

W. H. E. Eden

MCGILL UNIVERSITY ARCHIVES	
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Sir J. William Dawson P.S.  
293 University Street  
Montreal  
Canada

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PATERNOSTER ROW  
E.C.

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Sir J. William Dawson is well known as the author of several works bearing on the relations of science to revelation, and he has now added to their number by the publication of a volume entitled *Eden Lost and Won* (19.) Those who are not already acquainted with the author's point of view will readily infer it from his statement that "the early books of our Bible" "have been of inestimable value" to science, "as establishing in the popular mind a broad basis for scientific work," and from the following judgment on the "higher critics." "Many of the more advanced Biblical critics are not ashamed to attribute fraud and even conspiracy to the authors of the early books of the Bible, and yet these critics profess to attach to these forged documents a certain religious value." This is a little hard on writers like Professor Cheyne, Professor Driver, and many others who do certainly attach a high religious value, for example, to the book of Deuteronomy, and yet believe it to have been written long after the age of Moses. Sir J. W. Dawson does not seem to understand that for all competent critics, whether in this country, on the Continent of Europe, or in America, this is a question which is no longer open any more than the truth of the Copernican astronomy. He is himself the leader of a forlorn hope, the champion of a dying cause, and may perhaps prove to be the last writer of any weight who maintained the traditional view of the origin and composition of the Pentateuch. In his opinion, no Hebrew writer down to Solomon or later had such ample means for writing the early history of the world as Moses. The idea that there are two accounts of the creation in the book of Genesis—one in the first, the other in the second chapter—he regards as an absurdity. He sees no contradictions in the Biblical story of the Deluge; and, so far as we can make out, he seems to take the myth or legend of the Fall, notwithstanding its obviously allegorical character, with the tree of knowledge and the speaking serpent, as literal history. Fortunately, his science is better than his criticism. For that subject he can speak with authority, and any real value his book possesses is derived from its incidental notices of scientific facts and theories. The volume, however, will be acceptable to many who still believe that it is possible to reconcile the truths of science with a literal interpretation of the Bible story.

SCOTSMAN Jan 20/96

One needs to be a... person to appreciate...



Silver, 300 ounces; gold, 10 dwt.—per ton of 2000 pounds.

The following are the latest prices of Mining shares:—

SOUTH AFRICAN.		SOUTH AFRICAN.			
African Alluvial..	4/6	5/6	Lydenburg Cons.	7/8	1 1/8
African G. Prop..	1 1/16	1 1/16	Do. G. & Ex....	3/4	1
Do. Metals .....	par	1/4 p.	Lydenb'rg Mining	4 1/2	4 3/8
Afrikander .....	1 1/4	1 3/8	Main Reef.....	1	1 1/4
Alexandra Estate	10/0	12/6	Marievale Nigel..	1	1 1/4
Angelo.....	5 5/8	3 1/2	Marie Louise.....	2 7/8	3 1/8
Aurora.....	1 1/8	1 1/4	Mashonal'nd Cen	7/8	1
Aurora W. United	1 1/8	1 3/8	Massi Kessi.....	9/0	10/6
Bantjes New.....	2 5/8	2 3/4	May Consolidated	2 3/4	3
Barretts.....	9/0	10/0	Meyer & Charlton	5 5/8	5 7/8
Beaconsfield Dia..	1/4	1/2	Midas.....	13 1/2	3 3/4
Ben Trovato.....	1/2	5/8	Minerva.....	1 1/16	1 11/16
Benoni.....	1 1/4	1 3/4	Modderfontein...	8 3/4	9
Blackreef Prop..	1/4	1/2	Do. Extension..	2	2 1/4
Bonanza.....	2 9/16	2 7/16	Molyneux Cons..	1 1/4	1 1/2
Buffelsdoorn....	3 7/16	3 9/16	Moodie.....	13/9	16/3
Do. Consol.....	1 1/16	1 1/16	New Chimes.....	2 1/8	2 1/4
Cape Asbestos....	7/8	1 3/8	New Clewer Esta.	2	2 1/4
Cent. Rood. Deep	1 3/4	2	New Primrose....	5 7/8	6 1/8
Cent. Nigel Deep.	3 1/4	3 3/4	New Rand... ..	par	1 1/2 p.
Champ d'Or.....	2	2 1/2	New Rietfontein..	3 3/4	4
Chimes West.....	1 5/8	1 5/8	Niekerk.....	1 1/4	1 1/4
City & Suburban..	4 1/4	4 7/8	Nigel.....	4 3/8	4 7/8
Comet.....	2 3/4	3	Nigel Deep.....	2	2 1/4
Con. Bultfontein..	*29/0	30/0	No. Randfon....	1 1/4	1 1/4
Cons. Deep Levels.	4 1/4	4 3/4	Nor. Sheba (18/p.)	3/0	4/0
Cresus (New)....	1 1/16	1 11/16	Nourse Deep.....	4 1/4	4 3/4
Crown Reef.....	*9 1/2	9 3/4	Orion (New)....	3 1/4	3 3/8
Crown Deep.....	8 1/2	9	Orion Belt.....	1	1
De Beers.....	*25	25 1/4	Paarl Central.....	22/6	25/0
Driefontein.....	1 1/4	1 1/2	Piggs Peak.....	5 1/16	7 1/16
Durban-Roodepo't	6 3/8	6 5/8	Pioneer.....	8 1/4	8 3/4
Do. do. Deep ..	3 3/4	4	Princess.....	5 1/8	5 1/4
Eastleigh.....	1	1 1/8	Rand Mines.....	25 1/2	24
Eastleigh Deep ..	1/4	3/8	Rand Southern ..	3/4	1
East Orion.....	5 1/16	7 1/16	Randfontein....	2 1/2	2 5/8
East Rand Prop..	5 1/4	5 3/4	Rietkuil.....	7/8	1 1/8
Ferreira.....	17	18	Robinson Deep..	6 1/2	7 1/4
Geldenhuus Deep..	6 1/4	6 3/4	Robinson Diam..	1 1/4	1 3/4
Geldenhuus Estate	4	4 1/4	Robinson Gold...	9 1/4	9 1/2
G'ld'nhuus Main Rf	22/6	25/0	Robinson-Rand...	11/16	13/16
George Goch.....	2 3/4	2 3/2	Roodepoort Deep.	2 1/8	3
Ginsberg.....	26/3	28/9	Rood. Cen. Deep	1 1/4	2
Glencairn.....	3 13/16	3 15/16	Rose Deep.....	4 1/4	4 3/4
Gldfs. of Z'sia (2/p.)	1 1/2	2 1/4 p.	Rothery Block...	10/0	12/6
Goldfields Deep ..	7 3/8	7 3/8	St A'g'st'ne (19/6 p.)	8/3	8/9
Gldfs. of Msh'nd	6 1/8	7 1/8	Salisbury.....	3 1/8	3 3/8
Gordon Diamon'd.	5/0	6/0	Sheba.....	32/6	35/0
Graskop.....	4/9	5/3	Sheba Queen.....	2/6	3/6
Great Britain....	1 1/2	2	Silati (18/6 paid)..	5 1/2	1/2
Griqualand West.	*7 3/4	8	Simmer & Jack... 18	19	19
Gwelo Ex.....	2/0	3/0	South Nigel.....	3/8	5/8
Harmony Gold Pf.	4/6	5/6	South Orion.....	5 1/16	7 1/16
Harmony Prop....	9/0	11/0	South-West Rand	1 1/2	5 1/8
Heidelberg Gold..	1/2	3/4	Spes Bona (fy. pd.)	1 1/16	1 1/16
Henry Nourse....	5 5/8	5 7/8	Spitzkop, New(ip.)	15/0	17/6
Heriot.....	9 3/8	9 5/8	Stanhope.....	3/4	7/8
Jagersfontein....	8 3/8	8 7/8	Suth'land R. (19/6p)	6/0	7/0
Johans'burg Pion.	8	9	Transvaal Explor.	9 1/8	11/16
Jubilee.....	8 1/2	9	Transvaal Gold ..	*4 7/8	5 1/8
Jumpers.....	7	7 1/4	Treasury.....	2 1/4	3
Do. Extension..	2/6	3/0	United Ivy Reef..	13/16	15/16
Kimbr'l'y Diam'd.	1/8	3/8 p.	U. Langlaagte (N.)	1 3/8	1 5/8
Kimbr'l'y-Roodpt.	1 5/8	1 7/8	United Pioneer..	5 1/8	7 1/8
Kleinfontein(N'w)	3 1/4	3 3/4	Ud. Roodepoort..	5 1/2	5 3/4
Klein. Central....	7/8	1 1/8	Van Ryn (New)...	*15 1/2	5 3/4
Klerksdorp.....	13/0	14/0	Van Ryn (West)..	5	5 1/4
Knight.....	5 7/8	6 1/8	Village Main Reef	5 5/8	5 7/8
Knights Deep....	1 1/4	2 1/4	Violet.....	11/16	13/16
Koffyfontein.....	3/4	7/8	Vogelstruis Estate	5 1/2	3 3/4
Lancaster.....	1 7/8	2	Do. Deep.....	1 1/2	1 3/4
Langl'gte Block B	11 13/16	11 15/16	Wemmer.....	9 5/8	9 7/8
Langlaagte Estate	5 11/16	5 13/16	West Kleinf'ntein	3 3/8	3 7/8
Langlaagte Rural	11 11/16	11 13/16	Western Nigel....	3/4	1
Langlaagte Star..	2	2 1/4	West Rand.....	1 3/8	1 1/2
Lisbon-Berlyn....	5/6	6/6	Wolhuter.....	7 3/8	7 1/2
Lower Roodepoort	1/0	2/0	Worcester.....	*4	4 1/4
Luipaards Vlei(pd)	17/6	20/0			



# THE ROCK

Jan 17/96

*Eden Lost and Won.* By Sir J. W. Dawson, LL.D., F.R.S., &c.  
(Hodder & Stoughton.)

Studies of the early history of and final destiny of man as taught in nature and revelation. This book consists of papers which appeared in the *Expositor*, and which are now published as a volume, with additions. Its object is to show that an enlightened natural science and an intelligent study of the Bible repel the aggressive forces of agnostic philosophy and destructive criticism.

# THE ROCK.

the deepening of spiritual sympathies, and has already in three  
powerfully affected the spiritual life of multitudes. But there  
not wanting signs of its influence in another very important di- to  
It has tended unquestionably to moderate the tone of eccles- AIF.  
thought and feeling. Enlarging the outlook, it has enlarged :  
understanding, and has acted as a powerful solvent upon the pr  
which are inherent in all traditional forms of thought and act RD.  
quicken the instinct of discrimination between essentials ar  
essentials in Christianity, and begets aspirations after fellows  
all adherents of the same essential faith. Another illustration  
ecclesiological influence is supplied in the striking papers *Sentr*  
the organ of the "Army Guild or the Holy Standard." I see the c  
ject of this Guild is—to promote religion in the Army by teachi



## EDEN LOST AND WON.

This new work by Sir William Dawson (Hodder and Stoughton) consists of a series of Studies of the Early History and Final Destiny of Man, as taught in Nature and Revelation. Among geologists, archæologists, and "scientists" generally of recognised eminence, Sir William, as is well known, stands forth the modest but firm champion of the orthodox traditional view of the Bible and Christianity. He refuses to accept the alleged high antiquity of man as an unverified and improbable conjecture. He believes in the account of Creation set forth in Genesis as true physiographic history, and finds in Nature nothing but corroborative evidence of original Edenic bliss, followed by a Fall of Man, a Deluge, a Tower of Babel, etc., etc. The "Higher Criticism" has barely ruffled the calm of his confidence in the Mosaic origin of the Pentateuch, and science does not impugn the truth of these ancient records. On the contrary,

### Scripture is the Basis of Science.

"To science these books have been of inestimable value," says Sir William, "as establishing in the popular mind a broad basis for scientific work. Their distinct testimony to the unity of nature as the product of one design, to the unity of man, to the progressive development of the creative work, and to the regulation of all things by invariable law, has emancipated the human mind from tendencies the most hostile to true progress. Past experience warns us that even the present generation may see all science swept away except that which is immediately promotive of national wealth or of the arts of defence and destruction. This may happen either at the hand of a reckless democracy or of a brutal bigotry; but it can never happen so long as the Bible is a household book. . . . It is not necessary to take a pessimistic view of the situation. The observation and study of fifty years have shown me the rise and fall of several systems of philosophy and criticism, and the Word of God still abides and becomes wider in its influence."

The second chapter of the book, dealing with "The Personality of Moses," is replete with archæological interest, and though the conclusions arrived at seldom amount to more than reasonable probabilities, they are nevertheless eminently suggestive, and at least establish for the great Hebrew lawgiver an "environment" of scholarship rendering it more likely that he should have written, or rather edited, Genesis than any other Hebrew between the time of the great Pharaoh Rameses II. and King Solomon. Moses was intellectually the product of a ripened civilisation, "learned in all the wisdom of the Egyptians," and with access to all the valuable literature of the temple libraries. Education was carried on in institutions of various grades, from ordinary schools to universities. The latter had their professors, or "mystery teachers," who were well versed in astronomy, geography, mining, theology, history, and languages, to say nothing of the higher technical arts. At the court of Pharaoh correspondence was carried on with all parts of the civilised world, in many tongues and in various forms of writing, including that of Chaldea, whence the Abrahamitic stock had sprung.

### The Discoveries at Tel-Loh

(by Sarzac) and elsewhere in Babylonia, "have shown that there existed in the Chaldean Plain, before the time of Abraham, a primitive civilisation equally high with that of the early Egyptian dynasties, and, like it, deeply imbued with the idea of perpetuating personal history and national annals. The inscriptions on the statues of the ancient King of Gudea are remarkable examples of this. It is thus in every way probable that the tribe of Abraham carried East records in the cuneiform character, inscribed either on clay tablets or on prepared sheepskins, and these would certainly be preserved and added to in the time of Joseph, if we may judge from the very numerous biographical sketches which have been obtained from Egyptian tombs. Such Semitic literature, if it existed, would certainly be accessible to Moses, as well as the family traditions which he might learn orally from his mother, and

it would naturally be most interesting to him to compare these with Egyptian history and mythology."

Be this as it may, we agree with our author that the wonderful writings which bear the name of Moses are much more likely to have been compiled by him than by certain unknown scribes living in a later age of comparatively little culture. Having learned without astonishment from Chapter V., on "Antediluvians and the Deluge," that the "Biblical history of the antediluvian time of the Deluge will be more and more valued as knowledge advances," we turn with mild curiosity to the Destruction of the Cities of the Plain and the unhappy fate of

### Lot's Wife.

"The overthrow of the Cities of the Plain stands forth in ancient literature as a unique description of a bitumen eruption, a kind of castastrophe to which the valley of Lower Jordan, from its geological structure, was eminently subject. . . . Everything here is natural, even to the final encrusting of the remains of Lot's wife in the saline mud which accompanies eruptions of this kind. It bears evidence at once of the testimony of a contemporary, and of the careful diction of a man of scientific training, and it is not too much to say that the knowledge displayed in this episode exceeds anything that existed between the science of ancient Egypt and that of our own time."

Sir William Dawson holds to the view that the Hebrews did not "sojourn," as generally supposed, 430 years in Egypt, but only 215, the larger figure embracing the wanderings of the patriarchs Abraham, Isaac, and Jacob, in Palestine and elsewhere. This chronology brings the Israelites to the land of Goshen in the later part of the reign of Thothmes III., and fixes with great probability the date of the Exodus in that of Siptah Menepthah and his Queen Ta-user.

### The Pharaoh of the Exodus.

"After reigning seven years, Siptah disappears mysteriously, leaving an unoccupied tomb, afterwards plastered over and occupied by his successor, and apparently no heir who could succeed him, as his Queen, Ta-user, is reckoned by Manetho as the last sovereign of the dynasty. At this time occurred the great Exodus and the Anarchy referred to in the Harris Papyrus. Whether the Arisu of the Papyrus represents the leader of the Exodus, or an invader who took advantage of the Anarchy, is not yet certainly known. In any case, out of the Anarchy arose Setnekt, or Set the Victorious, the founder of the Twentieth Dynasty. Rameses III., an able and successful ruler, was his son; and it was in his reign that the Harris Papyrus was written. That Siptah was the Pharaoh of the Exodus is rendered probable by his sudden disappearance while still a young man, or in the prime of life, by his unoccupied tomb, by the attempted regency of his Queen, and the Anarchy which followed. I may add that Siptah, as photographed by Petrie from a bas-relief on his tomb, shows the fine features of Rameses II., his grandfather, but cast in a weaker mould."

But if the Pharaoh of the Exodus found his tomb in the waves of the Red Sea, that of his great Hebrew antagonist was yet more mysterious. Not without a measure of pathos does Sir William observe regarding

### The Burial of Moses :

"The end of Moses in the Pentateuch is unique, like his life. Excluded from the long-wished-for Canaan, he sings, beyond Jordan, that glorious death-song, the poem of all the ages down to the time when Christ shall bring into His rest the last sufferer from the persecutions of this evil world. After this last utterance, which even the hardest of the critics are scarcely disposed wholly to wrest from him, he sinks into that mysterious burial whence no relic-worshipper can extract any shred for superstitious veneration, and in connection with which no one can establish a shrine or place of pilgrimage."

Part II. of the volume treats of "Man and Nature, Fallen and Restored." To us, on the whole, it is less interesting than Part I., which focuses in a useful manner many rays of straggling archæological light. On the subject of

"Man Primeval" Sir William is, of course, peculiarly at home; but when he comes to deal with "The Fall and its Consequences" his reasoning is often fanciful, and, in our opinion, fallacious. The late General Gordon, of pious memory, carried about with him in a box unique specimens of the fruit of the Forbidden Tree, to be found, as he firmly believed, in the Seychelles Islands. That at least was a definite contention, but what are we to make of Sir William's vague

### Tree of the Knowledge of Good and Evil ?

"Was the tree of life an actual tree, seen by primitive man? This, I think, we can scarcely doubt, though the study of ancient mythology shows us that in different times and countries it may have been represented by different species, as the palm, the banyan, the persea, the oak, or even the mistletoe. Had it any natural power to cure disease or injury or to prolong life? Were its leaves literally 'for the healing of the nations?' This we cannot know, unless we could find means to identify the species. It may have been merely a symbol or pledge of the immortality promised to man, though the words of the record would seem to imply a physical property."

Like Sir Isaac Newton, and most men of science who hold by the *literal* truth of the written Word, Sir William Dawson does not hesitate to arrive at the most startling and uncomfortable conclusions. Peter's argument, for example, against the "wilful ignorance" of those who hold that all things will continue as they are, is, Sir William assures us, a strictly geological one, based legitimately on physical facts.

### Renovation of the World by Fire.

"If God has done such things in carrying out His long programme of the world's history, and if man has already witnessed one great and destructive change, followed by a renewed world, may there not be similar and possibly greater changes in store for the earth? These possibilities, it is true, occupied a long time; but there are some indications that they have been more rapid in later than in early times. We may be nearing another great critical period, for which the forces have been long accumulating, and which may reach their culminating point at any time, though the times and seasons of such events are quite beyond our calculation. There is, therefore, nothing unreasonable in Peter's idea of the "storing up" of fire for such an event, and his foreview of this may be as much in accordance with natural facts as the admirable sketch of the Deluge with which he prefaces it."

First drowned out and then burned up! Alas, alas, poor, poor world! Well indeed might the poet recall the words of the "pitying Spirit:—

"'Poor race of man,' said the pitying Spirit,  
'Dearly ye pay for your primal fall;  
Some flowrets of Eden ye still inherit,  
But the trail of the Serpent is over them all.'"

But cheer up, good Sir William! Things are not so bad as all that. God indeed fulfils Himself in many and devious ways, but "His mercies are over all his creatures."

The Royal train in which the Queen travels runs at an average speed of from forty to forty-five miles an hour, and requires the lines cleared of all traffic some thirty minutes before it is due. Every precaution is taken to ensure a comfortable, safe, and undisturbed journey. At the level crossings nothing is permitted to cross after the pilot has run through, and men have to be on duty at all these points thirty minutes before this. Then all shunting operations on sidings near the main lines must be suspended at least half an hour before the train is due to pass, and all drivers of trains waiting are required to prevent their engines "emitting smoke, making a noise by blowing off steam, or whistling" at this precise moment. The approach over the viaduct to Windsor is strictly guarded, and no one is permitted on any pretence whatsoever to be near the line or stations, except, of course, the officials and servants on duty. These regulations are in force at every point on the journey. To everyone who is in any way employed in connection with the working of this train, a special time-table is given, stating the exact time that the Royal train will pass or stop at each station. A very interesting article describing all the arrangements for the journey is to be found in the new number of the *Strand Magazine*.



## CHRISTIANITY AND COMMUNISM.

By DR. LYMAN ABBOTT.

For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.—Matt. xxv. 14, 15.

How shall we deal with the evils of acquisitiveness? Communism says, It is the existence of private property which sets on fire acquisitiveness; it is because men can get and keep that they are acquisitive: therefore abolish private property. In its extreme form communism is expressed in the often quoted but misinterpreted aphorism of Proudhon, Property is robbery. He does not mean that every man who owns property is a robber. But, as he explains, slavery is assassination—that is, the right of one man to own another man destroys all that is valuable and sacred in that other man's life. So, he says, the right of one man to own property sets on fire within him a passion to get the property from his neighbour, and is the parent of robbery. Abolish private property; let property be owned in common, and let all industry produce a common wealth: that is communism. The communist says that the family is the type. The brother does not own more than the sister; nor the father more than the child; nor the husband more than the wife. There is a common property, which is administered in a common interest. The family is the type, and we shall not reach the ideal, says the communist, until we come to be one household and own all property in common. Nor can we set this notion of common property aside as unworthy of serious consideration. We cannot forget that this was the dream of Plato—and Plato was a wise man. From his time to the days of "Looking Backward" it has been an ideal never out of the minds of noble men. They have conceived it, thought of it, prayed for it, looked forward to it; and, in spite of the fact that I shall be misunderstood, I venture to say for myself that if I agreed in the fundamental principle, then I would agree in the application of it to property. If I thought the way to remedy the ills of life was to lessen life, I would be a communist. I think the remedy for the ills of life is more life.

### Private Property.

Communism, I repeat it, is the doctrine that there ought to be no rights of private property. Because there is a great deal of misapprehension respecting the very meaning of this word, I must stop a moment to define it with a little more exactitude. The doctrine that the community ought to own some property in common is not communism. Brooklyn owns hundreds of acres in parks. If the wise recommendations of our present Mayor are carried out, we shall by and by own thousands of acres in parks. That is not communism, and it is not communistic. It is not communism for the community to own property and administer industry. Glasgow owns and operates its horse railroads and trolley lines. That is not communism, and it is not communistic. The question whether this country ought to own and operate its railroads, and its telegraph system, and its express business, are questions in political economy which I do not propose to-night to discuss. I am perfectly frank to say that I think the Government ought to control the railroads, and at present ought not to own them: and that the cities ought to own the trolley lines just as quick as they can honestly acquire them.

Communism is, primarily, the doctrine that there is no right of personal property, that all property should be held in common. One form of socialism is so far communistic that it maintains that a large section of property should be held in common; that all that property which is used in productive labour should be held in common. That is the doctrine of "Looking Backward." A man may own the cane that he walks with, but not the spade that he digs with. He may own a bicycle if he rides it for pleasure, but not if he rides it to business. He may own his house, but not his factory. He may own that which is used for enjoyment, but not that which is used for productive service. That is a phase of communism. The essence of communism is always, however, this: that private property is a mistake; that the family is the ideal; that all property should be owned in common and all industry directed by a common head.

### The Bible and Wealth.

Now, the Bible maintains no such doctrine, and contains nothing which favours such doctrine. It condemns in scathing terms the oppression of the poor by the rich. It condemns using money as the standard and measurement of life. It pronounces making

acquisition the end of life as the supremest folly. It demands justice by the rich toward the poor, and charity by the rich toward the poor. But nowhere, from cover to cover, does it intimate an opinion in favor of the owning of property in common. On the contrary, it commends wealth. It declares that the acquisition of wealth is one of the rewards of virtue. It does that over and over again in the Old Testament. It repeats it in the New: "Blessed are the meek, for they shall inherit the earth"—that is, private property. "You which have followed me in the tribulation shall have houses and lands"—that is, private property. The New Testament approves private property in the parable from which I have taken my text. It approves differences of private property—one man has one talent, one has five, and one man has ten. The ambition to acquire property is a worthy ambition, provided it is under right direction and guided to right ends. The first duty a man owes is the duty of earning his own livelihood and the livelihood of those who are entrusted to him. This is one of the foundation virtues. It underlies all civilization, all commercial well-being, all individual manhood. When acquisitiveness rules and love serves, the man is wrong; but when acquisitiveness serves and love rules, the man is right. The ambition to acquire, if acquisition is made subordinate to high and noble ends, is a noble ambition.

### Christianity and Industry.

Christianity puts no discouragement on industry. Christ's cure for the evils of acquisitiveness is not communistic. It is that intimated in the parable of the talents. Property is a trust. Whatever you have is given to you that you may use it in trust for others—to one man one talent, to one man five, to one man ten, but by and by an accounting. And that doctrine does not rest on one parable alone, it runs all through Christ's instruction. So to a man who built his barns and got them stocked full to bursting, and then said, Go to, I will build more barns, and put in more grain and corn, and say, Sit down, my soul, and enjoy thyself—to him Christ points the finger of scorn, and says, Thou fool. He has not known anything except how to get; he knows not how to distribute. Men called him wise and sagacious and prosperous and successful, and God says, Fool! America is full of fools who do not know how to do anything with a dollar except to use it to get another dollar. This teaching of Christ is not poetic nor fanciful. It rests on a scientific basis.

### The Sources of Wealth.

What a rich country this is! How we have grown in wealth from fourteen thousand million to forty-four thousand million in a quarter of a century! So Mr. Blaine said a few years ago. Wonderful growth in wealth. Now, where did it come from? A considerable part of it was found here when the first immigrants arrived: coal, oil, gold, silver, iron, juices of the earth in the prairies, great forest trees, great navigable rivers. We did not put the coal in the mountains, nor the gold and silver in California and Colorado; we did not make the prairies of the United States, we did not plant the forest trees. They were here when we came here. They are not the product of our capacity, our industry. They belong to Him who put them here. And unless you suppose He put them here for the benefit of a few men, unless you deny that He is the Father of whom the whole family on earth is named, then they were put here for the benefit of the community; and whether they are administered by the Nation as a Nation, or by individuals whom the course of events has given control of them, they are a trust for the community that dwells here. The second great source of our wealth are the great natural forces—gravitation, electricity, steam—the forces with which God has endowed nature. We have learned how to set these forces at work. They are grinding out our grist for us. In the old Hebrew tale we have the story of that giant Samsen, who was blinded, and then set to grinding for his enemies. Here in America God Almighty is grinding for His children. It is we that are blind, not He. And there is not a spark of electricity that runs across the wires, not a sound that trembles on the telephone, not a throb of steam in the machinery, not a drop of falling water in cascade, which is not the work of God on this continent. For whom? For half a dozen men? No! For His entire family. And the half a dozen men who control the telegraph or telephone or steam-engine are trustees. God has given them the trust, and God will call them to account for the right using of it.

### The Nation's Highways.

The third great source of wealth has been the great highways of the Nation. Formerly our means of transportation were poor, and the highways were free. Now the means of transportation are admirable, and the highways have become private property. The railroads are the arteries, the telegraph wires are the nerves, and when the arteries and the nerves pass under the control of certain individuals, the body politic is under their control. Alexander Hamilton said: "Give a man power over my subsistence, and he has power over my whole moral being." The men who control the highways of the nation control the subsistence of the nation. If such control is admis-

sible at all, it must be exercised in trust for the nation. That is Christianity; it is now also law. Take a wider range. What we make by what we call our private industry—have we really made it? What is the real secret of wealth? Who made this locomotive engine? The great locomotive works in Philadelphia? Not at all. How much blood and tears, how much wasted energy, how much disappointed endeavour, how much lost life, has been spent before that locomotive could be put upon the track! Who made this vase that sits on your mantelpiece? The pottery at Trenton? Not at all. Have you never read the story of the hunger and poverty and tears and sorrow of Palissy the Potter before the vase could be made? Every generation pours its life out for the next generation. What makes your warehouses valuable in New York? All the warehouses round about. Wealth is, in fact, a commonwealth, and all our prosperity depends upon the life and labour of our fellows.

### Man a Trustee.

It does not follow that all this property is to be held in common and administered in common, but it does follow that every man who controls any part of this property, whether it has come from mines, or from natural forces, or from public highways, or from what he calls private enterprise, has taken it from the hands of God, and is to administer it in trust for humanity. That is the doctrine of Christianity. It leaves to the people individual enterprise, and the variation of wealth and of condition; but it maintains this fundamental principle: that every man is a trustee, and every man must account for the administration of his trust. He is a trustee, first of all, for his own family. Whatever money comes to us we are to hold in trust, first for our own household. Not for luxury, which enervates and destroys, but for their culture, their education, their development. We have not only a right, but we have a duty, to make provision for the manhood of our boys and the womanhood of our girls. Next, we are trustees for those who are engaged with us in industrial life. I sometimes like to read a clean-cut statement of what seems to me a falsehood, because it makes the truth more clear. The *North American Review* a few years ago contained this paragraph:

I admit, no, I assert, the demands of charity on every human being, but charity and business are, and for ever ought to be, divorced. An employer is under no more financial obligation to his workmen after he has paid their current wages than they are to him, or to a passer-by on the street whom they never saw.

I believe that to be an unchristian heresy. Every man who has working men in his employ is a trustee for them.

### Obligations to Employees.

He and they are in a true sense partners, engaged in a common enterprise, and he owes them an obligation which wages do not meet. Crossing on an ocean steamer last summer, I was talking with an English employer of labour, and he said to me: "I have been about in your country, and I see this difference between England and America: One of your great ironmasters the other day told me, 'We have gotten an invention now that enabled us to discharge four hundred men in one day'; and I said, 'What became of the four hundred men?' He replied, 'I do not know; I guess they go West.'" And then this Englishman added: "We would not do that in England; we think we owe our working men some duty." He was right. During these hard times there have been some concerns that have kept up their dividends and their high salaries, and discharged working men or reduced wages; and there are other concerns that have cut down the high salaries, and cut down the dividends, and kept up the wages of the working men. I hold that the first was the pagan and the second was the Christian way of doing business. I know that men say, "You are a minister, and you do not know what you are talking about." Well, will you let me talk to you as a business man? I have myself the honour to be connected with a business enterprise, and we in our business enterprise have known the pressure of the hard times, and have suffered with our neighbours; and those of us that were able took the suffering; and I am glad to say we went through these two years without discharging a single employee or reducing a single employee's wages by so much as a single dollar. The first duty of an employer to his employed is the duty of loyalty.

And, lastly, there is the trust to the great community without, the trust to the Nation. You remember what Mr. Gladstone said a little while ago: "There is no charity in a man's leaving money in his will. He has got to leave it." The trustee administers his trust while he is living. And we shall not come in America to the Christian principle and the Christian spirit until the day has fully dawned which it seems to me within the last few years has been dawning, and men will count it a disgrace for one to own a fortune and not be doing something with it for the community in which he lives while he is living. The time to build a monument is while you are on the earth, and the best monument that ever was built is built of human benedictions.



EDEN LOST AND WON.

READERS of that most useful, and for students almost necessary, periodical, the *Expositor*, will remember that Sir J. William Dawson, of Canada, published in its pages a series of studies of the Early History and Final Destiny of Man as taught in Nature and Revelation. These papers have been brought together in a volume with some additions and amendments. Sir William Dawson, in his exalted position as one of the ablest of our modern scientific teachers, is a devout believer in Holy Scripture and a fearless student of evidence. In these chapters he stands resolutely by the validity of the earlier books of the Hebrew Scriptures. He claims that the student of Nature can alone "fully appreciate the internal evidence which they afford of antiquity and accordance with the earlier remains and monuments of our species. He alone can measure their accordance with physical facts open to observation in relation to the past, present, and future of humanity." It is very encouraging to find that so able a student does not shrink from the assertion and defence of views which many are apt drearily to regard as hopelessly antiquated. We need scarcely say that these chapters are enriched by a great deal of special knowledge, both scientific and antiquarian. The range of discussion covers the Books of Genesis and Exodus. In a second part Sir William Dawson deals in three chapters with Man before the Fall, the Fall and Its Results, and The Restoration. The following extract will give an idea of the quality of Sir William Dawson's book:—

In his excellent articles, in recent numbers of the *Expositor*, on the second coming of Christ, Professor Agar Beet refers to the physical possibility of the earth becoming naturally dried up and lifeless as a prelude to a new era; but this would require an immense lapse of time, and would scarcely agree with Peter's foreview of a fiery destruction. There are two other ways in which such a change might be effected under the operation of ordinary physical laws, and of which we know something, because there is reason to believe that they have actually occurred in past time. The first is the impact of some solid body rushing

toward the sun by the force of gravitation and striking the earth on its way. Such a collision might reduce the earth to a liquid or even vaporous condition, or, if less violent, might so affect its interior as to produce stupendous changes on its surface. It would, however, require a long time to restore the earth to a habitable condition after such an event. But without any such foreign disturbing cause the earth's crust might collapse, and might be violently ridged up, with great extrusion of molten matter on its surface and of dust into its atmosphere, and wholesale destruction of man and his works. Such a catastrophe is known to have occurred at the close of the great Palæozoic period in the Permian and Triassic ages, and on a smaller scale in the Pleiocen Tertiary age. Such changes might be of comparatively short duration, but would as effectually destroy the present kosmos, or order of things, as the deluge destroyed that of the antediluvian time. The occurrence of such a catastrophe would, physically considered, be no more a miracle than an earthquake or a volcanic eruption, events which, on a small scale, resemble extensive cosmic revolutions which have again and again in the course of geological time interrupted those slow and gradual changes which, because they have produced the greater part of the stratified rocks, bulk more largely in the eyes of geologists than those more rapid critical changes which occur only at long intervals.

The book is published by Messrs. Hodder and Stoughton, price 5s.

Methodist Recorder Jan 30/96



Hexham	Bridge (as Supt.)
Chant, William J., Swindon (Wesley)	Seller, John W., Portsmouth (Wesley)
Cooke (D) James, Alford	Sharpley, Jas. R., Halifax (King's Cross)
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Gregory, Walter H., Halifax (St. John's)	Thorpe, Thomas J., Aldershot
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Lumsden, Charles, Kirkby	Windross, Herbert, Paulton
Stephen and Appleby	
Mason, George D., Rotherham	

1897.

Allen, J. Sutcliffe, Highgate	Green, Frederick, Leeds (Headingley)
Binns, J. Taylor, Morecambe	Ingle, J. Addison (M.A.), Bristol (King Street)
Bone, Henry, Hull (Great Thornton Street)	Middleton, William, Ealing and Acton
Bush, Joseph, Newark	Ritson, John H. (M.A.), London (Blackheath)
Choate, Thos. J., Waterloo, Liverpool	Roebuck, Alfred (B.D.), Liverpool (Brunswick)
Cooke (C), James, Oldham (Manchester Street)	Sackett, Walter, Leeds (Brunswick)
Cooper, W., Hargreaves, Sheffield (Carver Street)	Stuart, J. George, London (Bayswater)
Dixon, Ralph, Leeds (Chapel Allerton)	Summerhill, Arthur J., Kilburn and Hampstead
Eldridge, Charles O. (B.A.), Farnworth	Wall, J. J., Preston (Lune St.)
Fish, George M. C., Newark	Whetnall, Arthur, Newcastle (Elswick)
Gibson (B), George, Glasgow (Claremont Street)	

1898.

Fody, Samuel, Bolton (Park Street)	Kinnings, John, Manchester (Cheetham Hill)
Footh, William H., Rockferry	Marris, Geo., Bolton (Park St.)
Freegg, Henry E., Bristol (Clifton)	Sholl, John H., Sheffield (Carver Street)
Funt, William, London (Sydenham)	Sowerbutts J. Crompton, Leeds (Brunswick)
	Whitehead, Silvester, Highgate

1896

(For a Fourth Year).

Browell, Robert, Leeds Mission (Central)

(For a Fifth Year).

Harris Josiah S., Manchester (Irwell Street Mission)

CANCELLED.

1896.

Could, John, Cambridge (Fourth year)	Pallister, William, Ashby-de-la-Zouch
--------------------------------------	---------------------------------------

1897.

Choate, Thomas J., Birmingham (Islington)

*Handwritten notes:*  
 1897  
 1898  
 1896  
 1897

known as the Riverside Mission. Liverpool at that time presented to the social reformer problems of exceptional perplexity. The rapid growth of the town, its situation on the river front, the fact that it was the principal port of departure for the great West, the accumulation within its borders of foreign populations, and especially an abnormal development of the drink traffic, tended to create moral and social wildernesses. Mr. GARRETT, partly because of the high position he had won as a Temperance reformer, and partly because of his sympathy with all forms of earnest Christian work, was recognised as singularly fitted to lead the way in an exceedingly difficult enterprise. He was already on the spot and was well known to the principal townsmen and to the Churches. For three years he had wrought among them, and he had taken an active part in the revival services conducted by Messrs Mooney and Saxey. It was he who



decided at Manchester, and of the leading events the Handicap Steeplechase was won by Captain Bewicke's Lady Helen, whilst the Ellesmere Handicap Hurdle Plate was awarded to Mr. Ryan's Croaghpatrick.

Quietude prevailed in the stock markets, and the tendency of prices was dull. Consols and the two and a half per cents. were 3-16 to  $\frac{1}{4}$  lower, and India three and a half per cents.  $\frac{1}{4}$ , while Foreign Bonds moved irregularly. Home and foreign railways were easier, but American and Canadian lines were inquired for. Mining shares were dull. An influx of £31,000 in gold was notified at the Bank of England.

WE learn from an unimpeachable source that a feeling is reviving in Russia in favour of a complete understanding with Great Britain on all questions, from the Mediterranean to the Pacific. Such an understanding we have often advocated. England has, of course, no kinship with the political system under which the great Empire exists. With that question this country has no concern in its international relations. Last October twelvemonth we satisfied ourselves that there continues to exist in the Old Russian party the warm feeling for England which dates from the time of PETER the Great, and which lasted down to the Crimean War. The last statesman of importance in England who returned and appreciated this feeling was the Earl of ABERDEEN. British regard for Russia survived even her treatment of the Poles, but broke down under the persistent machinations of Lord STRATFORD DE REDCLIFFE, who had special personal reasons for bringing about alienation between the two countries during his seventeen years of ambassadorship at Constantinople. He lost no opportunity of stirring up bad blood. At length, though Lord ABERDEEN strove with might and main against him, he forced the hand of the British Government and brought about the Crimean War, though he well knew that the question of the Holy Places was capable of friendly arrangement. This colossal crime bears its fruit till this day, and right dearly has England paid the penalty of it in Asia and in her general diplomacy. Instead of a constant friend we have had a consistent antagonist. And for this we have very largely to thank ourselves. Vast changes in the map of the world have been one of the consequences — changes made not only without our consent, but in direct opposition to our representations, protests, and supposed interests. All this is now past praying for. But need the tension which the Russian advance in Asia occasioned last for ever? If, as we learn, the Government of the EMPEROR is ready and willing to meet us half-way, why should we not frankly hold out the hand of friendship, and arrange with the greatest Asiatic Power all Asiatic questions in a spirit of good-will and mutual concession? Lord BEACONSFIELD said one of the wisest things he ever uttered when he declared that there was room enough in Asia both for England and for Russia. That remains true, and though everybody now accepts it as a commonplace, nobody deals with it in the obvious way which suggests itself to every thinking man.

We know there are difficulties, but diplomacy exists, or should exist, for removing, not for creating, them. And the benefits, not only to the two Empires, but to the world, if a good understanding could be brought about, would be incalculable. There is no need to plead for a co-terminous frontier, as some — notably General SKOBELEFF — have done. But for the whole breadth of the largest Continent, our interests, if not our limits, continually impinge. If China is dying she will last a long time yet, and if Persia continues friendly to Russia in the north and to England in the south, there need be no question of partition for many a day to come. Then a word from Great Britain and Russia, spoken in unison and peremptorily, will put an end to the intolerable state of things in Turkey. We have before said that we should regret a Russian occupation and administration of Armenia. But it would be infinitely preferable to the anti-human rule of ABDUL HAMID. There are other questions that would present greater obstacles to an understanding. We are told that Russia "would insist on having a free exit from the Black Sea while closing it to foreign men-of-war." As it stands, this proposition is inadmissible, but we believe that it is capable of arrangement, and that it is mainly a case of the application of the Bismarckian *do ut des*, which commends itself in theory to Lord SALIS-



## NOTICES OF BOOKS.

+ EDEN LOST AND WON, by SIR J. W. DAWSON, F.R.S., &c. London: Hodder and Stoughton.

**T**HIS is a book that deserves a much fuller notice than the *Intelligencer*, with due regard to the limitations imposed by the special missionary scope and purpose of our pages, can properly give. Here is a man in the front rank of modern scientists, whose reputation is world-wide, who has been President of the British Association, and who at the same time is a learned Biblical student and a devout Christian, boldly standing up for the genuineness and historical accuracy of the Pentateuch, and especially of the early chapters of Genesis. And he does so in a sensible and practical way, that seems to us to carry conviction at once. Instead of taking a microscope and examining each word and letter, he steps back, as it were, and surveys the narrative as a whole, as a practised scientific observer and (in a good sense) man of the world would survey it. The result is most satisfactory and most convincing. It is a book to rejoice the heart of those who love and honour the Word of God, and we strongly recommend it to our readers all round the world.

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*Which House?* by Miss Lucy E. Guinness (Partridge and Co.) is the New

or Argentine or other unknown foreigner for a cent." Elsewhere he notes, "At many places the great feast Yaumanna was being held, but no drink as on former occasions—result of our teaching and that of our boys." The names in this country are as portentously long as those in the Far North—as for instance, Kilmipyipkasith, Wikthlatinayalwa, Thlagnasinkinmith.

In a recent number of *India's Women* a lady missionary writes: "One *Bow* in whom we are much interested has such a passion for reading that she gets through the little Bengali books we are able to lend her in a day, and at last I have been obliged to confess that we have no more, and I am afraid she falls back upon such novels as she can borrow from her neighbours, compared with which French novels are purity itself." What an argument for the work of the Christian Literature Society for India!

The news from Kan-suh is more cheering than last month. The rebels have not taken Lan-chau, the capital, and the missionaries appear to be safe. Their work, so far from being impeded by the rebellion, seems to have had a new impulse given to it. The work in all the C.I.M. Sz-chuen stations has been resumed. We regret to hear that Mr. Hudson Taylor is in poor health.

Miss Annie Taylor has at length obtained permission to reside in Thibet and has settled at Ya-tong. In order to obtain the sanction of the Indian Government and to come within the terms of the treaty, Miss Taylor has engaged to open a shop for the sale of drugs. There seems to be some difference of opinion as to the suitability of Ya-tong as a station.



*Eden Lost and Won.* By Sir J. William Dawson, LL.D., F.R.S. (London: Hodder & Stoughton.)—Sir William Dawson's studies of the early history and final destiny of man as taught in Nature and Revelation are written in a commendably fair and moderate tone, and are well worth reading, if for no other reason, because they show how much can honestly be said in favour of the Mosaic authorship of Genesis and the Pentateuch generally, and of the trustworthiness of the Biblical account of primitive man. Some, of course, may think that a writer who gravely discusses the geography of Eden, the measurements of the Ark, and the nature of the flaming sword, is not to be taken seriously, but they will possibly be surprised to find what a number of plain facts can be brought forward in support of the traditional view, and to what an extent it is (seemingly) confirmed by recent scientific and archaeological discoveries. We doubt if Sir William Dawson's somewhat rationalistic explanations of the curse pronounced on the serpent and the crossing of the Red Sea can be made to square with the plain expressions of Scripture, but they are at least an interesting example of an exegesis which wishes to be true to the supernatural and yet up to date. The papers which compose the volume originally appeared in the *Expositor*, and they are worthy of the respectful consideration even of the higher critics whose views they are intended to controvert.

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### NEW MUSIC.

ROBERT COCKS & Co., London.

With the advent of the dancing season, we have the usual parcel of new dance music, waltzes, of course, largely predominating. When the waltz composer wishes to give the dancing world the benefit of his musical ideas,

Glas Herald Jan 22/96

of Stewart, on Jeanie Deans; Mr Mowat, on Sir Percy Shafton; and Mr Glegg, on George Heriot. After a few remarks from Dr Leishman and Professor Paterson, the meeting was brought to a close with the usual votes of thanks.

**ABERDEEN—F.C. STUDENTS' ASSOCIATION.**—The Free Church Students' Association held their fortnightly meeting on Saturday evening in the Free Church College—Professor Salmond in the chair. Professors Cameron, Iverach, and Robertson, and Mr Adams, of Free Church Training College, were also present. An apology for absence was read from Principal Brown. After tea, songs were contributed by Messrs Cantlay, Esslemont, and Walker. The business of the evening was a symposium, "Conceptions of Satan." Mr A. Stuart led off with a lucid analysis of Goethe's Mephistopheles, Mr J. S. Macdonald followed with the more physical ideas of Dante, and Mr J. B. Gardiner wound up with the grand conception of Milton. On the motion of Mr Traill, seconded by Mr Fraser, the essayists were accorded a hearty vote of thanks. After a few remarks from Mr Adams and Professors Iverach and Cameron, the meeting terminated.

**ABERDEEN — SERIOUS THEFTS BY A SERVANT.**—

Before Baillie Taylor, in the Police Court on Saturday, Mary Murray or Bucklow (59), Forbes Street, a domestic servant belonging to Bauff, was charged with having on 12th November or on several dates between 1st August and 12th November, from premises in Market Street, occupied by Christina Alice Fisher, temperance-hotel keeper, while in domestic service there, stolen an albert chain, a finger ring, 13 table forks, 4 shirt studs, a brooch, a pair of ear-rings, and a jewel case; also, with having on 12th December, from a house in Fraser Place, occupied by Agnes Christie, while in domestic service, stolen bolster case; and also with having on 20th December, at the same time and place as in the second charge, stolen a watch. Accused pleaded not guilty. The evidence of Mrs Fisher and Christie along with that from a number of employes of pawnbrokers was taken, and the Baillie found the charge proved so far as the articles which had been recovered were concerned. Accused was sentenced to pay £3, or go to prison for ten days.

"**SANCTUARIES FOR WILD BIRDS.**"—The "Spectator," in an interesting article on the above-named subject, has the following:—"At Monymusk, in Aberdeenshire, the home of Sir Francis Grant, numbers of wild ducks used to take sanctuary on a pond adjoining the stables. The place was described by a writer as 'a large duck-pond adjoining the stable square; the ducks are not tame wild ducks, but bona fide wild ducks, wild wherever else they go, but tame the moment they settle on the pond. They swim up to be fed within a few feet of any one, evincing no fear. Outside the precincts of their pond they are as wild as the wildest duck can possibly be.' Sir Francis Grant, in answer to a question addressed to him by Sir R. Payne-Gallwey, wrote of this wonderful 'duckery':—'Every word in the account is perfectly true; a gentleman is staying with me to-day who never saw the ducks in the stable square before. He saw about one hundred and fifty, and the coachman called them and fed them with oats. Last Sunday I fed them, and they came within the length of my walking-stick.'" Mr Francis Darwin, on the same subject, writes to the "Spectator":—"At Walton, in the late Mr Waterton's time, I often, in an evening, used to watch the birds congregating for their flight to their evening feeding-grounds, on the Humber and Lincolnshire coast; and I have wished, and almost hoped, to see the time when large areas of sea and country, such as the Wash and parts of the Lincolnshire coast, with the Cromarty Firth, in Scotland, should be made sanctuaries for wild birds, in which they, as the deer in the forest sanctuaries now do, could feel themselves at rest from the sportsman, and where those who like to watch the birds in their natural state could see them."



considerably over  $\frac{1}{2}$ d and not quite  $\frac{3}{4}$ d per £1. He suggested that some of the extensions were unnecessary and others too large. After further consideration, the proposals of the committee were taken *seriatim*. The largest—providing for 36 lamps at an annual cost of £648, to extend the system to Morningside—was defeated by a narrow majority, while another extending it into Stockbridge was cut down by about ten lamps. The cost of the whole scheme was thus diminished by over £800. The extensions sanctioned were:—From Literary Institute to Salisbury Place, 8 lamps, £144; Regent Road to Abbeyhill, 15 lamps, £270; Royal Infirmary to Tollcross, 14 lamps, £252; Dalry Road, from Haymarket to Ardmillan Terrace, 20 lamps, £360; Fountainbridge, from Freer Street to Viewforth, 8 lamps, £144; Leith Walk, Green-side to Pilrig, 26 lamps, £468; Frederick Street to Dean Street, Stockbridge, 20 lamps, £360; Hanover Street to Canonmills, 23 lamps, £414; Cowgate, 13 lamps, £234; Dean Bridge, 4 lamps, £72; Morrison Street, 12 lamps, £216; side lanes, St George's Church, Charlotte Square, 2 lamps, £36; Pleasance and St Leonard's Street, 24 lamps, £432; St Mary Street, 2 lamps, £36. It was also agreed to erect electric-light lamps in Royal Exchange Square and to introduce the light into the City Chambers at a probable cost of £256.

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HUNYADI JANOS is the best natural aperient water recommended by medical men everywhere. Sir Henry Thompson insists on the superiority of natural aperient waters, of which he considers "Hunyadi János" to be the most concentrated of the saline group. Annual sale six million bottles. Name of the proprietor, Andreas Saxlehner, on label secures genuineness.—*Adv.*

THE Queen has forwarded to University College Hospital a present of twenty pheasants for the use of the patients. A similar gift has been sent to the London Hospital.

"HOW IS IT THAT 'CLARKE'S BLOOD MIXTURE' has obtained such great popularity? Because it is unquestionably the finest Blood Purifier that science and medical skill have brought to light. Thousands of wonderful cures have been effected by it. For Scrofula, Scurvy, Eczema, Skin and Blood Diseases, Bad Legs, Pimples and Sores of all kinds its effects are marvellous."—Sold everywhere, at 2s 6d per bottle. Beware of worthless imitations and substitutes.



## MOSES AND HIS CRITICS.

There are scientists who on account of the real or apparent differences between the results of their research and the Biblical narrative of the Creation have given up religion altogether; there are others who keep their religion and their science strictly apart and believe in both; and there are others still who, believing science and the Bible to be reconcilable, set themselves to explain away the difficulties. To the third class belongs Sir J. William Dawson LL.D., who in his latest publication "Eden Lost and Won," elaborates his views on the subject of the historical and scientific value of the so-called Mosaic record. There is no doubt that after "the whirl of the evolutionary cyclone had carried so many naturalists off their feet" Moses the historian was looked upon very much as an impostor found out; and in throwing discredit on the Biblical account of the origin of things the evolutionists were ably assisted by the "higher critics," who perhaps did as much as the scientists to shake the foundations of the traditional belief. But it is also true that of late years there has been something of the nature of a reaction. Evolution was expected to explain everything, but it has not done so, and a suspicion is gaining ground that the writer of the Book of Genesis did know something about the subject after all. The first and larger part of Dr Dawson's book deals with the physical and historical probabilities respecting the authorship and authority of the Mosaic books. He points out the effect these writings have had on the development of the social and mental condition of the human race and remarks that "the observation and study of 50 years have shown me the rise and fall of several systems of philosophy and criticism, and the Word of God still abides and becomes wider in its influence. In the course of two interesting chapters on the personality of Moses and the Book of Genesis, Dr Dawson summarises much of the results of the latest researches in connection with the history of the ancient world, and concludes that no Hebrew writer "could have had so ample means for writing the early history of the world as those possessed by Moses, when regarded as a Hebrew imbued with the culture of the great civilisation of Egypt of the 19th dynasty." The mission of Moses was to raise a band of slaves into a nation, and his history of the world asserted the divine commission and promises given to Abraham and the patriarchs, and stirred up the people with the enthusiasm of a new and pure religion, with the memories of former greatness, and with the promise of a great and glorious victory over their oppressors, and the hope of a new and better country. Dr Dawson examines the construction of the sacred documents, but his conclusions differ considerably from those of Driver and his fellow-critics. With reference to the "six days" of the first chapter of Genesis, he says—"It would not be easy even now to construct a statement of the development of the world in popular terms so concise and so accurate." After several interesting chapters on the site of the Garden of Eden, the Deluge, and the Exodus in which the Biblical narrative is generally upheld, Dr Dawson comes to the second part of his book, in which he deals with man and nature, fallen and restored. At the outset of the chapter on primeval man he states—

The problem of absolute creation is at present insoluble, and may always remain so. Lotze well suggests that in some sense this must be the case under any imaginable conditions. If we suppose a naturalist, whether agnostic or theistic, to have actually witnessed the first emergence into being of low forms of life in the primeval waters, we cannot suppose that he would see any manipulation or hear any command. If an agnostic, the witness of the fact might at once say, "This is an example of purely spontaneous generation of an incidental or fortuitous character;" and if a theist, he might say, "This is the finger of God;" but the evidence for one view or the other would be exactly what it is to-day.

As to how Dr Dawson treats the Fall and Restoration, those desirous to know are referred to the book itself, which will be found, if not convincing to the stickler for "demonstration" and "proof," at least profoundly interesting and useful as a statement of the case for the old faith by one who is eminently qualified to give it. He seems at times to assume much more than a strictly scientific mind might be willing to grant, but he also brings in support of his arguments a mass of facts which an opponent would have some difficulty in explaining away. (London: Hodder & Stoughton. 5s.)



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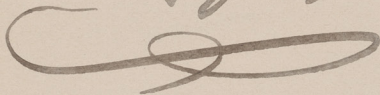
Sir J. W. Dawson  
My Dear Sir

I have the pleasure of  
acknowledging the receipt of your paper  
on the extinct Caney doland peoples.  
I also take the opportunity of thanking  
you for the copy of your work in the  
"meeting place of Geology & History" which  
arrived while I was away from home  
and acknowledgment was so long over-  
looked that I was almost ashamed  
to write you.

Your views on the palaeolithic  
question strike me as eminently  
satisfactory and your references to my  
work are sufficiently flattering.

Very sincerely yours  
W. A. Holmes



Holmes  
Feb 1896  


Holmes  
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