aground on Anticosti. The fact that these vessels were known to be on the correct course appeared to bear out the belief in the one-way current. As a result of Dr. Dawson's work the Belle Isle theory was disproved, it being found that the water in strait was tidal as elsewhere.

Another branch of the work carried out by the Survey was to calculate the tide levels at the various ports of Canada. The result is that the work commenced by Dr. Dawson has given marine circles authentic data. Dr. Dawson



FUNERAL TOMORROW:

Dr. William Bell Dawson, noted scientist and author, who died last night in his 91st year. The funeral service will be held at 2 p.m. tomorrow at 7 Grove Park, Westmount.

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The Christian Outlook for the Future

By W. BELL DAWSON, M.A., D.Sc., F.R.S.C.

Author of "The Bible confirmed by Science."

WE ARE often told in these days, that Christianity is now a thing of the past. It may have been well enough suited to an undeveloped world, when many were looking to a Higher Power for comfort and help to bear up amid the trials and difficulties of life, to meet and overcome them. They found much of this in the promises of God in the Bible, which they then believed.

But we are now assured that we no longer need such support. For we have advanced so far, especially in the last three or four centuries, and have become so enlightened by science; and as to the Bible, scholarship has enabled us to judge how far it is reliable. We have therefore become quite capable to plan out our own course for ourselves, without assistance from any Higher Power. We can thus straighten out all social inequalities and anything unfair; and arrange for what is best and most advantageous. Let us look into this matter then, to see what the leaders who are considered most competent and enlightened, set before us as our future, from their various standpoints, in contrast with the Christian outlook.

What then has Evolution to offer us, which seems to have become the most popular of all the modern plans for advancement. The evolutionists have little to offer to those now living; but they assure us that if we have patience for a few more generations, our descendants will find themselves in an improved world. But there is considerable doubt about this; because moral advancement, taking this in its widest sense, is the true test of any progress that can be of lasting value. For example, if the object of education is merely to make everyone more capable, this increased cleverness may be used for evil ends quite as readily as for any good purpose. Indeed, this may be taking place; for it is disconcerting to find that with the rise in the general level of intelligence, crime is on the increase. Nor does the advance of science necessarily tend to improve the world. All our boasted inventions for a long time now, seem only to have made us increasingly uneasy as to what they may be used for.

Let us turn now from these general discussions and panaceas, to our personal outlook for the ages to come; for there are two considerations that come up in place of them. Firstly, may not God have quite another purpose in mind; and also, it is only Christianity which makes the individual its first concern, rather than improvement in general social conditions. The Lord Jesus while on earth, made His offer to the individual, as soon as it became clear that the nation as a whole rejected what He offered and preferred to follow its own way. (See this turning point in Matthew 11:25-30.) He then turned to any who would listen, and said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."—It was the same later on, when the Church

had become cold and self-sufficient, and thought it did not need Him; for He again made a similar appeal: "Behold, I stand at the door, and knock (being shut out); if any man hear my voice, and open the door, I will come in unto him, . . ." (Rev. 3:20.)

Surely, in days when there is so much doubt as at present and so much discredit of Scripture, we should be willing to heed these appeals which the Lord has left on record. For the modern attitude that results from Higher Criticism and refuses to recognize prophecy as possible, has served to obscure the great Plan of the Ages which God has revealed. By setting this aside, the majority, even in the churches, are persuaded to believe that conditions similar to those in the present age will go on indefinitely; and that it is by human effort that the world is to be put right.—The climax of God's Plan, as revealed both in Daniel and in Revelation, was the return of Christ to rule the world, as stated also in the Psalms and other Prophets; and the Lord Jesus took this up in His teaching, and explained it clearly in one of His parables (Luke 19:11-27.) Also, before He left the world, He stated plainly that He would come again; and at His ascension, two angels gave a concise message to the apostles in the way that angels speak: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." (Acts 1:11.) Such things are set aside as prophecies and disbelieved; but can any one deny to God and to Christ the right to announce what they intend to do? And time is not the same to them as to us.

It was revealed to Daniel long ago, at the time of the Babylonian Captivity in the Sixth century, B.C., what His purpose was. From that time on, there were to be four great Empires, in succession, the Babylonian, Persian, Grecian, and Roman; and this last was to divide into Ten kingdoms; and "in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2:44). This was clearly understood by the Hebrew people of old, and by the Christians at the beginning of this Era. For the Apostle Paul understood it, and explained to the Gentile church that "the powers that be are ordained of God," and everyone should therefore be subject unto them. It all became doubly plain in the Book of Revelation when the Fourth or Roman Empire alone remained with the Ten kings which were to succeed it; and the same symbolism is used as in the Book of Daniel in describing these. At the Reformation in the XVIth century, when new light broke upon Scripture, the Reformers were unanimous in their interpretation of the main outlines of Revelation; but unfortunately other views, conflicting with these prophecies have arisen since. As so large a proportion of these prophecies have been fulfilled, and, the Ten kings have now been reigning for twelve and a half centuries since the breaking up of the Roman Empire in the VIIth century, there can be no doubt whatever that the remainder regarding the establishment of the Kingdom of Christ will be fulfilled also.

This is how it was revealed further to Daniel. After the vision of the four great beasts which represented the same four empires of Babylon, Persia, Greece and Rome, and the Ten kingdoms that were to succeed the last of these empires, we read:

"I beheld till the thrones (of the Ten kings) were cast down,

. . . . even till the (fourth) beast was slain, his body destroyed, and given to the burning flame; . . . and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." (Daniel 7:9-14.) There is a similar announcement in Revelation, when the last of the trumpets sounds which includes the concluding events: "And the seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord, and of His Christ; and He shall reign forever and ever."

Yet it is also prophesied that in the face of these plain announcements in Scripture, there shall come in the last days scoffers, saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (See II Peter 3:1-14.)

In the foreview of the Christian era given by the Lord Jesus, He gave two indications of the time of the close of the Age: "This Gospel shall be preached in all the world for a witness unto all nations; and then shall the end come;" (Matt. 24:14) and "Jerusalem shall be trodden down of the Gentiles, until the Times of the Gentiles be fulfilled." (Luke 21:24). As to the preaching of the Gospel unto all nations (so that in the white robed multitude of Revelation VII all peoples and languages should have representatives) this appears to us to be now fulfilled, especially because of the efforts in recent years of many new Missionary Societies to reach the unreached; but it is for God to decide when this is fully accomplished. —Before the beginning of this century, Dr. Grattan Guinness, the great interpreter of prophecy, was able to predict from the periods in Daniel, that 1917 would see the deliverance of Jerusalem from its "treading down," and he expected that the Christian world would heed this as an announcement that the end of the Age was approaching. It did occur in 1917; and was accompanied by several remarkable features which it would be interesting to discuss, in relation to the Mohammedan domination, the abandonment of their calendar, in use for 12 centuries; the fall of the Caliphate; the return of the Jews to Palestine; etc.

Also, in Christ's prophetic discourse in the chapters above referred to, He stated and emphasized that the generation which saw the beginning of these closing events would also see their conclusion. A generation properly speaking, is the interval from the date of the birth of a father, to the birth of his first child. For this is the cycle of life. It may be that what the Lord says on watchfulness is specially addressed to that generation. For this Age is to close with the return of Christ to gather His people together "from the four winds, from one end of heaven to the other," and to raise "the dead in Christ."

In Revelation, the last series of plagues are the Seven Vials which come under the Seventh Trumpet. Of them it is said: "In them is filled up the wrath of God." These began with the outbreak of infidelity in the XVIIIth century, which led to the French Revolution. The Sixth vial, next to the last, is very generally understood by nearly all prophetic interpreters. It depicts the drying

up of the Euphrates, which is so plain a type (used even in the Old Testament of the recession of aggressive conquerors) that it can hardly be mistaken. And in this context, it refers to the Turkish Empire, especially since the European Conference in 1878, after the War of 1877. Many now living (including the writer) can remember when nearly all the Balkans formed Provinces of Turkey, as well as Syria and Arabia. And it has lost them one after another, in this process described as drying up. There thus remains only the Seventh Vial, and it is evidently short; as what then occurs is depicted as an earthquake and hail storm, which take little time.—Hence from all the points of view and indications we have touched upon, it seems clear that the end of this Age cannot now be far off. And God has also said: "I the Lord will hasten it in its time." (Isaiah 60:22.)

The Age immediately before us is known as the Millennium. There are some who make objection to this whole doctrine of the Millennium, because they say it is only in Revelation, among visions, that there is any mention of it in the Bible. This is quite incorrect. It is true, that only here, its length is stated; and its name is taken from this length in its latin form. But if we note what is said in Revelation to take place in this age, we will see that the Old Testament, as well as the New, is full of these same predictions. It is the time of the reign of Christ after He descends from heaven, and has conquered His enemies. The saints rise again, and live and reign with Christ. This is stated chiefly in the form of a reference to a passage in Daniel where much more detail is given. "But the rest of the dead lived not again, till the thousand years, were finished." (Rev. 20:1-7.) Most of this is thus plain statement, not vision.

From two sayings of the Lord Jesus, it is evident that He had before Him the "First resurrection" here described in Revelation. For He says to one who is charitable: "Thou shalt be recompensed at the resurrection of the just; distinguishing this as something special, (Luke 14:14.) Again He speaks of those: "Who shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . neither can they die any more, being the children of the resurrection." (Luke 20:35, 36.)

While the Lord Jesus was on earth, there were three occasions on which He spoke to the dead, and they heard and arose. He promises repeatedly that this will occur again at the last day; when He will raise up those who believe on the Son of God.

For those who expect to live through all the ages to come, in a world when "God Himself shall be with them, and be their God," what attraction can there be in such theories or ideas as gradual evolution, or general social improvement? The true attitude of the Christian is to grasp the great plans and purposes of God; and when we know we must be so near the close of this Age, to be awaiting His Son from heaven; and meantime to be working in line with these purposes of God as revealed. We should be filled with a joyful expectation of His Coming to take unto Him His great power and to reign; which is the first step in the great series of events soon to open before us.

3. ^{Excerpt from letter written}
in 1972 from R.D. Hughes to L.W.S.
from Carleton College Kamloops B.C.

to learn that your father was Professor
B. J. Harrington. I have been interested
in the history of science in Canada and
collect ~~the~~ books on it as well as on
geology. Warrington and Nicholls in A
History of Chemistry in Canada (1949) wrote:

* "Harrington was endowed with the most
versatile talents; the qualities of kindness,
unselfishness and wit, which he possessed to
an outstanding degree, endeared him to both
staff and students. At one time or another
during his stay of thirty-six years, he was
responsible for teaching all the chemistry,
all the mining, all the mineralogy, and all the
petrography offered in the Faculty of Arts."
I have known him for a long time as
the author of Life of Sir William Logan.
He must have been acquainted with Alex
Murray and he includes several anecdotes
about Logan by Murray in the Life.

A few years ago I acquired a copy
of Pictonians at Home and Abroad by MacPhie
with which you are doubtless familiar
since it contains references to the Dawsons.

his game was created & he had at one time been working for Wreck Leo - around the Shuswap Lake & Wreck Leo had named one of the arms of the lake after him - ^{Wreck} Wreck Lake of Shuswap. The lake has about 475 miles of shore line - Some of the old timers here told me that one can still follow some of the trails he made years ago, by land marks trees etc, & what a wonderful person Wreck Leo was etc -

In a collection of poems by Phillips Wooley there is one called The Little Doctor a charming tribute to Dr Dawson -

There is a book called Francis Lake, Yukon by Verley Hunter Dawson 1887 - Hunter 1923 - Verley Hunter of Gushing Long Island in 1924 50 copies of this book were printed by the Marion Press, N.Y. - Hunter tells of going to see Dawson's Post Marking Yukon boundary - page 88 - Hunter writes on fly leaf of a presentation copy "You know that Dr (Y) Dawson is my hero - Dawson life named after Geo. Murray Dawson Director of Geological Survey -

+ interest for George - they were very like minded, + seldom have I heard of or read of a greater understanding + affection between a brother + a sister - after George's death many scraps of paper which had been with him on his travels were found with ~~the~~ little pieces written upon them, ^{the} expressions of awe + wonder at the beauty of the land - some complete + others fragmentary but very full of a depth of great feeling + reverence -

I believe there still stands on the far north a post erected in 1887 to mark the B.C. Yukon Boundary which was put there by Geo D. it is on the west side of a rocky point in a small cove of moss covered stones, the post is over 4 feet high + 5 inches in diameter with initials carved near the top as follows - H.W. (unknown) + A.L.D. Anna Lois Dawson afterwards Anna Lois Harrington - why, you may not know?

The post is still spoken of as "Dawson's post" (Later post replaced by a monument erected by Verley Hunter in 1927.)

regards letter -
 "Some years ago I saw a file on the paper of a man who had died at an old man's home in Kamloops"

remembered -
 Uncle George was often quoted
 as having said if one learned
 to conquer the annoyance of
 interruptions - he had gone far -
 Uncle W^m (Dr. W. Bell Dawson) a younger
 brother of George often spoke
 of the many opportunities of
 wealth that presented themselves
 to George, & of how he never even
 thought of them in connection
 with himself - scientific exploration
 meaning so much more - But
 he helped others to wealth
 by pointing the way - He
 returned home back from
 a far north expedition without
 drawings & sketches, some of
 them remarkably good, judged
 by the rather detailed standards
 of the time, but expressive
 something of the vastness &
 quiet of previously unexplored
 country - These pictures &
 drawings were always a great
 delight to his sister Anna, who
 she sketched too, but in the
 midst of a very busy life having
 9 children, always found time

The Church & Church in law, also
 he loved to argue with his father
 even at prayer time after
 breakfast: his father taking him
 seriously, but his wrinkling with
 fun & rather getting a grin
 out of him — after my Grand-
 read the Scriptures he always
 gave a short dissertation, &
 it was then that George, stepped
 in — but what good friends
 they were father & son — with
 a bond of scientific knowledge
 & experience which held them
 much together — They had
 the same broad outlook
 of mind & heart — Some
 years later when one of
 the pieces had an appendicitis
 operation he was much distressed
 & asked Anna his sister to send
 as daily bulletin as to how
 the patient got on — At that
 time an appendix was a
 3 hour operation with 3 weeks
 in bed & a long convalescence —
 Uncle George thought the girl so
 good ^{encouraging} under the circumstances
 that he insisted on doing some-
 thing special for her. Finding
 out that she had always
 longed to ride horseback
 sent her to a riding school
 for several years — a joy still

II

& he was taken to England for further advice - where his parents were told, he could have been saved from being a hunchback if he had been given entirely different treatment - Be that as it may, those years of invalidism were put to advantage - his mind always alert in many directions, magic lantern slides were made & drawings of fossils, much reading, & with the devotion of his parents & the companionship of his sister Anna Lois, & the other children - he lost nothing on the way of scholarship or learning.

Impression of Uncle Leo - from a niece

His very blue eyes, piercing in effect yet never without a twinkle which made for fun & merriment wherever he went - He was adored by all the nieces & nephews & especially remembered as he appeared at Christmas bringing magical gifts for every child - in a way he was our Santa Claus - & spread radiance & happiness in all directions - He was a great tease especially with

I

Written by
Clare Harrington
who was George M. Dawson's
niece

George Mercer Dawson - Mercer being
his mother's surname before marriage.
Margaret Anne Young Mercer, of Edinburgh

George the 2nd son of a family of
6. The eldest son, died when
3 years old, in Pictou Nova Scotia
where George was born. Anna
his next child also born
in Pictou, when she was a
year or two old - Sir W^m moved
to Montreal as principle of
McGill - where 3 more children
were born.

There was an extraordinary bond
of friendship between George +
Anna which lasted all through
their lives - Their intellectual
capacities well matched, + their
interests similar in many ways,
I often feel that Anna's life was
the great inspiration of his
life - George, at 12 or 13 years
old, was a fine little fellow,
as straight as a ramrod,
strong + active + full of life.
It was at that age he had
an illness which left him
suffering from his spine - at
that time the treatment
prescribed was to lie flat on his
back, tied to a board - This
he did for a year or two,
when things did not improve



YOU ARE CORDIALLY INVITED TO A SHOW OF
PORTRAIT SCULPTURES

BY

ELEK IMREDY

AT THE

BURNABY ART GALLERY
SECOND FLOOR, 6450 GILPIN STREET
BURNABY, B.C.

The show will be open from Tuesday,
October 15 to Sunday, November 2, 1969.

GALLERY HOURS:

TUESDAY THROUGH SUNDAY: 1 P.M. - 5 P.M.
WEDNESDAY AND FRIDAY EVENINGS
7 P.M. - 9 P.M.
CLOSED ON MONDAYS

FRONT: PETER

ELEK IMREDY

Born 1912 — Budapest, Hungary

Came to Canada in 1957

Since that time has lived and worked in
Vancouver as a professional sculptor

Member of the Federation of Canadian Artists
(B.C. Region)

Member of Sculptor's Society of Canada

Taught sculpture in night classes at the
Vancouver School of Art, 1965-1968

Major Commissions in Yorkton, Sask.,
Edmonton, Alta., Saskatoon, Sask.,
Richmond, B.C.

Bronze bust of Dr. George Mercer Dawson
University of British Columbia
Riveredge Foundation, Calgary

Bronze bust of Mr. P. A. Woodward

1½ life size bronze statue of
Right Honourable Louis St. Laurent
for Parliament Hill, Ottawa

Wrest of George H. Dawson

*In care of written
to Mr. W-S.*

Elek Imredy - Sculptor,
2132 Yew Street,
Vancouver 9, B.C.

August 11th, 1966

Mr. Winslow Spragge,
2 Parkside Place,
Montreal 25, Quebec

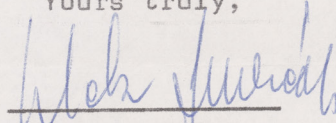
Dear Sir:

Being commissioned to model a bronze bust
of Dr. George Mercer Dawson, I am looking for suitable
pictures of him.

I have read the book 'Life and Letters of
George Mercer Dawson' by Lois Winslow-Spragge and, therefore,
I am hopeful that you can be of help to me in this matter.
I am specifically looking for a profile photograph of him.

I would be grateful for your co-operation and
will pay the expenses involved in procuring this picture.

Yours truly,


Elek Imredy

" (1.) The Volcano *

On this dead crater's broken rim
The cold mists of the upper air
Fold and unfold their silent wings
Drift and deploy
A while shut in, with crumpling rocks
and alpine blossoms set between
A floating castle of the void -
Then far below the forest green
The twinkling lakes and over all
the steady fast sun -
Nature has rest and for this moment
Slays her fires "

G. H. D.
Dawson

The SEA LION

"Strong and alone you swim, and far
Amid the spume of cold blue seas
That beat across the bar -
Against the ebbing tide, the breeze
Blows darkly up the island strait
Between the silent ranks of trees
That hear your roar and stand and wait
Like you forgot of time are these
But vile still and old -

G. M. D.
Dawson

Outline Dawson Family History

The story of our family may be briefly (as well as comprehensively, in a work now in gestation) told. It spans, from conjecture to certainty, six centuries, and the most recent in the 'direct male line', John Dawson in the 1970's, is the same as the earliest, Jhone Daweson in the 1370's. The first determinate person, as distinct from just a name, is William Dawson, who appears in the Book of the Annualrentaris and Wedsettaris within the Schirrefdome of Abirdein in the early 17th century. What is he doing on this 'rent-roll'? Paying taxes, without representation. It sounds familiar, does it not, in this Bicentennial Year of the American Revolution; but the Annualrentaris is dated 1633, a century and a half before the Americans rose up in armed rebellion. The consequences of 'taxation without representation', and the social and political powerlessness which that phrase conveys, were however the same, and for a century we learn of our family from the army records, both Scottish, from the Gordon Papers of the successive Dukes of Gordon, whose forces served for so long the cause of Scottish Nationalism, and English, from lists of rebels and disarmers.

It is a grim tale. In 1646 James Dawson was hanged, by the English, for treason; in 1716, after the 1715 rebellion, James and William Dawson were disarmed, on pain of forfeiture of 'life, liberty and property', by the English; in 1746, after the rising of 1745 and the battle at Culloden Moor, James Dawson, of Kinminity, Banffshire, was a rebel, on the run, under warrant of arrest, by the English. What does one do with one's life, after a century of this? One Irish answer is vengeance, revenge at all costs; hence the IRA, and the present distortion and destruction of so many Irish lives. It might well have happened to us, after Culloden: defeated, subdued, resentful, vengeful, the Highlanders harboured a gigantic grievance. But we were saved from it, saved outright and forever, by one woman, 'Isabel Mitchell spouse of John Dawson farmer in Overtown of Ordiquhill', who single-handedly, in one generation, turned those proud, determined, rough men from dedicated Jacobite revolutionaries into equally dedicated scholars. There stands to this day the Scottish farmhouse where, over three decades, she accomplished this great task, teaching her own generation and, more crucially, her children, all ten of them, to read and write, converting them to 'the life of the mind' and giving them intellectual and spiritual values which have endured, for seven generations, to the present day.

And how those values worked! Within one generation after her death, Isabel Mitchell's grandson, John William Dawson, was Principal and Vice-Chancellor of McGill University, Canada's greatest scholar, educator and administrator, Fellow of the Royal Society, Knight Commander of the Order of St. Michael and St. George, arguably the most distinguished individual in Canadian history. If it was not Sir William it was his son, Dr. George Mercer Dawson, explorer of the Northwest Territories, pioneer investigator of the vast mineral resources of the Yukon, 'Klondike Dawson' to the prospectors of the Great Gold Rush centred on Dawson City, Fellow of the Royal Society, Companion of St. Michael and St. George, Canada's greatest geologist and 'the father of Canadian anthropology'. We had come a long way since 1746. If any single principle has guided us since the 18th century, it is this, handed down by Isabel Mitchell to her son James and said about him by his son John William: "He had always a strong zeal for education, and was willing to make great sacrifices to secure the best possible advantages for his children. It was a favourite maxim with him that he would rather give us training which no man could take from us, than property, which might be dissipated or lost."

Edward E. Dawson (TED)
15th April 1975.