



ALFRED H. BURTON, B A M D.

# WINDOWS ON THE WORLD

A RECORD OF THE LIFE OF

**ALFRED H. BURTON**

B.A., M.D.

WITH SELECTIONS FROM HIS WRITINGS ON

ARCHAEOLOGY	COMMUNISM	ETHNOLOGY
EVOLUTION	FASCISM	THE JEWS
MILLENNIUM	MODERNISM	ROMANISM
SCIENCE	SECOND ADVENT	SPIRITISM

SELECTED BY HIS CO-WORKER

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**THE ADVENT TESTIMONY AND PREPARATION MOVEMENT**  
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## Preface

**D**OCTOR BURTON often expressed a wish that these *obiter dicta* should be prepared for publication. I have therefore collected and edited them in memory of a dear friend and fellow-worker, in the hope that they may encourage and illuminate many in these dark days.

It is to be wished that the Memoir could have been more worthy of the Subject but Dr. Burton had no thought for earthly renown but sought only to be approved of God, well knowing that his diaries as well as his name were written in Heaven.

F.W.P.

## “Thy Will, Not Mine”

LORD, when I cannot understand  
Thy silence in the hour  
When I most need Thy helping hand  
And Thy deliv'ring power ;  
This shall my joy and comfort be,  
That so it seemeth good to Thee.

When things on which my heart is set  
Thy sovereign will denies,  
If I am tempted to forget  
That Thou art just and wise,  
Let this my joy and comfort be,  
That so it seemeth good to Thee.

When sinners prosper while the just  
Are chastened every day ;  
When hope lies hopeless in the dust  
Through unexplained delay,  
Then let my joy and comfort be,  
That so it seemeth good to Thee.

When those I love from me depart  
To mansions in the skies,  
And sorrow overwhelms my heart  
And blinds my weeping eyes,  
O Lord ! let this my comfort be,  
That so it seemeth good to Thee.

Thus, onward to the very end,  
My Lord, my God, my all,  
I will not doubt my heavenly Friend ;  
But, whatsoe'er befall,  
This shall my joy and comfort be,  
That so it seemeth good to Thee.     -     F.W.P.

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Note the "Index" at Back and observe the number  
and Variety of Subjects

## I Thessalonians 4.

14 For if we believe that Jesus died and rose again, even so then also which sleep in Jesus will God bring with Him.

15 For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God : and the dead in Christ shall rise first :

17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

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**T**HERE is a difference between a Revival and an Evangelistic Campaign. An Evangelistic Campaign is organised, and it owes much to the wisdom and co-operation of earnest men of God ; but a Revival, a true Revival, is supernatural. It is as the wind that bloweth where it listeth, and though we hear the sound thereof we cannot tell whence it cometh or whither it goeth.

Such was the Revival which literally "broke out" in 1859 in the North of Ireland. Two saints of God had been praying for Revival, and it came without any human agency or organisation, and simply swept multitudes off their self-satisfied feet and carried them into the Kingdom of God.

Directly it was noised abroad that the Spirit of God was moving, a number of Christian men, mostly "chief men of the Brethren" were led to devote themselves to the work of instructing the converts, and by prayer and preaching to seek for more.

Amongst them there were two men, who, though long since gone to their reward, are still remembered and highly esteemed on earth for their work's sake.

### Grattan Guinness and C. H. Mackintosh.

GRATTAN GUINNESS and C. H. MACKINTOSH were both associated as evangelists with the great Brethren Movement from its early days, although when the deplorable rupture took place in the fifties of last century Mackintosh remained with J. N. Darby, and Guinness for a time followed George Muller of Bristol, whose co-worker he nearly became on the death of Henry Craik in 1866. This was before Grattan Guinness published the series of books expounding his chronological interpretation of Prophecy.

The popularity of "The Approaching End of the Age," and "Light for the Last Days," has almost obscured the author's previous eminence as an evangelist (I think to his



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disadvantage) for he was at first a really great preacher, honoured by *Punch* in a cartoon depicting him alongside C. H. Spurgeon under whose figure was the word "BRIMSTONE," and under the figure of Guinness the word "TREACLE." Of course, Spurgeon in his clever way took the sting out of the gibe by reproducing the cartoon in his "*Lectures to my Students*," and I have little doubt that the "prince of preachers" had a hearty laugh over it, and I hope, though I never heard it said, that Guinness joined in.

C. H. Mackintosh, like Spurgeon, went from the usher's desk to the pulpit or perhaps we had better say platform for the Brethren, in a laudable desire to abolish formality, look rather askance at pulpits, not because some people in pews call them the "coward's castle," but because they savour of clericalism.

And like Grattan Guinness, the fame of Mackintosh to-day is kept bright by his books, and wonderful books they are. Without being distinguished by deep theological research the Notes on Genesis, etc., are full of spiritual instruction expressed in language that awakes an interest which inevitably leads to a deeper love for the Scriptures.

An extraordinary thing about Mr. Mackintosh's writings is, that though they had an immense circulation, he refused to accept any portion of the substantial profits which accrued from their sale. Dr. Burton told me this, but added that he was not sure that it was wise, though he hastened also to add, that he had no doubt that Mr. Andrew Miller, one of the great leaders of the Brethren, who financed the publishing of the Notes, made good use of the money (every pound of his, I expect, made ten pounds), for the extension of the Lord's work. We are thinking about these two men of God, Guinness and Mackintosh, because they were both used of God in the conversion of the Burton family.

### The Ancestral Home of the Burtons.

Burton Hall, Co. Carlow, the ancestral home of the Burtons, was a fine country mansion with a mile long drive from the gates to the house. It was the centre of fashionable life, and the scene of the usual gaieties with which the leaders of

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Society sought to occupy the time which would otherwise hang heavily upon their hands ; hunting, house-parties, dancing and kindred pursuits were followed with almost religious fervour. It is, however, admitted by those who are devoted to them, that pleasures do not satisfy, and Dr. Burton told me that he remembers a young man, a relative, saying : "I would give a thousand pounds to anyone who could invent a new sensation." He was sick of everything ; pleasure had palled.

Whether this had anything to do with it or not, it is certain that the 1859 Revival on reaching Burton Hall in 1863, called a sudden halt to the world of fashion of which it was the chief centre.

People have the idea that it is only the slum population that need the Gospel, and that it is only the drunkard, the thief, the vicious, that need converting, and because of this grievous error the rich are sent empty away as not needing "the Heavenly gift." The rich often think so themselves, like the lady who said : "If I am to be saved like my butler, I shall not be saved at all."

When the Scripture says : "ALL have sinned and come short of the glory of God," it means ALL, and it is a glad day for those who recognise this fact and admit it before God as did the Burtons, for then it is easy to understand that Christ came into the world to save sinners.

It was Grattan Guinness who was the human instrument in bringing the father and mother of Dr. Burton to the Saviour, and who opened up to them the way of eternal life.

Directly the great decision was reached, the life at Burton Hall was changed, a dead cut was made with the past. Balls and parties, sport and all worldly pursuits came to a sudden end ; a new life began.

### **How Salvation Came to the House.**

Dr. Burton was then about nine years old, but he remembered many interesting things that happened in those wonderful days of Heaven upon earth. The following is his own story of the great change :

\* \* A friend has written to me recalling the wonderful 1859

Revival that swept over Ireland, mentioning specially the thrilling scenes under and around the oak tree at Newton-Limavady, which became renowned for the crowds that used to assemble in their thousands, large numbers of whom were soundly converted to God.

"The physical features were not so pronounced in Co. Carlow, where our family resided. They were not by any means absent, but they were not as prominent in Ulster, but a real Revival took place and large numbers of people in all ranks of life were brought to participate in the salvation which is in Christ Jesus, and in after years in my evangelistic efforts I used to meet the converts of 1859—many of them from my own district—in all parts of the world. By this time they must all of them have dropped anchor in the heavenly harbour. The last of these I can remember was when holding an evangelistic mission in Wellington, N.Z., where I met a woman who had been the lodge keeper at R. Park, not far from my own home. She reminded me of a visit, when I was a boy, which my mother paid. I accompanied her, and it seems but yesterday. This good woman had an attack of bronchitis, and was endeavouring to keep her shawl from slipping from her chest—and seeing this my mother took her own brooch and pinned it for her—and there with pride, I was shown the very brooch away in New Zealand, on the other side of the earth.

"It was not until about 1863 that the Revival reached us. Until then I can recall the gaieties of my old home. Hunting was the great employment by day, and dancing at night, interspersed with theatricals.

" 'What a change came over you all, sir,' said the old family coachman of one of our neighbours, when many years after I returned to my own district to conduct evangelistic services. 'Many's the night,' said he, 'I was driving our people to a ball or something at Burton Hall, and we didn't get home till the early hours of the next day.'

" 'Yes,' I replied, 'did the change come over you, too?'

" 'It did, sir,' and I shook his hand as a brother in Christ.

"One of my uncles had gone to India on Her Majesty's Service. He was expected at our house on a certain day,

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and I took my seat at the window to get the first sight of him as the carriage entered the avenue, which was a mile long and as straight as an arrow. He had left some years previously a house of balls and theatricals—he suddenly found himself in an atmosphere of the Bible and Prayer. What a change! He himself came under it very soon, and I can recall his coming down one morning rejoicing in the Lord as he told us of his experience of the night—‘whether in the body or out of the body I cannot tell.’

“But he was soundly converted, though he had to learn the lessons of what it means to follow a rejected Christ. Soon after his conversion he found himself in Dublin surrounded by all his old worldly friends. With him now old things were passed away and the Christian conflict had begun. On his return from Dublin, in deep exercise of soul he climbed up one of the fine old trees of the wood. The battle was fought, and through Grace was won for Christ. He was in the habit of carving his name here and there on the trees, but this time he added the one word, ‘VICTORY.’

“I have often wished to know on which of these trees stands the record of the conflict.

. . . . .

“Many years ago, when talking with my mother, I asked her how the change came over her. There was a definite movement of the Holy Spirit right through the land, quite apart from such devices as are often resorted to nowadays. In the early stages of the Revival the old Dr. Grattan Guinness visited Dublin, and under his powerful preaching all ranks of the population were brought to a saving faith in the Lord Jesus Christ. A lady in our district, a leader in the social world, came under the influence of his preaching, and invited him to preach in her stately mansion, O——Park. It was while seated there that the feeling was awakened in my mother’s heart that, as she said, there was something better to live for than the world. A craving then took hold of her after that for better things.

“Just at that time a visitor came to stay with us. He was a half-brother of the then Marchioness of A., who had herself been converted and was an earnest and devoted Christian.

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"Mr. G.T. had also been converted, but had slipped back into the world. His great entanglement was music and singing, but finding my mother in such deep soul anxiety he explained to her the plan of God's salvation which he knew in his head, but had ceased to feel in his heart. She was brought into full surrender and rejoiced in Christ Jesus—and he was restored in soul to God. Then it was that the change came over our home. Drawing room meetings for prayer and preaching banished the balls and theatricals. I used to be sent off on my pony—there were no bicycles in those days—to scour the neighbourhood and announce meetings. That splendid preacher, C. H. Mackintosh, author of 'Notes on Genesis, Exodus, Leviticus,' etc., was invited and greatly used of God in conversions.

"I can recall vividly one night when he preached powerfully on Isaiah 6—"The Throne and the Altar." Every eye was rivetted on him as he opened up the subject of the claims of God's Throne in its glory, majesty, and justice, vindicated and satisfied by the Sacrifice on the Altar.

"The awakened sinner's cry : 'Woe is me for I am undone,' answered by Jehovah's gracious word : 'Thine iniquity is taken away and thy sin is purged.'

"I can feel the thrill as we slowly dispersed from the large room in the yard. Several visitors staying in the house were converted that night. They became well known in Christian circles after that. They are all now with Christ which is far better.

"Among them was a young girl who afterwards became Viscountess B. One of the last things she said to me was : 'I pray for you every day of my life,' and then charged me to make it clear how God's righteousness had been vindicated at the Cross so that He could save the vilest sinner and be righteous in doing it. Her daily prayers for me, and that of another well known friend, have often encouraged me. They are both now with the Lord.

"But that night of C.H.M.'s preaching on Isaiah 6 has never lost its vivid recollections. Many, instead of going home, assembled in the servants' hall and would not go home until they had heard something more.

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"C.H.M. rose from the supper table and on returning, said : 'I have left a room full of salvation.' It is reckoned that every person in the house was saved that night."

A striking illustration of the power of the Spirit in those days occurred at a drawing room meeting when one of the very few inmates of the house who remained unconverted, declared that she had no need of conversion. She was a Scotswoman, a rigorous Presbyterian, loyal to her church and irreproachable in character. One of the friends said to her rather harshly : "You are in the gall of bitterness and the bond of iniquity." Feeling this to be an insult the lady rose from her seat and went to her room, where she locked herself in and refused to come out. A couple of days passed, and then a slip of paper was pushed out of the room under the door with the words "Pray for me" written on it. Needless to say her request was complied with and soon she came out of her self-imposed imprisonment rejoicing in her Saviour, who was able to save her from her *religion* from which also many more people need saving.

In my frequent long and happy talks with Dr. Burton the above and many more incidents were told by him as he looked back on those days when impressions were being made on his own young heart, chiefly by C.H.M.'s preaching, which eventually led to his very definite decision for Christ.

### Removal to England.

After a few years of the new life into which they had entered, the Burtons removed to England, taking a house on the Marine Parade, Brighton.

It was here that an incident took place that brought young Alfred Burton definitely to decide for Christ. He was walking along the old Chain Pier when he passed a group of people standing round a man who had been taken ill. He walked on to the Pier head and after a few minutes came back. The group considerably enlarged, was still there, but the sick man had gone ! His dead body lay there in the sunlight, but he—where was he ?

The startling incident so impressed Alfred Burton that he then and there decided for Christ. He was truly anxious

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as to where he would have spent eternity had he been suddenly cut off like the man on Brighton Pier.

Soon afterwards the family removed to London, residing at Campden Hill, when it was arranged that Alfred Burton should study for the medical profession. But what is of more importance in this memoir is that at this time the young convert began his work as an evangelist and preached his first sermon.

The following is his own account of that event :

### **My First Sermon.**

"It would be interesting if every preacher would review the past and place on record how he began his evangelistic career—what started him in the work—under what circumstances did he begin ?

"I can recall my first effort as if it were yesterday. As I look back I do not think I was self-confident, but I certainly was not a little courageous. I went into Hyde Park, and took my stand not far from the Marble Arch—all alone ! And I sang a solo, though I would not have called it that ! Here were the words :

'You had better come to Jesus, to Jesus, to Jesus,  
And that just now.  
O flee, guilty sinner, and escape eternal fire,  
For you must stand your trial on that great day,  
You will see the Judge descending on that great day,' etc.

"A fair number of people stood and listened to my address which was of the simplest order, and concluded with an appeal for decision. A young man came forward to confess Christ as his Saviour. I seem to feel the handgrip of my first convert. I have never seen him since, and often wonder, shall we know and understand in that great day ?

"After these things, I went on preaching in the open-air, and saw no fruit until nearly three years later. By this I do not mean to imply that there was no fruit, but I *saw* none. God gave me one convert to start with as an encouragement, and kept me waiting for two or three years to keep me humble."

During their residence in London the Burtons were in fellowship with Exclusive Brethren at a meeting nearby.

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There were other now well-known Christians in this Assembly, amongst them Dr. A. T. Schofield and his sister and brother-in-law, Mr. and Mrs. Hamilton.

Dr. Burton has often told me of the great times they had in those early days, although the meetings were often interrupted by unruly boys who crept up the stairs—the room was over a shop—and screamed and shouted till someone moved over and drove them away.

### **Evolution and Darwinism.**

It must not be thought that in his early days Dr. Burton found the Christian life all plain sailing. It was at this time that Evolution was shaking the foundations of the faith of many. Darwin's book expounding the theory of Natural Selection was published in 1859, the very year when the Ulster Revival broke out. Darwin's theory was advanced only as a theory, and yet the higher critics who were just at the time busy pulling the Old Testament to pieces applied the unproved theory of Evolution to the idea of God, and mutilated the Scriptures to support their dictum that the Genesis account of Creation was a myth or a legend.

Especially amongst the educated classes and liberal theologians this heresy was adopted, and many a young man's faith in the inspiration of the Bible was undermined.

Dr. Burton confesses that doubts arose in his mind as to the reliability of the book of Genesis. But fortunately, his mother, with that deeply taught spiritual woman, Mrs. R. C. L. Bevan, arranged meetings in West London at Hanover Square, where Mr. William Kelly, a well known scholar and expositor of Scripture gave a series of lectures to prove that the Genesis account of creation was true and inspired. Dr. Burton, then quite a youth, attended these lectures, with the happy result that he never again had doubts as to the Bible being the Word of God, inspired and infallible.

### **Moody and Sankey Meetings.**

The year 1873 was a memorable year for old England, for it was then that MOODY and SANKEY paid their first visit to this country and set the people of God ablaze with their



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marvellous preaching and singing. How we look back with holy joy at the results of that Revival, when thousands in this land were converted.

In that same year by the evident providence of God the late Dr. Joseph Kidd ordered Mrs. Burton to the East Coast for the benefit of her health.

The following is Dr. Burton's own account of what ensued :

"It seems but yesterday that sitting at the breakfast table at our London home, my father called our attention to the announcement of a house to be let furnished, at a place, at that time little known to people in general, the Village of Dunwich.

"There and then an expedition was planned for the next day to view the spot. London was not in those days what it is now. Liverpool Street Station did not exist. The terminus of the G.E.R. was Bishopsgate Street Station, with one platform for departure and one for arrival.

"The dark and gloomy remains of this station may still be noticed as one glides slowly in or out of London.

### **At Cliff House, Dunwich.**

"At length we reached the spot, and as we entered the grounds of Cliff House, Dunwich, I can hear my father's exclamation : ' This is the place.' Little did we then know what was to result for time and eternity from that somewhat hasty decision. When during our stay there, Mission Services were held and a wave of blessing swept over the little village—not a house but was visited by blessing from on high—whole families were converted to God—most already gone on before to be welcomed at the feet of the Lamb once slain, but now alive for evermore. Only a few days ago, as I write, I was accosted by an elderly person at an Advent Meeting in Aldershot : ' I was converted as a young girl at one of your meetings in Dunwich ' (fifty years before).

"But the villages all around were also visited. Scores and scores of times have I held open-air services on the neighbouring village green. Westleton especially experienced a time of spiritual awakening. It was there in the village

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schoolhouse that my first lectures, if so they might be called, on the Coming of the Lord were delivered. I can recall a certain night—the well-filled schoolhouse—and I, not much more than a boy, endeavouring to expound the Second Coming of the Lord! I did not seem to be making much headway. It was the first time any such subject had been brought before this agricultural audience. The blackboard happened to be before me, and a piece of chalk, and I drew the diagram I had myself quite recently seen in Charles Stanley's little pamphlet. Interest was at once awakened in my audience, and a look of intelligence overspread the countenances of the crowd of men and women, and even children. It could scarcely be that any are yet alive who were present that night, certainly not many.

"But those early experiences at Westleton keep coming back to my memory like refreshing waters in a dry and thirsty land. I can see the black tarred shed at the top of the green which formed a sounding board as I stood in front of it—then the logs of fallen timber where members of the audience sat shoulder to shoulder—then, too, the vicar of the parish from time to time honoured me with his support.

"It was at Westleton where the work first started. People came in from the villages round, but the season was advancing, and I began to look farther afield. It was then one night that a constant attendant from Dunwich suggested I should give Dunwich a turn. This I promised to do if a suitable building could be secured in the little village, as the weather for open-air meetings was unsatisfactory. The village schoolhouse was readily granted, and often as I now pass down the village street I recall never-dying incidents that took place within its walls.

"There was no service in the Church on Sunday night, so there was no difficulty in using it for my Gospel meetings. The place was soon crowded—not only the villagers, but others from some miles, walked in regularly.

"My custom was to go to the door immediately after the address for a handshake and a personal word.

"One Sunday night I returned to the schoolroom expecting to find the room empty. But about a dozen people were still

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there seated. I scarcely knew what to do, but repeated some Gospel texts and prayed that God would bless the message.

"The following Sunday some thirty or forty remained, and sobs were heard amongst them. Again we knelt in prayer, and when on our knees a lady's voice was heard thanking God that her prayers were being abundantly answered. She came from the large house in the village, and had often prayed that a spiritual awakening might come upon the neighbourhood.

### **The Doctor Goes to Aldeburgh.**

"Great interest began amongst Christian people in the district ; amongst others, Mr. T. R., of Leiston, who drove from village to village wherever meetings were being held.

"The time was now drawing near when my studies were to take me away, and I felt impelled to go to Aldeburgh with the message of Salvation. My friend, T. R., rather tried to dissuade me, telling me that the ground was too hard, but I felt irresistibly drawn to try. Consequently I started off to find a suitable place of meeting. The Reading Room on the sea front seemed the right place, and for this I approached Mr. H., a leading magistrate of the district. When I told him the object he looked very much surprised that a mere youth should want to preach. However, he agreed to let me use the hall two nights the following week on condition of payment for hire. Those two nights will never be forgotten. I went round the little town from door to door and invited the people for Wednesday and Friday evenings in the Reading Room on the front.

"A goodly company assembled the first night, and at the close I went to the door, as was my wont. Amongst those who filed out was a lady whose hand grip I can almost feel as now after these many years I am writing. 'Thank God you have come !' she exclaimed, as she warmly gripped my hand. 'This is an answer to my prayers.'

"She had only quite recently been herself converted. She had been paying a visit at Wickham Market, where an earnest Christian man resided, the late Dr. Tench, through whom she had been led to Christ. 'Come to tea before

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the meeting on Friday,' she urged. She was the wife of the very magistrate from whom I had rented the hall.

"That tea-table chat is fresh in my memory ; Mrs. H. and myself sat at one end of the long table talking of God's wonderful grace to us in calling us out of darkness into His light, while Mr. H. and a friend sat at the far end, taking no part in our conversation. When the time for the meeting came, I asked Mr. H. if he would not come along with us, but he had a most convenient headache ! That night the place was crowded, and several souls, I afterwards learnt, were brought to a saving knowledge of Christ through those two meetings.

"The following winter found me back at Dunwich for the vacation, and so impressed had I been with the interest at Aldeburgh that I determined to return there for a few meetings. Dear Mrs. H. had meanwhile quite suddenly been called Home to be with the Lord, and, oh, what a change had taken place in Mr. H. He was full of remorse as he remembered how he had hindered and opposed his wife during her short Christian life, and now what could he do to make amends ? She was gone, but could he not seek to carry on the work that was so dear to her heart ? Would I come and stay with him ? I might preach in his drawing room—I might preach in every room in his house ! There was nothing he would not do to show how sincerely he regretted his own cold and hard treatment of her who was gone.

"Many a happy meeting did I have in that house, and many souls were eternally saved within those walls. Quite a Revival spread through the little town, and many of the Lord's people hearing of these good things, came to spend their summer holidays in the place, and were helpful in establishing the work. Often do I walk into the little Aldeburgh churchyard and look at dear Mrs. H.'s grave and recall what life sprang out of her death.

"Another who lies there was converted at that time. He had a business in the town, and had come to the first meetings referred to above. I had noticed him and decided to pay him a visit. ' I knew you did not want that bit of ribbon,' he used often to say during the years that followed, ' it was

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my soul you were after.' Dear R. P. is now with the Lord, but what happy times we used to have for many years after these first interviews.

"He threw his premises open for the preaching of the Gospel, a step that led him to taste a good bit of opposition and loss, but it was for Christ's sake, and he was no loser in reality, for a happier Christian it was difficult to meet, and many were led to Christ through this means.

"One memorable meeting took place in his house one Sunday night. When we left the district the interest was still very great, and the converts in many villages were in need of help and instruction. The responsibility of this weighed heavily on a young farmer in the district. He was a young man full of zeal, and devotedness to Christ. When the hard day's toil was ended he used to start forth, Bible in hand, to visit the cottages, and soon began to take meetings. He seemed just fitted for the work, raised up of God, and qualified in a remarkable degree. Yet after a few months of bright and happy service he was suddenly removed. Dear William W. was the preacher on Sunday night in that house at Aldeburgh; the hall, the workshop, the staircase was crowded, and most earnestly did he press home upon the people the solemn words of John 3. 36: 'He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.'

"Some few still alive can remember how he urged upon the people the uncertainty of human life; that some of them might be in eternity before another week had passed. The whole district was startled when they heard that the preacher himself had stepped out of time into eternity two or three days after. God uses these solemn occurrences especially at times of great awakening."

For many years this blessed work went on without interruptions, and gatherings of the Lord's people for prayer and Bible study were formed in various villages. We must not think that no troubles ever comes to mar. It was so in Apostolic days, it is so still. When our blessed Lord descends from Heaven into the air with His assembling shout, Paul

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will be there and Paul will see the converts of Thessalonica there, and they will be his crown of rejoicing—yet, if we were to visit Salonica to-day should we find the word of the Lord sounding forth?

Each succeeding generation needs the reviving energy of God's Spirit—and we may truly ask—"was Revival ever more needed than it is to-day?"

### **The Family Returns to London.**

When the family returned from Dunwich to London, they resided at first at No. 6 Holland Park, and in 1874 removed to Sevenoaks in Kent, and Dr. Burton began service for the Lord in a different sphere of which he tells as follows :

"About the year 1874 my parents left London and we moved to Sevenoaks. My studies necessitated daily trips to London with a season ticket. I used to wait for my return train every day at London Bridge Station. In those days there used to be a map of the United Kingdom at every station through the land. They were called 'Horniman's Pure Tea Maps.' I used to study these maps while waiting for my train each evening. The interest to my mind was that Horniman gave not only the names of his agents throughout England, etc., but also the population of each town and village where those agents were to be found, and with the enthusiasm of youth I felt a longing to visit all the places I saw on that map, and to preach to them.

### **"Go to Dunstable."**

"One evening I was looking at the map, as usual, when my eye lit upon Dunstable, Beds. I don't know that I had ever heard of the place before, but as I looked at the words something seemed to say, 'Go to Dunstable.' So definitely these words sounded in my ears that I felt a distinct call from God, and the next day sallied forth on a prospecting expedition to see what sort of a place Dunstable might be. Presently I came across a Public Hall in the centre of the town. I found the caretaker and secured the place for Sunday evening after church hours, and also a smaller hall

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for Wednesday evenings, where my first definite attempts at Second Coming Testimony took place.

"I was full of the undertaking, and meeting a policeman outside the hall, I informed him of what I had done. He looked at me in amazement. Did I know anybody in Dunstable? No. Have you a committee? No. Have you a chairman? No. Have you a choir? No, I lead my own singing.

"I really think he pitied me, as he asked, had I counted the gas jets? 'You will have as many people.'

"Before my visit to Dunstable I got the name of a Christian man in business in the town. To my surprise I found he had a large place almost next door to the hall.

"As I entered, he said: 'Come in, Mr. Burton, what brings you here?'

"I was quite taken aback, and asked how he came to know me.

"'Were you not at Calne, Wilts., last year, and did you not preach the Gospel in the open-air, in the market place?'

"'Why, yes,' I replied, and proceeded to inform him of my plans for the following Sunday and Wednesday nights.

"'This is very remarkable,' he exclaimed, and produced a letter he had written to me two months previously, asking me to come to Dunstable, but it had never been posted.

"From the very start, large numbers of people attended, and conversions soon took place, indeed, for some years after this campaign I was constantly hearing of people who had been brought to a saving knowledge of the Lord Jesus Christ at these meetings.

"My friend of next door, Mr. H., was called home many years ago, but threw himself heart and soul into the work.

"I did not preach sermons. I used to open up the stories in Old and New Testaments, weaving them round such texts as John 3. 16, and very specially John 5. 24.

"'Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent Me HATH EVERLASTING LIFE, and shall not come into judgment, but is passed from death unto life.'

"One night I was explaining to the best of my ability John 5. 24:

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“ ‘ From this verse it is plain that if you truly and really believe in the Lord Jesus from your heart, you will receive God’s great gift of eternal life—HE THAT BELIEVETH HATH. But more, you will not come into judgment. The judgment of a holy God against your sin took place two thousand years ago at Calvary, and God tells you that judgment is behind you and not in front—you will not come into judgment ’ (R.V.).

“I was enlarging somewhat along these lines when my friend Mr. H. standing at the bottom of the hall, called out ‘ Young man, what do you make of the verse that says : “ We must *all* appear before the judgment seat of Christ ” ’ ? (2 Cor. 5. 10).

“This completely floored me, and as it was about time to close I simply said : ‘ we will take that up next week.’

“I blessed God for that interruption. It started me along a definite line of Bible study, and I found great help from a careful reading of ‘ Plain Papers on Prophetic Subjects ’ (W. Trotter), a book which I constantly suggest for young preachers as a help in the opening up of Scripture.

“The following Wednesday night the hall was crowded out to hear what this ‘ young man ’ had to say.

“Meanwhile, I had learnt the difference between the judgment of my sins, judicially at the Cross in the Person of my Substitute who bore my sins ‘ in His own body on the tree,’ and the judgment seat of Christ after reaching Heaven in order to decide what reward shall be mine (1 Cor. 3) for faithfulness here to Christ.”

Another result of this incident was the writing by Dr. Burton of a booklet called “The Three Judgments,” which has had a wide circulation, and has been greatly used in the salvation of souls.

While still a young student, the author of the booklet had been asking himself why he should learn Greek, and realising that one must know Greek if he is to preach the Gospel to the Greeks in their own language, from that moment, Greece and Greeks became the subject of prayer. Then a strange thing happened.

He was in a publisher’s shop in Paternoster Row, when



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a gentleman came in, and asked if he could have a copy of the booklet, "The Three Judgments." Looking over to the young Greek scholar and author of the booklet, the publisher said : "Yes, I have that little book, but what makes you to want that particular book of all the books I have on sale, and may I ask where you come from?"

"I have just come from Athens. A lady visiting Athens a short while ago gave a copy of that book to my father. It was the means of much blessing to him, and he translated it into Greek. Many have received blessing through it. When I came to England this time I wanted to bring it. 'No, I will keep it, and you can get one in London,' " said my father. He was then introduced to the author, young Mr. Burton, to their mutual surprise and pleasure.

From this unexpected meeting a lifelong friendship sprung up which was strengthened by Dr. Burton's visit to Greece in after years, when he bought premises for the carrying on of the work. Since his death I have received a letter and sub-join extracts from it :

LOWER PATTISSIA,

*May, 7th, 1937.*

"DEAR MR. PITT,—Dr. Burton was a dear friend of my father's for years. It was a pleasure to see them together, especially when he visited us in Greece. In one place where you mention his having preached of the 'Second Coming of Christ,' in so many places, you omitted mentioning Athens, Greece, also ! How well I remember him, as a young girl, setting his designs on a blackboard (in a small room we then had in a back street of Athens), and my dear mother translating for him, and also his having a heap of sawdust cuttings and tiny tacks mixed together and putting a magnet over this to which the tacks were at once attracted, and lifted up out of the little wood cuttings, to describe how those who belong to Christ would rise at once to meet Him at His Coming ! I never forgot it ; it left an impression on me for life, as on many others also, I feel sure, at the time.

"Someone says that the saddest thing of growing old is that one loses all the dear faces, as they pass on before us,

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but it is glorious to think of the great re-union and meeting in the air with our Lord that so soon may take place !

"I am so glad we saw him once more when last in England, and how kindly he came (with you also) to see us off at the station before we left for Greece.—Yours truly in Christ's service,—(Signed) HELENE CARPOS. In which my husband joins."

Another incident relating to "The Three Judgments." In quite recent years Dr. Burton was travelling, and a lady sat opposite to him in the train. Opportunity opened for conversation, in which it transpired that the lady was a Christian, happy in the Lord. "May I ask," said the Doctor, "what led to your conversion?" "Oh," was the reply, "someone put a little book in our letter box. I read it and received the Lord Jesus as my Saviour."

"And the title of the booklet?"

"*'The Three Judgments,'* by A.H.B."

"This is very interesting," said the Doctor, "for I am the author of the booklet."

Perhaps someday, if it has not already been learned in Heaven, it will be known who was the friend who put the booklet in the letter box. Surely such discoveries will be one of the joys of the better land.

Before the above incidents happened Dr. Burton took his degrees of Bachelor of Arts and Doctor of Medicine, for which he had studied both in London and in Aberdeen.

### Dr. Burton and J. N. Darby.

For several years he had been a close friend of J. N. Darby, who died in 1882 holding Dr. Burton's hand. I have not made a study of Mr. Darby's writing, for like others, I find them abstruse and involved; but from what Dr. Burton told me about him I do not hesitate to say that he was one of the greatest theologians who ever lived. It was at meetings when Mr. Darby expounded the Scriptures that many of the great men of the early Brethren Movement sat at the feet of this servant of God, and found light on Bible Truths that had long been neglected by the Church, especially prophecy. I know that Mr. Darby is regarded by many as a sort of

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religious dictator, but Dr. Burton and others who knew him well have told me that he was the most courteous and humble of men, gracious and sympathising, counting the fame and riches of the world as naught. It is reported that he once said : "We talk about the Heavenly places : Robert Chapman lives there."

With Mr. Darby, Dr. Burton held evangelistic services in France and Switzerland. Many were converted, and assemblies of Brethren were formed.

"In the year 1928 I went to South Africa, where at every place in which it was my privilege to preach, people came forward to enquire if Dr. Burton was still living, and from quite a number I heard that he had been the means of their conversion. I doubt if any man has left behind him in his travels so numerous a train of lasting converts from his preaching.

On returning home to England I went ashore at Madeira in response to an invitation from a Wesleyan minister, who had heard that I was on the steamer *Arundel Castle*. On calling at the address given in the invitation, the minister was full of joy at meeting one who was closely associated with Dr. Burton. Years before, it seems, Dr. Burton and his elder brother, Mr. William Fitzwilliam Burton, visited Madeira, but instead of the usual pleasure trips of visitors to the Island, the two brothers went everywhere distributing tracts and Scripture portions in Portuguese, their best substitute for preaching the Gospel as they did not speak the language.

And what pleased this minister as much as anything was that he, a Wesleyan minister, had received an invitation which he accepted, to visit Lincolnshire, where he was splendidly entertained by the two brothers who had been so long and closely associated with Brethren. He could not speak too highly of the happy fellowship he enjoyed, and the spiritual uplift he received.

Dr. Burton was as happy as he was modest on hearing from me the good news, and the greetings of the minister.

### **Widening Fields of Blessing.**

"The early eighties," writes Dr. Burton, "were seasons of great blessing in conversions in Lincolnshire. A band of earnest evangelists went through the whole county holding Gospel services in tents, public halls and in the open air through the towns and villages. Amongst these was Lord A. P. Cecil, brother of the then Marquis of Exeter, and of the late Lady Carbery, whose fame as a hymn writer is in all the churches.

"About this time my brother went to Lincolnshire, and from that centre I used to radiate through the country with two tents. My brother's steward, Mr. P. J., and gardener, Mr. W. I., were both earnest and gifted preachers—both now with the Lord.

"‘Have you any good news for us to-day?’ asked a farmer of Mr. P. J. in Lincoln market. ‘Well, there’s one thing makes me very happy,’ was the reply. ‘You always look happy, but what is it makes you so?’ ‘I am getting older every day.’ ‘You are the first man ever said that to me,’ was the answer. ‘Ah, well, I am getting nearer to the moment when I shall see my blessed Saviour face to face—either at death or the Coming of the Lord.’

"If I mistake not, both the steward and the gardener had been converted in Somersetshire at open-air meetings conducted many years ago by the late Captain the Hon. W. Wellesley (nephew of the Iron Duke, and father-in-law of Mr. William Fitzwilliam Burton, my elder brother).

"Returning to my narrative ; in the early eighties I went to Market Rasen and started evangelistic services in the Corn Exchange. There were very many conversions. One woman passed through a time of great spiritual anxiety. One night she was completely broken down, and cried through her tears : ‘Why can I not be saved? Others are rejoicing, why does God keep me waiting?’

"‘God is not keeping you waiting, it is you that is keeping Him waiting,’ was my reply.

"‘I don’t understand it,’ she said. ‘All I know is I want to be saved, and yet God does not save me.’

"‘Let us suppose that you are starving,’ I said. ‘I have

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a loaf in my hand. I am *able* to give it to you, and I *want* to give it to you.' She followed me closely. 'You *need* it, and you *want* it. Would it be long before you had it?'

"Of course not,' she replied.

"Well, then, God is able to save you, and He wants to save you. Why are you not saved?'

"I don't know,' she sobbed.

"There happened to be a man then in jail awaiting execution. It was a notorious case. 'Do you need Salvation as much as L. M.?'

"Oh, no,' she exclaimed.

"The secret was out. She knew she needed Salvation, but she did not know how deep that need was. Now she realised that she was not only guilty, but *lost*, and she rejoiced in Christ who came to seek and save that which was lost. This is a lesson we all need to learn.

### The Coming of the Lord.

"Here, as elsewhere, I began a series of addresses on subjects such as the Ten Virgins, the Coming of the Lord *for* His people, His Coming *with* them, the different judgments, the resurrection, etc., etc. A tremendous interest was awakened, and tidings of these things reached the ears of the late Rev. H. S., vicar of Market R. He invited me to his house, and we became great friends. His sympathy was strongly Protestant. Both by lip and pen he put up a tremendous fight against the Romanising of the Anglican Church.

"I treasure his memory, and also the bundle of pamphlets he gave me; many, or most of them were of his own writing. Information had reached him in the shape of unpublished pamphlets in circulation, undermining the glorious and soul-emancipating work of the Reformation. These he embodied in a lecture he delivered at Exeter Hall, London, on November 2nd, 1881.

"Few people in those days were aware of the length to which the Romeward Movement was tending. Such societies as the 'Order of Corporate Reunions' had been secretly at work. The ordination which up till then had been deemed

sufficient, now began to be called into question. The members of this Confraternity were obliged to be re-baptised, re-confirmed, and re-ordained. The outward church being divided into three great groups, Roman, Greek, and Arminian, in order to be perfectly satisfied, three new bishops had to be consecrated, representing these three great divisions.

"If my dear old friend, the Vicar of Market R. could see what lengths had been reached in this the time of the Centenary of the Oxford Movement, he would indeed be amazed and grieved.

"As students of God's Word, we are not surprised, for therein we are led to see what will be the end of the ecclesiastical system, at any rate, of Western Europe. The outward Church is divided into three great sections, and these again into many sub-divisions or sects. At the Coming of the Lord every 'born again' member will be 'caught up.'

"But the worldly system that will remain will rise into greater power and magnificence than ever it has known before.

" 'Upon her forehead, a name written, MYSTERY BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH' (Rev. 17. 5).

"The language of this chapter is so expressive that it does not need explanation or exposition; all that is required is to believe it. A political system—the Beast with seven heads and ten horns—a religious system exercising complete control over that political system.

"The religious system is one of worldly pomp and grandeur—purple, and scarlet, gold, precious stones, and pearls; a system that intoxicates with abominations out of a golden cup, and persecutes to death all who refuse to bow to its unholy allurements—drunken with the blood of the saints, and with the blood of the martyrs of Jesus.

"I had written so far when an article in the daily Press came to hand. It epitomised a sermon by Father Woodlock, preached at Farm Street, in which he declared that 800 clergy had joined the Church of Rome, as well as thousands of the laity. This he attributed to the modernist teaching in Protestant circles. The Church of Rome professes to speak

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with authority, and this is what people want. When the Bible, which professes to be the Word of God, has lost its authority, Rome steps forth with its high claim : **HEAR THE CHURCH.**

"In the neighbourhood of Market R. there was a small country parish whose clergyman held most pronounced views in favour of the Oxford Movement, and to the amazement of my friend, the Vicar of Market R., he heard that I was actually preaching under the auspices and by the invitation of its vicar.

### **Putting the Cart before the Horse.**

"It is strange how often this is done in the thing that matters most of all.

"There was ample scope for house-to-house visitation during the time of spiritual awakening at Market R. just described. Returning one afternoon I found that visitors had called.

" 'Two gentlemen have left their cards upstairs, sir, and were sorry you were out.'

"On going upstairs I found that these were two clergy of the neighbourhood. Their relatives are now members of the A.T.P.M., but the subject of this short paper has long since entered the Heavenly courts, and joined the ransomed throng. He was the one alluded to above. The next morning brought me a courteous letter asking me over to see if anything could be done in his parish ! Though nearly fifty years have rolled by, I can recall that first interview with one of the most gracious men I have ever known.

"After expressing a genuine interest in the work in which I was engaged, he came to the point and asked if I would waive all ceremony and come over and see what could be done in his parish. As may well be imagined, I was not a little surprised, and asked, did he really mean it ?

"Certainly he did, and went on to say what a spirit of indifference there was all around, and what a responsibility it was to do everything or anything to awaken the people. There is the schoolhouse—I might preach there. He would have liked to have me speak from the pulpit of his church, but the Bishop might object.

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“ ‘Well,’ I said, ‘I shall be very pleased to come’ ; but he must allow me to say what I believed was the truth.

“Quickly eagerly he replied : ‘Oh, you may say what you like, for if you do them no good, you can’t do them any harm ! They don’t come to church, and when I have tried to get them to the schoolhouse only four or five women and a few children attend.’

“ ‘And how many will the schoolhouse hold ? ’ I asked.

“ ‘Well, it is about the size of the room in which we are sitting.’

“With my experience of packing people together, I said I could squeeze nearly 100 people into this room.

“He raised his hands in amusement, and said : ‘Why, there are not 100 people in the whole parish !’

“ ‘Never mind,’ I replied, ‘they may come from other parishes.’

### **Surprising the District.**

“Getting on a horse I went round the district. ‘I am going to preach in Mr. M.’s schoolhouse on Friday next. Will you come ?’

“ ‘What ?’

“I repeated it louder.

“ ‘Never ! ’ ! (in amazement).

“ ‘Well, come and see !’

“The next Friday Mr. M. and I walked across the field to the schoolhouse. A little crowd was at the door, the room already filled.

“I can see the dear man, a tall figure in a black robe ; his look of surprise as he and I got squeezed into an already packed room.

“As I look back I wonder at my own audacity ! The passage I read was Mark 5. 25-35. Here was one in deep need. Her bodily state was a figure of our spiritual condition. She had spent all that she had, and was only getting worse.

“ ‘Just like you dear people. You are suffering in heart and conscience from the disease of sin. You have been trying by good works to get right, but it is by faith in a work that has been DONE at the Cross by the Lord Jesus that you



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can be saved. That is the only way. You are putting the cart before the horse. It is not works in order to get saved, but works because we are saved.

"I would not work my soul to save,  
That work my Lord hath done ;  
But I would work like any slave,  
For love to God's dear Son."

"As I closed I thanked Mr. M. publicly for his great kindness in opening the schoolroom for us, and so far as I was concerned I should be very pleased to come again.

"The scene passes before my memory vividly. Mr. M. rose and said : ' It is for me to thank you, sir, and I shall be very pleased if you will come again next Friday.'

"I was then making preparation for a voyage to New Zealand, but had several friendly interviews during which I found that he had distinct leanings towards the Church of Rome. He viewed the divisions of Protestantism as a great stumbling block. In Rome there was unity, at least, so he thought. I tried to show him that it was a fictitious unity, the result of handing oneself over in submission of mind, conscience, and will to what claims to be the Church.

"But feeling that the main thing for each individual was true, personal conversion, I asked him one day : ' Do you mind telling me when you were converted ?'

### **The Minister Converted.**

" ' In one sense of the word I have been converted all my life. I mean I can never remember a time when I did not believe in my Saviour. But in your sense of the word I was converted last Monday morning at about 10 o'clock !'

" ' Whatever do you mean ?'

" ' Well, I was on my knees in my study when the words spoken by our Lord on the Cross came before me in a fresh light. "IT IS FINISHED." And that has been peace to my soul."

" ' I can see now what you meant by "putting the cart before the horse " ; it is works because we are saved, and not works in order to be saved.'

"Soon after this I found myself at Christchurch, New

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Zealand, and told the story at the tea table of a friend's house. A lady present—I rather think she was a cousin of Mr. M.—said : ‘ I felt sure something had happened to him, his last letter was so different.’

“On my return to England I heard Mr. M. was dying, and made an effort to see him, but was too late. We shall meet when the surges cease to roll :

“Where in all the bright For Ever,  
Sorrow ne'er shall press the soul.”

After Mr. Darby's death and Dr. Burton's evangelising in Lincolnshire, as recorded in the previous pages, he undertook the only professional engagement, as far as I was able to ascertain, of his career. This was as physician to a wealthy lady on a health voyage in the Mediterranean, visiting Palestine and Egypt. I do not know what material benefits accrued to the voyagers, but I have heard that some thirty souls aboard, seamen included, twenty-eight were converted, amongst them one of the nurses, afterwards Mrs. Sharp, who on her widowhood became Dr. Burton's house-keeper.

She passed into the gloryland three years before the doctor, who, at the funeral, after the chaplain had retired (and before the relatives returned home), gave a wonderful Gospel address, though he himself was far from well—the effects of increasing years had weakened his memory, and he had had several attacks of the complaint which finally proved fatal.

I feel that it is a great pity that the Doctor did not keep a Diary of his voyages. Doubtless it is all written in Heaven, but were it more widely known on earth, his set purpose of using every opportunity for preaching the Gospel would be an immense encouragement to others, and would give a new direction to world travel, which is so often only devoted to pleasure and sight-seeing.

### **The Doctor in Japan.**

Later the Doctor made voyages to various parts of the world, when he looked up the Christians, preached the Gospel, and proclaimed the Second Coming of the Lord.

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Unfortunately there are few particulars available of this service for God. One thing I remember hearing from him was that he was probably the first to tell of the Coming of the Lord in Japan during his stay at Tokyo.

Since that day, however, the truth has been widely proclaimed in that far off land, as I have learned from frequent correspondence with Christians who are making a splendid stand against Shintoism, and the immoralities that are encouraged by that deadly religion.

In New Zealand there were many conversions. One incident I can give in Dr. Burton's own words :

“ ‘ Three times in my life I received a fresh Bible.’

“These somewhat startling words were spoken before a crowded audience in a New Zealand city. The impression remains with me to this day, though years have elapsed, and the speaker is at home with the Lord.

“ ‘ The first time was when I learned my own individual interest in Christ and the work He accomplished at Calvary. I used to believe that we were all sinners, and that Christ died for us.

“ ‘ But when I learned that I was a sinner, and Christ died for *me*, I found peace with God. The Bible became a new Book to me. I read it as the joy of my soul, and not as a legal duty.

“ ‘ Then for a second time I received a fresh Bible, when I made the discovery that not only had Christ died for *me* but that I had died with Christ.

“ ‘ This gave me true deliverance. Until then I had been looking within, as though to find some improvement in myself ; but now I learned that God had made an end of me, and had changed my standing altogether, and I was now viewed by God as in Christ, where no condemnation was possible—dead *with* Christ, risen with Christ—a new power came into my life, and I began to understand the teaching of God's holy Spirit in Romans, Galatians, and Colossians, as never before.

“ ‘ Then for the third time, I received a fresh Bible, when I began to understand *dispensational* Truth. The Scriptures were opened up to me and the truth concerning the Coming

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of the Lord and prophecy in general shed light upon what had hitherto been dark.

" 'I learned that Christ was the centre of all the purposes of God. This took me out of myself, and gave me an all-satisfying object for my heart.

" 'It gave me intelligence in the ways of God, and led me to see how He was working out His own plan for the eternal glory of His great Name in the exaltation of Jesus Christ my Lord.'

"The first chapter to the Ephesians unfolds to us the great and marvellous blessings that God has bestowed upon every true believer in the Lord Jesus Christ : (1) ' Chosen before the foundation of the world—v. 4 ; (2) Predestinated to the adoption of children to Himself."

The following is another reminiscence of the Doctor's visit to the antipodes :

### "I've Seen the Rope Twice, Sir."

" 'The grace of God which bringeth salvation to all men hath appeared.' What wonderful words. Grace . . . to all men. What is grace but the undeserved kindness, or unmerited favour of God. And if you, my reader, desire salvation, it can be yours only on these conditions, 'that in the ages to come He (God) might show the *exceeding riches of His grace* in His kindness towards us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God ; not of works, lest any man should boast ' (Eph. 2. 7-9).

" 'Ah ! how humbling to the pride of man to be told that Heaven can only be entered on the ground of God's free, sovereign, undeserved and unmerited favour and kindness !

" 'Charlie Bamfield was an old man of about eighty years. His photo faces me as I write. As a young man he had been 'sent out' to the colonies with a prohibition to return ; in other words, he was a convict. His early life had been dark indeed, as he himself said with a heart melted at the thought of God's goodness to him : 'I've seen the rope twice, sir. You can understand that I've been a bad 'un.'

"It was an unmistakeable privilege just to go and sit with

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him, and listen to him pouring out his heart in thanksgiving, and to hear his simple testimony to the love of God, and the sin-cleansing value of the Blood of Christ. He seemed so at home with his Saviour, and nothing filled him with greater delight than the thought that he must soon be with Him, and then he would see Him face to face. And truly it is in proportion as we realise the enormity of our sins, and the vastness of divine forgiveness, that we shall appreciate the immensity of divine grace.

"Never shall I forget the day of our departure from the island of Tasmania. A company of Christians had gathered on the wharf to bid farewell, possibly for ever in this life, to two who had spent a few weeks in their midst. The dear old man hobbled down to the wharf, and just as I was about to step on to the steamer, he drew me back to say 'goodbye.'

" 'We shall never meet in this world again,' said he, 'I am an old man, and you are going back to England, but there is one thing I wish to say to you before you leave.' And then, his eyes filling with tears, his lips trembling with emotion, and with a depth of feeling I shall ever remember, he slowly repeated the lines :

"Law and terror do but harden  
All the while they work alone,  
But a sense of blood-bought pardon  
Will dissolve a heart of stone."

"I need hardly say what burning power these words possessed coming from the lips of such a man. 'Law and terror' he had indeed tasted. He had known what it was to stand and tremble beneath the deserved and threatened terror of the law, but all this, as he said, had merely hardened his heart. Oh, how different the effect of grace! This had subdued his stubborn will, and broken his heart to pieces.

"Have you, reader, ever felt your need of this self-same grace? Think you that because he was a convict and was guiltier in the sight of men than you, that therefore you are less guilty in the sight of a Holy God than he was, or that you stand in less need than he did of God's free and sovereign grace? By no means, for in His sight '*all* have sinned,' (Rom. 3. 23), and sin cannot abide in His holy presence.

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"You need not be a murderer, a thief, or such like, in order to be unfit for Heaven—all you need is to be a sinner. The smallest sin, just as much as the greatest crime would shut you out from Heaven, for there shall in no wise enter anything that defileth (Rev. 21. 27).

"But on the other hand, do not think that your sins are too great or too many to be forgiven.

"'The grace of God bringeth Salvation to *all* men.' Then, however bad you may feel yourself to be, Salvation is possible for you. 'The Blood of Jesus Christ, His Son, cleanseth us from all sin' (1 John 1. 7).

"I remember asking Charlie, the converted convict, how he was brought under conviction of sin. 'I was away up the Bush,' said he. 'There was a group of us. Not one of us could boast of being better than the rest. We were playing cards, when suddenly a stab came to my conscience. I couldn't play another card. I was the only one affected in that way. But for the grace of God I should be in Hell.' In those days other sins than that of murder were punishable by death.

"As our steamer glided noiselessly from the wharf to sea we exchanged signals, and waved farewell—'till we meet where the surges cease to roll.' "

### **The Doctor Visits Asia.**

Dr. Burton had a material interest in the Lord's work in Asia, too, for when friends of his went to China as missionaries, and the need arose for a preaching hall, it was he who provided the funds which enabled them to construct what was necessary.

In spite of "journeyings oft," and the long years of evangelising in many lands, not the least important phase of Dr. Burton's witness for God and His Word began when he was sixty-four years of age, and still as physically strong as he was spiritually active. For some years, 1891 onward, Dr. Burton had edited a little magazine, "Echoes of Mercy." He had also written those wonderful little booklets, "The Future of Europe and Russia's Destiny," before the Great War broke out in 1914. Both of these works, which have

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passed through several editions, are a proof that Dr. Burton's interpretations of prophecy were sound and reliable.

His last publication was "the Apocalypse Expounded," a work of the greatest value in these last days.

### **The Advent Testimony Movement.**

A new opening for his knowledge of the prophetic Scriptures came when the Advent Testimony Movement was founded after the Balfour Declaration was published, in which Britain promised to support the Zionist claim to make Palestine a national home for the Jews.

The founding of the Advent Testimony and Preparation Movement was in this wise.

During the anxious days of 1914 to 1918 when the Great War was devastating Europe many people thought it was Armageddon, and wondered if it meant "the end of the world." Careful students of Scripture, however, knew otherwise, though many did think there were signs that we were nearing the "end of the age," which is quite a different thing from the "end of the world."

Impressed with the seriousness of the times, Dr. F. B. Meyer, in the late summer of 1917, got into touch with the Prophecy Investigation Society, of which Dr. A. H. Burton was the chairman, and the Rev. E. L. Langston, secretary.

These brethren had previously discussed the advisability of launching a campaign to bring home to the Church the truth of the Second Advent of the Lord Jesus Christ.

Several meetings were held, and a sort of executive committee was formed which developed the A.T.P.M. along the lines proposed by Dr. Burton and Mr. Langston. They were marvellously helped by the ministry of intercession of the Rev. Alfred Bird, who, though blind, took a deep and constant interest in the New Movement.

Eventually, in Dr. Meyer's vestry, a number of well-known Christians arranged to meet at 4 Southampton Row, London, on Monday, October 15th, 1917, when the unanimous opinion was expressed that the signs of the Lord's Advent were of such an unmistakeable character as to lay upon the meeting the pressing duty of issuing a Statement

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embodying the particulars on which there was general agreement among those who believe in the pre-millennial Advent of our Lord.

After careful discussion, a statement was signed by Dr. G. Campbell Morgan, Preb. F. S. Webster, Dr. A. C. Dixon, Dr. Dinsdale T. Young, Rev. W. Fuller Gooch, Rev. Alfred Bird, Dr. J. Stuart Holden, Mr. J. S. Harrison, Preb. F. Webb-Peploe, and Dr. F. B. Meyer.

They were supported by Dr. Burton and the Rev. E. L. Langston, who from the beginning acted as an inner executive committee. The Statement, which still appears every month in the *Advent Witness*, was published on the 8th November, 1917, and aroused considerable interest and discussion which secured for it an amazing circulation in the religious press of the world.

But before the Statement was published, some very remarkable events happened which more than justified the course adopted, but which could not have been foreseen by those who sought to impress on the world the possible near return of the Lord.

First of all a political crisis developed in England over the supply of munitions to our forces. Germany was then nearer to winning the war than at any other time, and the appalling news had leaked out that Britain's supply of high explosive was running short. Feeling arose against the authorities, but the difficulty appears to have been surmounted through an offer said to have been made by Dr. Chaim Weissmann, leader of the Zionist Movement of a new and powerful explosive known as T.N.T. Mr. Lloyd George accepted this offer on behalf of the Government and the situation was saved.

When the question of payment for the new explosive was raised Dr. Weissmann stated that all that was asked was that the British Government should support the Zionist proposal to make Palestine a national home for the Jewish people.

The result was, that on November 2nd, 1917, shortly after the meeting at Southampton Row, and before the publication of the Statement agreed upon, what is so well-



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known as the Balfour Declaration was sent officially to Lord Rothschild, the recognised representative of Judaism in this country.

The following is the Declaration :

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the attainment of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

The startling importance of this Declaration was so evident to Dr. Meyer that on November 2nd, 1917, the day it was issued, he telephoned to Mr. Langston and others with a view to organising the now historic meeting at Queen's Hall, London. The date they fixed for the meeting was December 13th, 1917, which left rather over a month in which to make arrangements.

During that month nothing short of a miracle was worked by the unseen power of God, which to the unbiased mind is conclusive proof that the Times of Gentiles are running out.

The Lord Jesus said : "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled," and in spite of determined efforts for twenty centuries both by Jews and Gentiles to falsify this prophecy it stands until this day.

The first indication of the close of the times of the Gentiles was the Balfour Declaration, which, however, would be of little help to the Jews if Germany had been victorious in the world-war, and the Turk confirmed in his unholy rule under which the Jews for centuries had been excluded from their national home, for Turkey, supported by Germany, held fast to Jerusalem, and the Holy Land.

So confident were they of the invulnerability of their defences that early in December, 1917, the Turkish Commander-in-Chief in Palestine ordered the expulsion of all Jews from the city of Jerusalem, which was defended by the

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flower of the Turkish army and with the most modern armaments. The Mount of Olives, from which the Lord Jesus ascended, and to which He will one day return, was fortified with guns and trenches, and the city placarded to the effect that "the gallant troops would never let one British soldier come up the hill ; they are impregnable."

But wonder of wonders, a week later, on December 9th, four days before the Queen's Hall meeting

### **Jerusalem Fell without a Shot being Fired.**

The city was surrendered by the Mayor of Jerusalem to some outposts of General Allenby's forces, and General Allenby officially took possession, entering the city on foot through the Jaffa gate.

Thus ended the Turkish occupation which had lasted 400 years, and within a few months the whole of Palestine and Syria was victoriously taken from the Turks, and the Balfour Declaration became effective.

In March, 1918, before the end of the War, the Jewish flag, which had not been unfurled for 1900 years, was hoisted on the Tower of David, and the Shofar, or Ram's Horn was blown by the Chief Rabbi of Jerusalem.

It is remarkable that no other result of the great war can be considered as worth fighting for ; both sides were losers, and the war ended with the armistice on November 11th, 1918.

On April 24th, 1920, the Mandate over Palestine was given by the Allied Powers to Britain, who appointed Mr. Herbert Samuel as Governor, in whom Jerusalem had the first Jewish Governor since the days of the Maccabees more than two thousand years ago.

No unbiased mind can doubt that the bloodless deliverance of Jerusalem was a miracle much like some of those in the Bible.

"For the might of the Gentiles unsmote by the sword  
Had melted like snow in the glance of the Lord."

The effect of this tremendous event on the meeting at the Queen's Hall, four days after the British occupation at Jerusalem, can be better imagined than described. No one

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would have dared to expect that the faith of those who relied upon the "sure word of prophecy" would receive such a miraculous proof that God was behind their arrangements, or that their enterprise would have such an abundant approval of the God of Israel. Had the Queen's Hall meeting been arranged *after* the fall of Jerusalem cause and effect would have been apparent ; but the meeting was arranged at a time when there was no evidence or even probability that the dramatic event would happen.

There is nothing in Scripture history of more conclusive proof that God intervenes at the right moment for the fulfilment of His Word than the series of events recorded in this marvellous story which brought into existence the Advent Testimony and Preparation Movement, whose meetings have continued ever since in the Kingsway Hall, London.

For twenty years, without a break, these great gatherings have been held at which an aggregate of at least five hundred thousand people have listened to the exposition of the prophetic Scriptures and the Midnight Cry which heralds the Coming of the Lord.

But not alone at Kingsway Hall have meetings been held. All over the land, England, Scotland, Ireland and Wales, branches of the Movement have been formed which hold more or less regular meetings with the express purpose of arousing the Church and warning the world that the Coming of the Lord draweth nigh.

The Testimony has also spread to every English-speaking country in the whole world, and also to many foreign lands : Holland, Belgium, France, Switzerland, Japan, etc., in some of which even larger meetings than those at Kingsway Hall are regularly held.

The Advent Movement has reached to the ends of the earth, and Christians of every denomination, sinking their differences on other questions, have united in the true Fellowship of Faith and Preparation for the Coming of their Lord and Saviour Jesus Christ.

With characteristic devotion Dr. Burton threw his whole strength into the widening sphere of Advent Testimony. It may truly be said that he was the Expositor of the Move-

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ment, not only by his illuminating addresses at Kingsway Hall and in practically every district in the land, but by his able conduct of the *Advent Witness* as its first Editor.

### **Visits the Notting Hill Church.**

Until 1922 I had been only one of many in the audiences at Kingsway, but in that year Dr. Burton visited the Church at Notting Hill of which I was minister. I had never met him before, and did not know he was in the congregation when I conducted the service one Sunday evening. After the service Dr. Burton came into the vestry and graciously offered to associate himself with me in my work, and a happy fellowship in the Gospel commenced which continued till he was called to higher service. A month or two later I was invited to join the Council of the Movement and I continued acting as Secretary for ten years, and assisting in the work of the magazine. Many a time have we had happy fellowship in conventions in England, Scotland, and Wales.

### **Health Begins to Fail.**

But in 1932 Dr. Burton showed the first serious signs of failing health. The weather was very cold, and this so affected him that he was once obliged to go into a store he was passing and ask to be allowed to sit by the fire till he recovered strength. From that time onwards he only accepted engagements in the country on condition that if he was not well enough to go himself, I would take his place. This happened frequently, but whenever he did go I was anxious till I saw him safe home again.

On one occasion when he went to Bath, he was so poorly that I prayed that the Lord would urge him to travel first class instead of third, as he usually did. On his return home, the first thing he told me was that he had travelled *first-class*. I told him that this was in answer to my prayer, which greatly pleased him. But what was more important was that on the return journey there was a gentleman in the carriage in a big fur coat, comfortably ensconced in a corner seat reading *The Times*. Dr. Burton sitting opposite, took out his Bible and began reading that. His travelling companion looked

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curiously at the Doctor, who saw at a glance that he was a Jew. Waiting his opportunity, he said : "Have you ever read what wonderful things are soon going to happen to the Jews ? I have just been reading about it in the book of the Prophet Zechariah, chapter fourteen."

The listener was greatly interested as Dr. Burton briefly summarised the prophecies concerning Israel in these last days. He had never heard anything like it before, and took notes, promising to study the subject. He gave him his card, which revealed that he was a famous singer, whose name is often seen in the announcements of concerts at the Albert Hall and elsewhere.

If he never thought of it before, he knew then that the once rejected Messiah, the Son of God, and the Saviour of the world would one day return to earth in power and great glory.

### **Dr. Burton and Chas. Stanley.**

Speaking to people in the train requires great tact. Dr. Burton learned much of the art from an old friend of his among the Brethren, Charles Stanley, one of Capt. Wellesley's converts. Sitting in the train with him one day, Dr. Burton says, just as the train was about to start, a man rushed in and a porter slammed the door after him—"And the door was shut," said Mr. Stanley solemnly ; the fitness of the remark led to the man's conversion.

Not long since, Dr. Burton was travelling in a compartment with a man of somewhat worldly appearance. For the most part of the journey the conversation was almost entirely one-sided. The man had much to say on the subject of War. He was ready to go and fight for his country. In no boastful spirit he spoke of his children, who had evidently been well brought up. "Yes, sir," he presently said. "I like to see a generous nature. Charity covers a multitude of sins."

"The other man's sins," said the Doctor suggestively.

"What do you mean ?" was the reply.

"If you have nothing more than your own personal charity to cover your own personal sins, all I can say is they will be very badly covered."

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"You are right there," said the departing traveller. "Nothing but the grand atonement of Christ can do that."

Dr. Burton was very happy to receive this unexpected answer, and the two parted with a warm shake of the hand.

### **The Doctor's Last Mission.**

Soon afterwards Dr. Burton spoke for the last time at Kingsway. It was at the morning session, and his subject was Russia, Rome, and Jerusalem. Before he went to the meeting he told me that if he broke down through loss of memory, I should have to come to the rescue. He spoke for twenty minutes and stopped. Turning to me, he called out: "Here, you must finish this." I went quietly over to him as he stood at the reading desk, and said: "Doctor, you are doing splendidly." Thus encouraged he concluded a most inspiring and instructive address.

Often afterwards when he was announced as a speaker he rang me up on the telephone and asked me to take his place, which of course, I did, thinking it an honour to be thus used. Once afterwards he took the chair, but never attempted again to give the address. He frequently came to the meetings, when we always sat together, as I feared he might be taken ill.

### **The Preacher was Dr. Burton.**

On one of these occasions occurred the most moving incident I can remember. Captain Reginald Wallis was the speaker, and introducing himself he said: "Years ago, two young fellows, brothers, attended an evangelistic service. The speaker took for his subject: 'He that believeth in Me shall not walk in darkness, but shall have the light of life.' An urgent appeal was made to the hearers, to go home and pray, 'Lord, that I might receive my sight,' and on returning home the two lads sat up in their bedroom till late at night seeking the 'Light of Life.' One of these brothers," said Captain Wallis, "is serving the Lord in Canada, the other is addressing you now, and (turning towards where we sat) he said impressively, 'the preacher was Doctor Burton.'"

The effect was electrical, and the Doctor was greatly

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moved. It was so sudden, but it was a grand testimony to the work of a good man, now, alas, at an end.

Dr. Burton was an excellent musician. He often came to the lecture hall, in Notting Hill, and sang Gospel hymns, accompanying himself on the piano. Once he told me that he was travelling by steamer on his way to Australia. During a concert in the saloon, passengers sang songs in the usual way, and someone asked Dr. Burton to sing something. He told them it was not a bit in his line, but they continued pressing him. At last he moved over to the piano, and ran his fingers over the keys. Then to the general surprise he began to sing : "How sweet the Name of Jesus sounds in a believer's ear." It was most impressive, and we may hope not without good results to a pleasure-seeking throng.

### **The Conversion of his Relative.**

Our friend had a great concern for the salvation of his relatives, and a most remarkable incident occurred in connection with the conversion of a first cousin of his. They had been playmates together in Ireland, when young, but their ways parted. His cousin reached a distinguished position at Court, and was a close personal friend of the Prince of Wales (King Edward VII), sharing life's gaieties with His Royal Highness. One day, on seeing that he was in residence at Dublin Castle, at the time when Torrey and Alexander were holding a mission in Ireland, Dr. Burton sent particulars of the meetings to his cousin in the hope that he might be led to attend. But he was too late. Dr. Torrey left Dublin for London for a Mission at the Royal Albert Hall. His cousin came over with the Court to London a few days later. Nothing daunted, Dr. Burton again sent notices of the meetings, and himself one evening attended, not very hopeful that his cousin would be there. After the service was over late at night, he turned homewards, and to his joy and surprise met him outside the hall.

With a warm greeting the Doctor said : "I have been praying for you for forty years." He was greatly impressed, and Dr. Burton earnestly pleaded with him to decide for Christ, with the result that this nobleman, after a long life

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of worldliness, confessed the Lord Jesus as his Saviour under a lamp in the road near by. Holding each other's hands, and with tears in their eyes, the Doctor prayed that the new convert might be kept by the power of God through faith unto Salvation.

Anything that promised an extension of the evangelisation work which was so near to his heart, made an instant appeal to him. In 1922 a friend living in Lisbon brought to his notice the urgent need for the printed message. He decided there and then to share the heavy expense of establishing a large printing and publishing house in Lisbon, and although it proved to be the most costly enterprise he had ever embarked upon, he had the satisfaction of knowing that hundreds of thousands of Bibles, Gospels, and tracts, were issued before the establishment closed its doors.

Dr. Burton was mostly known in his later years as an Expositor of prophecy, but I think that in Heaven his chief distinction will be as a winner of souls.

### Editor of "The Advent Witness."

For many years it was my privilege to have a hand in the work of editing the *Advent Witness* with its first editor, whose unrivalled knowledge of the prophetic word as well as his experience in judgment were of great value in determining the character of the magazine. At last, in 1934, he felt the time had come for him to resign the Editorship, and I was glad of the confidence he had in handing over the work to me, which kept us in close touch to the end.

Dr. Burton liked to call himself a farmer. He had an estate in Suffolk which he continued to visit but with decreasing frequency. He had several attacks of his complaint while away in the country. Once he fell in the road and had to be helped home.

In London also he suffered severe attacks, but it was wonderful how he recovered.

On Saturday, April 2nd, 1937, I called at the flat. Dr. Burton had just sent away a dozen or more copies of the *Advent Witness* for March, and he said he had not a copy left for himself to read.



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We spent a happy hour together talking of victories past, and joys to come.

He seemed fairly well. I once asked him if he were ever depressed. "Never," he replied joyfully. "Very tired, but never depressed." It was the exultation of a tired warrior taking off his armour.

Three times he asked me that afternoon when was his birthday, and how old he was. I told him that it was on Easter Monday, two days off, and that he would be 84. For years he would have forgotten his birthday if he had not been reminded of it. When I got home I sent him a copy of the *Advent Witness* for his own reading, with a note wishing him a happy birthday. I heard afterwards that he did have a very happy birthday, gladdened by messages and visits from his nearest relatives.

On the following Friday a 'phone message came from his flat asking me to come at once. I found him in bed unconscious. I was too distressed to say what I should like to have said, but stood at his bedside holding his hand. He looked at me strangely, as if trying to focus his failing perception, and I said: "The Lord bless thee, and keep thee. The Lord make His face to shine upon thee and give thee peace." He seemed to understand for a moment, and then knew no more.

Having learned from his physician that it was only a matter of time, I was at the bedside again on Wednesday, April 6th, to bid him farewell. Kneeling with his nephew Mainwaring and an attendant, I prayed for a peaceful and abundant entrance into the Kingdom for our beloved friend, and said: "He maketh the storm a calm, so that the waves thereof are still, then are they glad when they be quiet. So He bringeth them to their desired haven."

### **Dr. Burton "At Home."**

Very soon after, the same afternoon, Dr. Burton esteemed and beloved, honoured and worn out with loyal service, was "absent from the body and present with the Lord."

The funeral service was held on the following Saturday at St. Paul's Church, Portman Square. The Vicar, the Rev.

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Colin Kerr, took the service, and the Rev. E. L. Langston read the Scriptures. It was my privilege to give the address.

Beginning with the words : "Know ye not that a Prince and a great man hath fallen in Israel this day," I summarised the life and service of Dr. Burton, most of what I said being, very briefly, what I have told at greater length in this memoir. I also said that I might easily be led to say something that our departed friend would not wish to be said. But one thing I was sure he would wish, and that was, that an appeal should be made to any present who had not yet decided for Christ. As if the dead was speaking I said : "Believe in the Lord Jesus Christ, and thou shalt be saved," closing with the words :

"Good night, Beloved, sleep and take thy rest  
Lay down thy head upon thy Saviour's breast.  
We loved thee well, but Jesus loves thee best,  
Good night. Good night. Good night."

Soon now it will be "Good morning," when the day breaks and the shadows flee away. I could say much more. I could tell of his loyalty to Christ ; of his firm stand for the faith ; of his consistent consecrated life, but these things will all shine out in their proper value when we appear before the Judgment Seat of Christ.

"There the tears of earth are dried,  
There the hidden things are clear,  
There the work of life is tried  
By a juster Judge than here.  
Father, in Thy gracious keeping  
Leave we now Thy servant, sleeping."

This is some of the "smoke from the bottomless pit." But nothing will prevent the accomplishment of God's purpose: "That at the Name of Jesus every knee should bow, of things in Heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2. 10, 11).

Heavenly hosts, all creatures on earth, and infernal beings (even the Devil himself), will have to bow and confess. Believers do it gladly now, adversaries will be forced to do it at the Judgment Day.

### **Spiritualist Sunday Schools.**

The Devil seems bent upon the damnation of humanity. Added to the Socialistic Sunday Schools which are poisoning the minds of the children with class hatred and atheism, we now have this effort to bring them definitely under Satan's influence. All this is graphically described in Isaiah 8. 19-22.

"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

"And they shall pass through it, hardly bestead (circumstanced) and hungry. And it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their god, and look upward."

"And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness."

Modern Rationalism, Socialism, Spiritism, and all the long list of anti-Christian sects—of each and all it may be said "there is no light in them," and why? Because "they speak not according to this word," *i.e.*, the Word of God, His law and His testimony. And what will be their condition when they have filled the earth with their delusions? Trouble—darkness—dimness of anguish—driven to darkness. Oh, God! wilt Thou not revive us again?

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