

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

F. W. PITT
EDITOR OF "*The Advent Witness*"



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Preface

DOCTOR 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.



ALFRED H. BURTON, B.A., M.D.

Alfred Henry Burton B.A., M.D.

THERE 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

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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.

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“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 subjoin 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.

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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

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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."

WINDOWS ON THE WORLD

SECTION I

Archæology

The Treasures in Egypt.

The latest "find" in that ancient land is perfectly bewildering in its magnificence. We are reminded of that first great discovery of the mummies of the Pharaohs which so staggered the scientific world. All these explorations in Biblical lands establish beyond question the absolute veracity of the historical portion of the Scriptures. The Christian does not need such external evidence, for he believes on other grounds ; but no one of ordinary education to-day can dispute the accuracy of the Pentateuch, unless weighted by an inexcusable bias.

The Discovery of the Mummies.

When visiting Thebes and Luxor some years ago, we had the great good fortune to hear from an eye-witness the thrilling account of the discovery of these ancient kings of Egypt. Brugsch it was, who, like the present explorers, hit upon a spot which led to the chambers where the bodies of those ancient monarchs lay embalmed—and where they had lain for 3500 years. When he realised the importance of the "find" in that dark chamber, he sat as one stupefied with the candle in his hand, and it was only when it had burnt down to his very flesh that he woke from his dream. There lay the Pharaoh of the oppression. Those lips had uttered the contemptuous challenge : "WHO IS THE LORD THAT I SHOULD OBEY HIM ? "

We have seen these mummies, first in the Museum at Boulak, in Cairo, and then at Ghizeh, where they were transported for greater safety.

But one sarcophagus in that royal chamber of the dead was empty. It was the sarcophagus of Menephtah, or the Pharaoh of the Exodus. Seated at dinner one night in Cairo beside one of the greatest Egyptologists, we suggested that the Scripture narrative was fully confirmed. He shrugged his shoulders ! God's Word is absolutely true, whether it touches on geology, history, or science.

"They sank as lead in the mighty waters." In vain, then, to look for the body of that man when we are told in Holy Scripture that God "overthrew Pharaoh and his host in the Red Sea" (Psalm 136. 15).

The Glory of the Pharaohs.

An eye-witness of these latest discoveries says that they suggest a sense of unutterable magnificence. The secret of work, which in its exquisite beauty transcends the workmanship of a Benvenuto Cellini, has completely vanished. Nothing like it exists to-day. Such art has completely died away.

A Death Blow to Evolution.

It has been truly said that the spade that digs the trenches in these lands of ancient civilisation, at the same time digs the graves of the critics. There is more truth in the expression the "*descent* of man" than the "*ascent* of man." The evolutionist would have us believe that man has taken millions of years to rise from ape-ish-ness to his present condition of development. Certainly apes and monkeys could not produce submarines, poison gases, and high explosives ! But the fact is that the land of Egypt has demolished such learned nonsense. The earliest traces of man's handiwork are found there where these "finds" are being unearthed. They bring us face to face with a full-blown civilisation. No evidence exists of upward steps towards such monuments of human skill as the Pyramids and the buried treasures now being unearthed ; on the contrary, plenty of evidence of a descent from such a lofty pinnacle of art.

The Stone Age.

A great deal of speculation as to the age of man is based upon the discovery here and there of implements bearing evidence of human manufacture. But nothing is more precarious or uncertain. It is pure guess-work, and has often led its votaries into absurdities. Some few scientists seem now to be adopting soberer views, but a mistaken idea seems prevalent amongst the general public that "there is something in it." We have never yet found a safer book than the Bible, and without affirming anything as to the exact age of man, the Bible leaves no room for such wild guesses as sometimes are made by men who might be expected to be of calmer judgment. At any rate it is as well to remember that nobody has ever proved anything by flint heads and shaped stones. Endless speculation there has been, but no certain proof.

Excavations at Sidon.

Here a French Archæological Society has been most successful. Tombs of 3000 years ago have been opened, the dead still lying in them, and "arms and utensils of bronze, such as dagger blades, spear heads and hatchets, almost all in a good state of preservation." These tombs, and also one discovered near Sidon some years ago, date back to the Assyrian and Hyksos (about 18th-14th centuries B.C.) and are pre-Israelite.

New Find at Kish.

Professor Langdon, the Director of the Weld-Blundell Expedition, informs us that, in addition to the Sumerian palace and the library of cuneiform tablets, including poetry and grammatical works of Babylonian scribes, which were described in *The Times*, a further remarkable find was made at Kish. This is a solid gold earring in the form of an opening pomegranate flower, taken from a clay coffin of the time of Nebuchadnezzar. With it were found four large silver and bronze rings and a fine necklace of precious stones. Professor Langdon adds that the library discovered consists of literary documents of two periods, the twenty-second century and the sixth century B.C.

The rationalists used to make their clap-trap assertion that writing was unknown in the days of Moses, and therefore he could not have written the Pentateuch. It mattered not to them that the Son of God said : "Moses wrote of Me." "No," they cried, "Moses did not, and he could not, for writing was an unknown art." And now we are digging out of the ground whole libraries, with dictionaries, grammars, poetry books, etc., etc., produced hundreds of years before the days of Moses !

Discoveries at Ur.

There is something of transcendent interest in the excavations now being conducted in Mesopotamia. The report, extracts from which we give below, informs us that the excavation of the Temple of Tell-al-Obeid is now complete, and that "the oldest building in the world" now stands revealed :

"One small object, found almost by chance, afforded us a disproportionate satisfaction ; it was a gold scaraboid bead inscribed with the name and title of the man who built this, the oldest building in the world still standing above ground, King A-an-ni-pad-da of Ur, who, if Sumerian chronology is right, reigned about 4,500 years before the birth of Christ.

"A broad flight of stone steps led to a platform about twenty feet high, on the south corner of which stood the temple proper, its gate-tower fronting on the stairway, its facade set back from the edge of the platform so as to leave a narrow step, on which stood a row of statues of bulls sculptured in the round. These stood some three feet high, and were made of thin copper plates beaten up over a wooden core ; their heads were turned out to face the spectator, and their horns were of gold. Two of these statues have been recovered, though in a bad condition owing to the crushing of the metal under the enormous weight of the brickwork which had fallen on to the top of them and to its subsequent decay, and to the enemy hands which had torn off the golden horns.

"Of the freize of cattle lying down, these also beaten up from copper plates, with heads cast in more solid metal and

joined on to the bodies, we have now a dozen examples, many of them in a wonderful state of preservation An important discovery was that of two columns ten feet high, incrusting with mosaic work in black paste, red stone, and mother o' pearl ; both had been damaged by their fall, and the cores on which the mosaic was set had decayed completely away, so that the tesserae retained indeed their positions in the soil, but were kept together by nothing more than their own weight ; however, it was found possible to remove large sections at a time and to fix these on to new cores without disturbing the individual pieces of mosaic, and so to preserve these remarkable columns if not as they stood in the temple at least as they were after they had once fallen from it."

Here is where Abram lived when called out of idolatry by the God of Glory ! Doubtless his feet had often ascended that "broad flight of stone steps."

We say nothing about the date, but there is something saner in B.C. 4500 than the flights of imagination which men of science, clerical and lay, love to indulge in. Their pet theory of evolution requires millions of years to produce such a perfect (!) development of humanity as exists to-day. It never seems to strike them that a *deterioration* of powers rather than a development may have taken place.

When God created man He did not create him the ape-like savage that some love to think they are descended from. He endowed him with powers of speech (Gen. 2. 19) before the Fall. What theories of the origin of language have not scholars spun out—the "bow-wow" for example ! Then, after the Fall, cities were built, musical instruments were made, and artificers in brass and iron were at work. Has it ever dawned upon these men that the iron age preceded the stone age ?

A Stone Age Village.

Strangely enough the very week that the discoveries at Ur were described, a "remarkable archæological find in France" was also reported :

One of the most remarkable archæological discoveries that had been recorded in France for many years past has been made at Loc-mariaquer, a village near Vannes, on the Brittany coast, where it has just been found that the recent storm and tidal wave, which devastated large portions of the Western shore of France, has had the effect of bringing what appears to be an entire village of the Stone Age to the light of day. The discovery is due to M. Zacharie Le Rouzic, the archæologist. M. Le Rouzic, while exploring the shore after the recent gale, was astounded to see protruding from the sand a series of tumuli and stone huts. The ground in the vicinity was found to be thickly sown with flint arrow heads and knives, most of which were discovered just under the surface of the soil.

Only brief details of the discovery have yet reached Paris, where the deepest interest is being shown in the possibilities of the new find.

Without discussing here the interesting question of the probable site of Eden, there can be no serious doubt but that the cradle of humanity must have been in the districts close to Mesopotamia. The discoveries at Ur show that solid metal was employed in building at that date. But we must not forget the scattering abroad "upon the face of all the earth" that took place at Babel (Gen. 11). The nearer we get to the time and place of man's creation, the more marvellous are the products of his skill, as witness Egypt, Assyria, Chaldea, Mesopotamia, etc. He was exercising his God-given powers. Scattered abroad after the confusion of Babel he lost powers which God had originally endowed him with.

The Stone Age is a backward and not a forward step.

History in Bricks.

From Baghdad comes the news that "the temple recently discovered on the site of Ur of the Chaldees is of the earliest historic time . . . The results so far surpass expectations, records of hitherto unrecorded history having been found . . . Hundreds of inscribed bricks of ancient dynasties have been found around Ur. A vast stretch of the temple walls and other structures have been disclosed."

The rationalistic critics have been loudly asserting that the early chapters of Genesis were purely legendary! Some went so far as to assert that all these ancient names of men such as Abraham were mythical, that Moses could not have written the Pentateuch, for writing was then unknown.

And yet we here have inscribed bricks a thousand or more years before the time of Moses ! Each fresh discovery in that centre of humanity's activities confirms in all its minutest details the Scripture narrative. Apart from what we read in our Bibles, it is now beyond dispute that there was such a person as Abraham, that he did live in Ur of the Chaldees, that idolatry was then prevalent even in the family of the patriarch himself (Joshua 24. 2) ; and now we have the very temple walls uncovered where the worship of the Moon God took place, and doubtless those very walls were touched by the hands of Abraham before he received the call from the God of Glory that changed the whole current of his own life, and made him be the lesson-book from which countless multitudes have during 4000 years learnt the great Gospel truths of justification by faith and peace with God ! Rationalism stands discredited, and faith in God's Word vindicated by each fresh discovery in Bible lands.

The Bible and Egyptology.

The important dispatch from Mr. Arthur Weigall with reference to the latest discovery in Egypt will have been read by thousands of people with the keenest interest. His contention is "that the dead Pharaoh who lies, as we suppose, behind that sealed door in the recently discovered tomb, and into whose face we shall probably gaze in a few days' time, is the Pharaoh of the Oppression whose death is recorded in the first chapter of Exodus."

All Bible students are not Egyptologists, neither, on the other hand, are all Egyptologists careful Bible readers ! It must have been a slip of memory to say that the death of the Pharaoh of the Oppression "is recorded in the first chapter of Exodus ! "

It has ever been an interesting question amongst Egyptologists.

Who was the Pharaoh of the Oppression ?

Opinions here vary, but each one is given with almost dogmatic confidence ! Brugsch, one of the greatest authorities, named Rameses II as the Pharaoh of the Oppression,

and Menepthah as the Pharaoh of the Exodus. It may be that he was altogether mistaken, and that Mr. Weigall is absolutely correct. After all, this is not of much consequence. It is a matter of pure speculation so far. Egyptology is intensely interesting, but to enjoy its light to the full "we must resolutely keep the pathway of faith, and refuse to follow unbridled speculations."

The believer lays down as an unalterable and final axiom the absolute accuracy and veracity of God's Word. Scripture never changes its statements. Science constantly shifts its ground, but invariably is forced to yield homage to Scripture.

The effort on the part of modern rationalism has been to disprove the accuracy of the Bible. Canons, D.D.'s, and Professors of Theology—shame on them! have joined the Crusade. The attack has been based upon supposed mistakes in the realms of science, history, and chronology; but the Bible stands as a mighty rock amidst the froth and foam of the futile waves of opposition that have dashed themselves against it. The waves have been broken, but the rock remains firm as ever.

Mr. Weigall is rather rash in his assertion that "the Biblical evidence is contradictory." No doubt it seems so to him. But here we join issue. Mr. Weigall's dates are purely speculative, whereas the dates of Scripture are absolutely accurate. Mr. Weigall refers us to 1 Kings 6. 1, and deduces therefrom that 1453 B.C. was the date of the Exodus. He assumes that the date of the building of the Temple was 973 B.C., instead of 1011 B.C., as hitherto supposed. Why, he does not tell us, nor would his conclusion on this point carry conviction if based on no better foundation than that which Egyptologists generally adopt in calculating their dates.

We see no reason for rejecting the date given in our Bible for the beginning of Solomon's reign, namely 1014 B.C. The fourth year of his reign would therefore be 1010 B.C. Add to this 480 years, and we get 1490 B.C. Now in Acts 13 the same period that is said to be 480 years in 1 Kings 6. 1, is given as 570 years, which, with the three years of Solomon's reign added, makes 93 years more. Why is this?

The Book of Judges supplies us with the answer. The five periods during which Israel were in bondage to their enemies amounted to exactly 93 years ! Hence, to arrive at the true date of the Exodus we must add 573 (not 480) to ~~1010~~ = 1583 B.C.

If it can be shown that the Pharaoh whose body is supposed to be lying in the sealed chamber lived about 1583 B.C., then he may be the Pharaoh of the Oppression, but not otherwise. But

Who Was the Pharaoh of the Exodus ?

From Psalm 136. 15, it seems clear that he was drowned. We await with interest further details of the "find." We have learnt to distrust the speculations of Egyptologists with reference to dates, but can rely with absolute confidence upon the statements of Scripture.

The Recent Origin of Man.

The following extract from Prof. Southall's work bearing this title should be read by every young man and woman in these days of pretended scholarship that assumes an air of superior knowledge. The assumptions based upon the finding here and there of stone implements, and bits of bone and even teeth, are most misleading. They are pure speculations, but contain no proofs whatever. The first glimpses of the human race that are absolutely reliable, apart from Holy Scripture, have so far been found in Egypt and Babylonia.

Prof. Southall says :

"If we trace back the thread of human history, we have Modern Europe ; the Middle Ages ; the Goths, Vandals, Huns, Rome. We can follow the Roman history back to 750 B.C. And before the Romans were the Greeks. We can trace them back through Demosthenes, Thucydides, Herodotus, Homer. Solon was about 600 B.C. ; Lycurgus, a kind of mythical form, about 900 B.C. Back of that we place the Trojan War (about 1200 B.C.), the Lycians, the Lydians, the Carians, etc. ; and there, excluding certain confused ideas of Egyptian, Babylonian, Assyrian, Etruscan

and Phœnician history, our thread was lost—always excepting of course, the earlier Hebrew chronicles, written about 1500 B.C.

“But modern research has laid bare the Egyptian and Mesopotamian annals, and we know now more, perhaps, of the daily life of the old Memphian and Theban monarchies than we do of that of the Romans before the Punic wars. Champollion and Young, followed by Layard, Rawlinson, Oppert, Brugsch, De Rougé, Lepsius, Marriette, have found the key to the mysterious characters that were stamped on the Babylonian bricks, or traced on the walls of the Egyptian tombs. The long-sealed records of ancient India, of Phœnicia, of Palestine, Persia, Moab, have also been more or less illustrated by archæological inquiry.

“We find ourselves face to face with the builders of the Pyramids and the Tower of Babel, with the hoary antiquity of the Vedas, and those primeval rovers of the sea whose traces, it is supposed, have been found even in America. We can almost lay our hands upon Mizraim and Asshur and Nimrod, as they stand between the Ark and the opening drama of human history. Authorities differ as to the precise chronology ; but 2700 B.C., for Egypt, and the same date for Babylon, is, perhaps, not far from the mark. A few hundred years earlier or later will not affect the main fact, that

Human History Commences about Four Thousand Five Hundred or Five Thousand Years Ago.

“The Chinese and the Hindus (like the Egyptians and the Babylonians) *claim* a much greater antiquity ; but by general consent it is now allowed that the Egyptian annals go back as far as any others, if not farther. There is, however, no very great difference between the antiquity of the Egyptians, the Babylonians, the Arabians, the Assyrians, the Persians, the Scythians (Turyas), the Phœnicians, the Chinese, and the Indians. They all go back some 2000 or 3000 years before the Christian era. Zoroaster is placed by Pliny about 2500 B.C., which corresponds with the tradition of Berosus and the calculations of M. Oppert. We find all of these

primeval people suddenly appearing upon the scene together and with

A Full-fledged Civilisation.

"That was about four thousand six hundred years ago.

"The Egyptians of Manetho's Fourth Dynasty, the builders of the oldest Pyramids, assigned by Mr. Stuart Poole to about B.C. 2400-2200, are acquainted with all the arts of civilised life ; they not only write, but the characters have assumed the cursive form ; agriculture is in a state of considerable advancement ; they have their science and their literature ; the women are dressed in 'brilliant scarlet,' and adorned with necklaces, bracelets, and anklets of blue and white glass beads ; the 'government' is engaged in mining for copper and turquoise in the Sinaitic Peninsula ; 'in short, the civilisation represented is in every respect as high as that of any later period of the Egyptian monarchy, and the art is even higher.'

"Well may M. Renan exclaim : 'When we think of this civilisation that *it had known no infancy*, that this art, of which there remain innumerable monuments, had *no archaic epoch*, that the Egypt of Cheops and Cephrenes is superior, in a sense, to all that followed, *on est pris de vertige*.'

Handwriting of Moses.

An interesting cutting has been sent to us which states that Prof. Hubert Grimme, of the University of Munster, has deciphered the writing on the photographs of the tablets found in the Sinai Peninsula by Professor Flinders Petrie. All the writing, he declares, is in the Hebrew alphabet, showing that Hebrew was the mother tongue in the Sinai Peninsula 1500 years before the Christian era.

"The text," says Prof. Grimme, "contains the names of Joseph, Manasseh and Moses, who, according to the context, is the great Law Giver. He writes of himself : An Egyptian queen drew me from the Nile.' Unfortunately," the Professor adds, "we have only fragments of the tablets, and no attempt has been made to search for the missing parts, although their discovery would be of far greater value to man-

kind than all the glory and pomp found in the tomb of Tutankhamen."

The modern rationalistic critic has been loudly asserting, upon purely speculative grounds, that the Pentateuch is nothing but myth and fanciful folk-lore, that there is no historical accuracy about it whatever. The archæologist has now become the critic's gravedigger.

The Sinai Inscriptions.

A quite legitimate interest has been awakened in the reading of the Sinai Tablets. They date back to about 1500 B.C. Professor Grimme has expressed the opinion that the inscription relates to the taking of Moses from the ark of bulrushes, and even suggests that it was in the handwriting of Moses! The Christian, of course, requires no such external evidence to assure him of the accuracy, and reliability of the Pentateuch. But the Modernist is terribly upset that the stones should cry out in support of such myths and legends as are contained in the early pages of the Bible! Onewrites: "It was not my intention to have given public expression to my opinion of Professor Grimme's claim to have found Moses in the Sinai inscriptions, since I hold that such fanciful theories are usually best left to die a natural death."

Just so—but the "fanciful theories" of the modern scientific evolutionist are not allowed to die a natural death, for we find them constantly being dished up afresh after having been shown to be groundless. Prof. Grimme now says:

"I consider that the key of the inscriptions has now been found. It is an alphabet of twenty-two consonant letters, of which five are in double form. The Sinai alphabet is the earliest yet discovered. The tablets probably date back to 1500 B.C., and they may originate from the temples of Hathor on Mount Sinai itself. The language of the inscriptions on the Sinai tablets is a Semitic dialect showing the closest relationship to the Hebrew of the Bible. The reading of the Sinai inscriptions cannot yet be regarded as being concluded, and the comparison of what the inscriptions have already disclosed with certain Biblical reports must not be characterised as being unscientific. It is absolutely essential that

the tablets found by Professor Flinders Petrie on Mount Sinai should be brought to light and placed at the disposal of the scientific world."

We await with lively interest further developments. Prof. Grimme is Professor of Semitic languages at Munster University.

The Island of Crete.

It is an interesting thing to note the finds that are being made in the Near East. Everything that may be called *reliable*, goes to prove the truth of Scripture. The centre from whence the human family moved off to people the earth was exactly where the Bible placed it. The fantastic dreams of scientists as to the millions of years for the evolution of monkeys and men have no solid basis of proof. Nothing certain can go back further than about 4000 years B.C., and then man is shown to be in full blown civilisation. Sir Arthur Evans in an interesting paper read before the Society of Hellenic Studies, describes Knossos of Crete about 3500 years ago :

"In one small room a magnificent find had been made. It included a piece of pottery that fixed the date at 2100 B.C., and with it were a dagger and an immense bronze sword far longer than any other known of a similar period. The sword had beautiful gold plating on the hilt, with a faceted knob of amethyst, while in the same chamber there were fragments of bone, possibly human.

"There had also been found a bronze axe, worked out to represent the face of a leopard, which was obviously a ceremonial weapon, and was evidently a badge of the king's position as a priest. This find was of especial interest because it was one of the earliest records of the prehistoric kings."

Another correspondent describes a recent visit to Central Africa where he found a wild tribe still using implements of stone and wood. So that the stone age still exists ! Some people will need to revise their theories !

Mystery of Maya.

There are many mysteries the curious mind would like to have unravelled. We have already suggested how the

human race could spread to America from its original God-given centre of habitation. The Ethnology of the Bible (Gen. 10 and 11) is one of the miracles of inspiration. How mankind spread after the Flood may be a mystery to us, but the fact is before our eyes ; and the Bible informs us that "the children of men" were "scattered abroad upon the face of all the earth" by the Lord Himself, as an act of governmental chastisement for their defiant rebellion at Babel.

The Builders of Babel.

The Evolution theory of to-day attempts to prove that man has gradually emerged from savagery to a state of civilisation, and that this process has extended over millions of years. This was but the desperate speculation of rationalism that rejected the Bible record of creation. It is mortifying no doubt for scientists to behold their cherished idol lying shattered Dagon-like (1 Sam. 5), but the earth is now yielding her evidential facts, and one after another stands forth in clear, convincing proof that the Bible has all along been true, and that men's unbelieving objections have been groundless. The builders of the Tower of Babel were using the powers with which God had endowed man at the time of his creation. But in his fallen condition those powers were then being used in rebellion against the God Who gave them. Those powers were there, and God's own testimony was that if allowed to continue unchecked "nothing will be restrained from them, which they have imagined to do" (Gen. 11. 6).

The Pyramids of Egypt.

We may not be able to state with accuracy the exact date of the building of the Pyramids but there they stand to this day stern evidential facts that prove the high state of civilisation of the period ; and these are the earliest samples of man's handiwork in existence. It is quite possible that the hands that helped to build the Tower of Babel also joined in the construction of the Pyramids. It is an open question for what purpose the Pyramids were built. Some have thought it was for sepulchral use. Others, that they had

a ceremonial and religious use. Be that as it may, idolatry soon supervened after the Flood, and Egypt became the home of religious superstition—"against the gods of Egypt I will execute judgment " (Exod. 12. 12).

It is interesting to note that the marvellous remains of the Mayan civilisation now being unearthed in British Honduras contain remains of pyramids. It is the opinion of explorers in this region that the massive Mayan buildings extending to many acres in extent were for religious and ceremonial usage.

However interesting all such speculations may be the important result of these archæological researches is that the Bible record, is being abundantly confirmed, and the objections of modern rationalism shown to be utterly groundless. When we read the early chapters of Genesis we are reading accurate God-given history and not legendary fables. An interesting paper was read before the Members of the Victoria Institute on June 23rd, 1925, in which Rev. M. G. Kyle, D.D., of Xenia Theological Seminary, U.S.A., discussed *the Antiquity of Man according to the Genesis account*.

Backward Evolution.

If we may coin a new kind of phraseology, both Egypt and Maya bear witness to degeneration. As regards the latter the correspondent of the *Morning Post* tells us :

"The Maya people had proved that they were geniuses in mathematics and astronomy, but for 1000 years they were exempt from war and practised a communal system with no money and no tax collectors, and when the Spaniards came they fell an easy prey to them. To-day they were utterly degenerate.

"These 'cities ' had been built of hewn stone, cut by means of stone implements and derived from unknown quarries. It was known that their builders were highly skilled potters and weavers, but for centuries before the Spaniards arrived they had been steadily degenerating. It was clear that their technique was based on wooden methods, and there was evidence that their civilisation had passed through three

definite periods. There was no reason to hope, he said, that by excavation it would be possible to throw light on the problems of the beginnings of the civilisation which they had established."

Egypt that could produce such triumphs of architecture as the Pyramids, and such magnificence as recent discoveries have brought to light, has become by comparison one of the basest of kingdoms.

What process of upward evolution do we perceive in Russia to-day? Evolution is but a scientific craze.

Where Saul Died.

Yet another external confirmation of Scripture comes to hand :

"One of the most interesting discoveries of recent years is made known in the announcement of the University of Pennsylvania that the University's Palestine expedition has uncovered an ancient Philistine stronghold at the top of the hill of Beth-Shan, near the Jordan, the wall on which Saul's body was suspended after his death, and possibly even the Temple in which, according to the first Book of Samuel, Saul's armour was placed.

"The hill has been the strategic point of military operations throughout history, and the excavations, which have been going on steadily for two seasons, have penetrated strata indicating many super-imposed civilisations including the Greek, Roman and Christian periods, the era of the Crusaders and so on.

"Beneath these have been found the *débris* of the fortifications of Old Testament fame. These, however, were not built by the Philistines, but at an earlier period by Egyptians, who, under Rameses II, erected a monument containing the only known record outside the Bible of the sojourn of the Hebrews in Egypt."

The Call of Abraham.

Recent finds at Ur of the Chaldees, 140 miles south-east of Babylon, have yielded fresh evidences confirmatory of the Genesis records. The true Christian needs no external

evidence, for his faith rests upon the Word of God which is settled in Heaven. But the young whose educational beliefs may have been shaken by modern theologians may be assured that the Bible is absolutely true. Abraham was an idolater when called out of Ur about 2000 B.C. Portions of the very temple where he must often have worshipped are now laid bare. The following extracts are taken from the British Museum Reports of April, 1926 :

“We found a very fine female head carved in black diorite (granite-like rock), an admirable example of Third Dynasty sculpture dating from about 2300 B.C.

“We found not only a double boundary wall dating from the Kassite age of about 1400 B.C., but below this the remains of the chamber wall built originally by Ur-Engur round the terrace on which stood his ziggurat (the huge two-storey stage tower of the Moon God set up by King Uri-Engur about 2300 years before Christ) ; and under this again, walls of pudding shaped mud bricks which must go back to the fourth millennium before Christ.”

The Daughter of Sargon.

Another find at Ur of the Chaldees is that of an alabaster disc which is stated to date back to 2700 B.C. It is therefore more than 1000 years older than the discoveries at Tutankhamen's tomb at Luxor. It is well known that the kings of Assyria and Babylon were constantly at war, the one with the other, in the very region of Ur of Chaldees. The British Museum and University of Pennsylvania joint expedition came across this disc which we are told :

“Bears the carving of a sacrificial scene in which a Princess, the daughter of Sargon the Great, is depicted, and was found in the ruins of the temple dedicated to the Moon Goddess, Nin-Gal.

The modern critics used to assure us that there was no such king of Assyria as Sargon, Isaiah was mistaken, even if it was Isaiah at all that wrote Isaiah 20. 1. Now, however, we find that not only was Sargon a real reigning monarch, but also that he had a daughter ! After all we had better believe the Bible !

India of the Ancients.

The speculative Evolution Theory is constantly receiving a set-back. There is no evidence whatsoever that man in his original state was a savage. Of course the believer in Scripture knows better than to suppose any such thing. But leaving the Bible out of consideration the evidence of archæology is all the other way. An Indian correspondent writes :

“KARACHI.

“As the work of the Archæological Department of the Government of India at Mohenjo-Daro, in the Larkana district of Sin, progresses, the relation between the ancient civilisation which flourished in the valley of the Indus and the Indo-Sumerian civilisation of Mesopotamia, is more and more clearly substantiated.

“Among the more recent discoveries at the site of the excavations is one of uncommon interest. This is a hall measuring about 40 ft. by 24 ft., and sunk about 8 ft. below the level of the surrounding galleries and apartments. Around this hall are double walls of burnt bricks with a packing of sun-dried brick in between, and at the back of the inner wall, which is 4 ft. in thickness, and is built of finely chiselled bricks, is a lining of bitumen or asphalt, evidently used as a damp-proof course.

“The high quality of the brickwork at Mohenjo-Daro and the massiveness of the walls, many of which reach 10 or 12 feet in thickness, have been a matter of increasing surprise as the task of excavation has proceeded. This new discovery of the use of asphalt as a damp-proof course shows that the Indo-Sumerian people of 5000 years ago could build, not merely on a big scale but almost as scientifically as an up-to-date architect of to-day.

Rivalling the Egyptians.

“The building in which this sunk hall has been found is a very large one, and may conceivably have been used as a palace. No indication can be given of what the hall was used for, unless it was a bath, in which case the bitumen lining would have served to keep the moisture from the foundations of the surrounding rooms.

"From discoveries made it is certain that an efficient and comprehensive system of drainage was carried out. This did not only relate to the larger and grander buildings, but to the smaller buildings as well, for traces of drains are found in the narrowest lanes and alleyways. A most remarkable feature is that the upper storeys of houses were served by bricked-in earthenware pipes which led down through the walls of the lower rooms into the drain outside.

"The smaller objects which have been unearthed, pictographical seals, jewellery, earthenware, weapons, statuettes, and carved ivory ornaments, all show that whoever were the people who lived in this ancient city 5000 years ago, they had reached a stage of civilisation as high, and in some respects even higher, than that of the Egyptians in their most cultured period. The amount of light that these discoveries at Mohenjo-Daro will throw on ancient Indian history cannot yet be estimated, but that it will be considerable, and will very probably bridge one of the many gaps which occur in the history of early India, cannot be doubted."

So far from evolution there has not infrequently been deterioration of knowledge. Many an old house in Great Britain to-day has no damp course, but in India they knew all about that 5000 years ago !

Important Discoveries in Egypt.

The tables are being turned, and modern rationalism is now on its defence. The days of its ruthless attacks upon the historic accuracy of the Pentateuch are at an end for all who are abreast of the times. Only those who are ignorant of the information which the excavator's spade has made available, can any longer use the arguments against the Bible that the past generation of critics revelled in.

The Oldest Stone Building.

"It is officially announced that excavations which have been carried out at Sakkara, near the Step Pyramid, this season have been productive of results of the first importance. Two temples have been discovered, one of which is con-

sidered to be a funerary chamber. It is a hundred metres long and twenty-five metres wide.

"The importance of this find lies in the fact that it is the oldest stone building discovered, but its architecture compares favourably with the best architecture of ancient Greece. A wonderful statue of King Zoser was found in the north corner of the Pyramid. This was *in situ* in a closed hall connected with the outer world by means of two passages pierced in the wall facing the statue.

"These discoveries are likely to supply Egyptologists with much information hitherto unavailable regarding ancient Egyptian architecture, especially during the Third Dynasty."

If Evolution be true, how comes it that it fails in the realm of architecture? When God created man He endowed him with powers that enabled Cain to "build a city" (Gen. 4. 17). In those early days, there were those that were able to "handle the harp and organ" (v. 21). Tubal-cain was "an instructor of every artificer in brass and iron" (v. 22). All this was before the Flood. No room here for the modern craze of "stone age," etc., still less for the "man-like ape" or the "ape-like man." If modern critics do not like to believe the Bible let them at any rate be honest enough to acknowledge that the monuments turned up to the light of day by the excavators in Bible lands confirm in every detail the statements of that Book, that for other reasons they reject.

New Light on Abraham.

The first volume of Mr. Weigall's "History of the Pharaohs" has been published. Mr. Weigall was Inspector-General of Antiquities to the Government of Egypt, and has had exceptional opportunities to study his subject on the spot. Our readers will be specially interested in what he says with reference to Abraham and his times: "The Bible story states that Abraham entered Egypt because there was a grievous famine in the land in which he was living; and it will be remembered that the Egyptian document which I have just quoted" (a contemporary document in the previous pages)

“states that at the time of the fall of the Eleventh Dynasty 2112 B.C., Asiatic tribesmen infested the Delta, having entered these fertile regions because they were in need of food in their own territory, and having been allowed to do so by the Egyptians.

“The Bible, then, states that at this time the Lord plagued Pharaoh and his house with great plagues ; and we have just seen how plagued indeed was Egypt at this period.

“At last, says the Biblical story, Pharaoh commanded his men concerning Abraham, and they sent him away, and his wife, and all that he had ; in other words, Abraham was deported. But in this Egyptian Document we have just read that the founder of the Twelfth Dynasty turned the Asiatics out of Egypt.

“Thus the Biblical story and the Egyptian records are parallel, and the established dates of each agree ; and therefore I think it highly probable that Abraham was deported in 2111 B.C., at the foundation of the Twelfth Dynasty.

“All these figures show that the events recorded in the Bible and their chronological sequence are perfectly probable, and it is clear that we are dealing with facts. This dating, then, points to Joseph’s appointment (to high office under Pharaoh, as related in the Bible) having been made in 1959 B.C., which was about the year of the accession of Amenemes III of the Twelfth Dynasty, a likely date for new appointments to be made.”

So after all, the Bible record of the early chapters of Genesis is not so much “in the mists” as the Editors of the “Bible for Youth” would have us believe ! Indeed, the Bible is being corroborated at every turn in these sceptical days. There are none so blind as those who will not see.

Remarkable Discovery at Ur.

The excavations in Mesopotamia are yielding abundant confirmation of the historical accuracy of the Pentateuch. No records of the early ages of the existence of man were known until recently outside the Book of Genesis. The rationalists have not been slow in asserting their unbelief in that record. It was all myth, legend, and folk-lore ! They

went the length of affirming that there was no such place as Ur, and no such person as Abraham. When, lo! the excavator's spade has unearthed stone slabs and monuments that confirm in every detail the statements of the Bible.

"Last year we laid bare the Ziggurat of Ur, the huge tower of the Moon God, set up by King Ur-Engur about 2300 years before Christ ; now we have, beautifully carved in relief upon a limestone slab, which when complete was five feet across and nearly fifteen feet high, the portrait of its builder, etc."

So runs a statement from Baghdad, which was issued by the Director of the British Museum. Unlike the wild speculations of the Evolutionist, with his millions of years development of man from the protoplasm up through the monkey, here we get something sober and tangible. The chronology of our Bible may or may not be absolutely accurate. This, of course, does not affect the question of inspiration in the smallest degree. The chronology in the margin has been the work of learned and pious students of Scripture. It is based upon calculations drawn from the Scripture record. In this latest discovery in Mesopotamia the date of this king of Ur is in exact accord with the date in the margin of our Bible.

Abraham Believed God.

This mythical legendary Book of Genesis, as the critics will have it, seems remarkably accurate after all. Perhaps some of them will be honest enough to correct their speculative flights of imagination and believe the monuments, and the tale they tell. The child of God needs no stone slabs to produce faith, or even confirm it. He "walks in the steps of that faith of Abraham" (Rom. 4) who believed God, and was counted righteous, not on the ground of works but of faith. A belief in the monuments may convince the intellect, but faith in God's Word is the only thing that can convert the soul. The Devil knows this even if men do not, and hence his efforts to undermine the Scriptures, and destroy saving faith.

The Beginning of His Kingdom was Babel.

One of the greatest external proofs of the inspiration of Scripture is contained in Genesis 10 and 11. The origin of nations is here described. The whole earth was of one speech until the days of Peleg. Then God divided them and scattered them, confounding their languages. It was an act of judgment on God's part because of man's pride and defiance of God.

"Let us build us a city and a tower, whose top may reach unto Heaven; and let us make us a name lest we be scattered abroad upon the face of the whole earth" (Gen. 11. 4).

Before the Flood we are told that every thought and imagination of men's hearts was evil, and that continually. The corruption and violence which then abounded, led to God's intervention by means of the Deluge. The traditions of all nations in every part of the globe bear witness to the fact that there was a Flood. Archæology puts it beyond a doubt. *The Bible alone tells us why the Flood was sent.* We need no evidence to prove that the world is divided into nations, and that languages differ. But the Bible tells us how and why this came about.

When Abraham Walked in Ur.

We wonder what our theological rationalists feel like when they read such words in the daily press! But they have wonderfully short memories for the scholars that they are. One after another of their pet arguments against the accuracy and reliability of the Bible gets laid in the dust. They were sure no such person as Sargon (Isa. 20. 1) ever lived, for the Bible was the only record of it—and who would contend for the inerrancy of the Bible! They were sure there was never such a race as the Hittites—and so on, and so on. When, lo! clay tablets, stone slabs, and cuneiform inscriptions were dug up which covered these speculative scholars with confusion. There were the very names graven in stone!

The Temple of the Moon God.

The same as to Abraham and Ur of the Chaldees. The very foundations of that heathen temple where, no doubt,

Abraham oft-times worshipped have now been laid bare. The Bible not only told us about this mythical person, but informed us that he was an idolator :

“Your fathers dwelt on the other side of the flood (*i.e.*, the Euphrates) in old time, even Terah, the father of Abraham . . . and they served other gods” (Joshua xxiv. 2).

To-day the excavator’s spade has thrown off the dust of centuries and exposed to view the steps and stairs leading to those heathen shrines. Up those very stairs Abraham must often have wended his weary way, until the God of glory called him out. None are so blind as those who will not see, but evidence is accumulating on all hands that proves the critics wrong and *the Bible right*.

Oldest Writing in the World.

The Anglo-American Archæological Expedition in Iraq and Ur of the Chaldees have brought to light a small temple in that district containing :

“ . . . the oldest works of art in metal yet known . . . There is also a marble tablet, in the old Sumerian language, giving a chronicle of kings and dynasties suggesting the date 4500 B.C. . . . The marble tablet records the building of the temple of the goddess Nin, in the time of the third dynasty of the kings of Ur, after Noah’s deluge.”

Christians need no external evidence of the truth of the Bible. “It is written” suffices for them, as it did for our Lord Jesus Christ. But it is of the deepest interest to see how all the true facts of science go to prove the absolute truth and reliability of Holy Scripture. The early chapters of Genesis record the solemn fact of man’s turning to idolatry, out of which Abraham was called from Ur of the Chaldees. The Archæologist’s spade confirms the record.

SECTION II

Communism

A Grave National Menace.

A daily paper draws attention to the peril that confronts England through Communism. The Communists are growing bolder every day. Their avowed object is to make all government impossible and to break up trade unionism. To this end their activities are directed. They are ceaselessly fanning discontent, promoting trouble, and fomenting strikes innumerable. They care nothing for the working classes ; their one object is to produce such a state of misery that a bloody revolution after the type of Russia will break forth. The Christian does not enter into the political arena, for his citizenship is in Heaven, but as the light of glory grows more brilliant the nearer we approach it, the more clearly does he see how events on earth are shaping themselves along the lines of God's prophetic forecast.

The revived Roman Empire is described in Rev. 17. At the close of the times of the Gentiles it will consist of ten kingdoms under one imperial head. This has never yet been seen. But just before the Advent of Christ to this earth in judgment these ten kings will "receive power as kings one hour with the beast." It is pretty generally accepted by prophetic students that England will be one of these kingdoms in subjection to, and yet independent of, the suzerain domination of the Beast. It is very significant to watch the rising power of Italy, and the diminishing power of England. Little do the Communists, who blaspheme God and hate His Word, know how they are bringing about the accomplishment of God's designs. He makes even the wrath of man to praise Him !

"Communism Unmasked."

A London daily reveals a state of things almost incredible. It would appear that the chaos in the industrial world, with its strikes and attempts at revolution and civil strife, is being engineered by the Communists of Moscow. A carefully planned campaign is now on foot, under the leadership of intelligent organisers, working its way amongst all sections of the people of this land, and leading the working classes, for the most part utterly ignorant of the abyss to which they are being driven.

The aims of Communism are summed up in a book which was published as the result of the Congress held in Moscow in July, 1921. Only a few copies of this book were sent to trusted accomplices in England. Of this book one correspondent says: "Its importance is impossible to magnify. This thesis has been described by the Communists themselves as the 'Bible of Communists.' Its word is law. It is a handbook, seditious and revolutionary, almost beyond belief."

None but those who are wilfully blind can fail to see that all Europe is rushing violently down the steep incline to the sea of chaotic revolution. How vividly it is described in Rev. 13. 1: "I stood upon the sand of the sea, and saw a beast rise up out of the sea."

Industrial Christian Fellowship.

It seems incredible that with the appalling facts with regard to the Russian atheistical outburst of blood and torture beyond description—facts which are before the terror-stricken gaze of the civilised world—it seems incredible that such an association as the "Industrial Christian Fellowship" should be coquetting with Bolshevik Russia. What can be the mentality of men who can say of a band of miscreants whose fingers drip with the blood of their unfortunate fellow-countrymen:

"Nothing but good will result to both Russia and Britain (!) if we make the most of the opportunity provided in meeting in a friendly (!) way the emissary of the Soviet Government now in our midst."

But what can one think when one reads the Manifesto signed by thirty-five Bishops :

"We, the undersigned, desire to affirm our conviction that the 'Industrial Christian Fellowship' is doing work of the highest value to the Church and the nation," etc.

Better far if they had affirmed their conviction in the authority and divine inspiration of Holy Scripture, and the truthfulness of all the utterances of the Lord Jesus Christ. Things have come to a pretty pass when the world's press rebukes the teachers of the Church for "dealing with Anti-christ," and "clasping the hands of murderers" for trade purposes.

Bolshevist Demand for Big Air Fleet.

Under the heading, "We must conquer the air," the *Pravda* writes :

"We live on a volcano which may erupt any moment . . . We must be ready, be armed. We must create a mighty air fleet, must conquer the air. The air fleet demands our exclusive attention.

"We can obtain aeroplanes, they are the cheapest and most effective weapon against bourgeois armaments. For the price of a modern Dreadnought we can build a thousand aeroplanes. We must build aeroplanes in thousands and must build them in the shortest time. Our works are already turning out tens upon tens of these Soviet birds . . . We can and must conquer the air at all costs."

We may be nearer the outpouring of the sixth vial (Rev. 16. 12-17) than many suppose. If Heaven is preparing to receive the glorified saints, both raised and changed in a moment, Hell is preparing to vomit forth its diabolical wrath upon a Christless earth, seething with corruption and violence. "The spirits of devils working miracles" are about to go forth to the kings of the whole habitable earth.

"BEHOLD, I COME AS A THIEF. BLESSED IS HE THAT WATCHETH AND KEEPETH HIS GARMENTS."

Flattery of Bolsheviks.

With the horrors of Soviet Bolshevism recorded by eye-witnesses who have succeeded in escaping with their lives,

it is incredible that any religious people should express the remotest sympathy with doctrines which worldly men see clearly are heading the country to its ruin. And yet some who hold high ecclesiastical positions are patrons of "The Industrial Christian Fellowship," whose literary organ very often contains flattering articles depicting life in Bolshevik Russia. Religious leaders have come to a pretty pass when a writer in the daily press can rebuke them in these terms :

"If these articles glorifying Soviet Russia are true, then all the reports of the horrors of Bolshevik rule, attested by a myriad of expert witnesses, are false. We are very far from asserting that our clerics ought to take no share in politics ; but we could desire them to be a little more careful in the causes which they embrace or patronise. If the plans of the Communists succeed, there will be scant mercy for the Church of England, as there is a scant mercy for the Church of Russia. And if this country, and all its Christian institutions, are to be saved from the Bolshevik horror, it will not be done by such flatteries of the subversion and revolutionary. Christianity and civilisation are alike threatened by the Communist conspiracy."

Uprooting a Nation's Faith.

A correspondent from Odessa, writing under this head, informs us that :

"The Bolsheviks dare not organise anti-Moslem demonstrations as they organise anti-Christian and anti-Jewish demonstrations. They are really making no impression on the religious beliefs of the Moslems ; and Bolshevik support of the Turks, Arabs, Persians, and Afghans will probably result in the creation of an intensely Mohammedan Central Asiatic State.

"The attacks on the Christian religion are carried out entirely by ex-Christians ; and the decline in the religious observances of the people during the last three years is very marked."

The "League of Truth," under the direction of the Soviet Government, is carrying on an anti-Christian crusade. Unfortunately the Greek Church in Russia had no spiritual power, idolatry and superstition held the people in its grasp. Yet in that land of religious darkness the Gospel has gained

victories in the past, and many are praying that a great revival may yet break out amongst the poor slaves of Bolshevik Communism.

Russia's Depraved Children.

Articles are appearing in the daily press that draw aside the curtain, as much as decency will allow, to give some slight idea of the moral degradation that Red Communism has brought about in Russia. And this is what they are endeavouring to bring about in our land.

There was a time in the history of humanity when sinful man was left to himself without the law of God to control him, and the whole world became full of violence and corruption. This led to the Flood which sentimental clerics now tell us never took place! *But it did*, and moreover a similar state of things, the sure word of prophecy declares, will, at the end, meet with the judgment of God (Luke 17. 26, 27).

Men cannot trifle with the laws of God with impunity. To give up faith in the Word of God is the sure precursor of spiritual ruin and despair.

We may thank God that a respite has been given in our land, and that the vile efforts of Moscow to plunge us into the abyss have been frustrated. But this should not lead us to think that the danger is over and gone. The French Revolution of the eighteenth century with all its horrors was nothing to the Terror of Russia.

Crowded Russian Churches.

In spite of all, large numbers of the oppressed people of Russia are flocking to the churches. We are told that they were never so crowded as they are just now. Let us earnestly pray for Russia. Many in that land of terror are learning the truth of the words we are in danger of glibly repeating, that, "we must through much tribulation enter the Kingdom." These cruel horrors may be the outward circumstances that lead to the rest that remaineth for the people of God, but the one and only *title* is the Blood shed at Calvary.

The Root of all Evil.

Considering the way sedition has spread in our land, worldly men are wondering what evil principle leads our statesmen to tolerate the presence of the "Red" agents of the Russian Soviet who are perpetually flooding the country with the revolutionary literature. Letters now appearing in the press tend to show that trade is at the root of it all. We are told that though there is a growing demand for clearing out the gang of Russian evildoers, there is opposition from some hidden hands, and that, "This opposition is founded on the fact that certain British individual enterprises have recently obtained trading concessions in Russia."

What a pity people do not read the Bible with more attention, but this is now deemed too early Victorian! But there we *do* read: "*Take away the wicked from before the King, and His throne shall be established in righteousness*" (Prov. 25. 5).

Red's Intrigues in China.

A Shanghai correspondent informs us that though a temporary lull has supervened, permanent peace in China is as far off as ever. No one believes that the present truce is more than a patchwork affair:

"Meanwhile the Russian Communists are steadily profiting by the general disorder and the absence of coherent government to accelerate the spread of Bolshevism.

"Experienced British and Foreign observers here and in the South assure me that the Reds are gaining strength and are more powerful now than they were.

"The possibilities of exploiting the present situation are fully apparent to the Russian Government, which is sending some of its best political and military agents to work, in co-operation with the Shanghai and Canton Communist headquarters, in the ports and the interior towns. The Russians are openly controlling the Red Army in Canton and are directing the commercial boycott and blockade in Hong Kong.

"A nucleus of a new Red Northern army has been established at Honan under a Russian, General Goschkin, who

was deported from Shanghai. He is now getting Russian recruits—mostly tartars and Moslems—from the north as far as Kalgan, and also from the Shanghai area.

“The Russian offensive for the Bolshevisation of China is being built up by money, virulent propaganda (chiefly anti-British), and imported arms, munitions, and artillery from Mongolia and Vladivostock, and is watched helplessly by the European population.

“Apparently there is no way to check this movement until a strong man arises in China with troops sufficient to put it down.”

It is common knowledge to prophetic students that a “strong man” will arise at the end who will gather together all these forces of the Near and Far East. Ezekiel 38 and 39 describe it all most clearly. Moreover, this strong man will be a Russian :

“Son of Man, set thy face against Gog, the land of Magog, prince of Rosh, Meshech and Tubal.”

It is well known that this is the true rendering of this verse, as well as of chapter 39. 1. This prince will lead an immense army :

“Horses and horsemen, all of them clothed with all sorts of armour, a great company with bucklers and shields, all of them handling swords;

“Persia, Ethiopia, and Lybia with them; all of them with shield and helmet.

“Gomer (Germany), and all his bands; the house of Togarmah (Turkey) of the north quarters, and all his bands; and many people with thee (China, India, Japan?)”

Is it not a fact that the spirit of anarchy and revolution is spreading Eastward? Moscow (Meshech) is the disturbing influence. Newspaper correspondents may call it an “anti-British propaganda,” and no doubt they are right at the present moment. But Ezekiel 38 and 39 describes what is anti-Jewish, using the term Jewish in its wide sense, including all the twelve tribes.

The Two Sticks Joined.

Ezekiel 37 must be carefully read along with chapters 38 and 39. There is a noise in Jewry. The dry bones are being

shaken, and are coming together. Bone is coming to bone, sinews and flesh are coming upon the scattered nation. The skin is about to cover them nationally. But as yet there is no breath in them—no spiritual breath.

These Bones are the Whole House of Israel.

Not two tribes only, nor ten, but THE WHOLE. Out from their graves they are coming now :

“Thus saith the Lord God : behold, I will take the children of Israel from among the nations, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”

The rest of this marvellous chapter describes in vivid language the final restoration and blessing of Israel in their own land—saved from all their trials, cleansed from all their sins, recognised by God as His people, reigned over by their one King and Shepherd, “great David’s greater Son.” God will make a covenant of peace with them, and will set His sanctuary in their midst. The nations are yet to know it, and will clap their hands, and shout with the voice of triumph (Psa. 47).

Rome before Russia.

Though we now see China and the East being Bolshevised by Russia, other things must happen before these chapters in Ezekiel are fulfilled. God’s sure word of prophecy makes this clear. All unwittingly Soviet Russia is moving along lines that will lead to the development of another power that precedes what we have been describing from Ezekiel 37 to 39. Russia is being prepared, and is preparing the East (Ezekiel 38. 7)—true, she does not know why, nor what for. Russia’s eye may be upon Great Britain and Europe, but Ezekiel describes her descent upon Palestine and the Jews.

The Beast.

Before this great attack on the part of Gog, the Roman Beast will arise. We have repeatedly drawn attention to the

remarkable development of Italy under Mussolini. It looks as though the Beast were beginning to take shape. Mussolini may have no idea of what he is helping to bring about in the way of fulfilment of prophecy. If rumour can be trusted he is even talking of allying Italy with Russia. But no! Russia's activities in the Far East are already beginning to fill the minds of our politicians with well-grounded alarm. The "Yellow Peril," the "Menace of China," and such like expressions are constantly being used in the daily press. We have little doubt that the Beast will arise presently from the sea of revolution (Rev. 13. 1), and will collect the ten kingdoms of the West (Rev. 17) under his suzerain power, as a defence against the danger that threatens from the East.

Russia and Constantinople.

There is every evidence that Russia is becoming weary of its communistic chaos, and is planning great political and military schemes. This is no surprise to prophetic students. The great confederacy of the northern nations must never be lost sight of (Ezekiel 38, 39). Palestine will be their great objective. It may be that Trotsky had no idea of this when he proclaimed to the world that Constantinople and the Straits were an absolute necessity to Russia. "We are convinced that the Straits will belong to us sooner or later, even if France and Great Britain, forgetting the promises they made during the war, try to prevent us from getting there."

☒ These are ominous words coming at a time when Eastern Europe seems on the point of a conflagration, the issue of which no mere man can foresee.

"Gomer (Germany) and all his bands ; the house of Togarmah of the uttermost north, and all his bands : and many people with thee. Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them."

The possession of Constantinople and access to the Mediterranean will be one great step in this preparation. How little do men imagine that all their schemes are but fulfilling God's plans! He maketh even the wrath of man to praise Him!

A Second League of Nations.

Some students of prophecy seem to have vague ideas with regard to the Assyrian. We have heard them speak of this prominent individual of "the time of the end" as if this were another name for the Antichrist. But a closer attention makes it clear that there will be three great leaders at the final crisis—the Beast, Antichrist, and the Assyrian. The first two will be in league with one another, but will be opposed by the third. The policy of this last is totally different from that of the others. The Antichrist will have his seat at Jerusalem as the false Messiah or False Prophet of the apostate nation of Israel. The Beast will enter into a covenant with them for one week (Dan. 9), whereas the Assyrian will be the rod of Jehovah's anger against Israel during their time of tribulation, and will come like an overflowing scourge upon Palestine (see Isaiah, *passim*, and Ezekiel 38, 39). It is most remarkable to find this second league of nations already proposed in the cutting from the daily press as follows:

"Rakovsky also emphasised the fact that the Soviet Union had not altered its attitude towards the League of Nations and that, while Moscow was prepared to send representatives to sit on various commissions set up by the League, the Soviet Government would, in reply to any offer to join the League, put forward a detailed plan for a new Society of Nations drafted in Moscow."

Waging War on God.

The Grand Duke Nicholas has given a striking description of the state of his distressed country. His views as to the future of Russia are certainly of great interest. But Ezekiel 38, 39 speaks with divine authority, and whatever be its present state, or its immediate future, there we are told what will be its final condition. In view of the fact that Communism now so active in our midst, is striving to produce in England a similar state of thing as is now found in Russia, the following extracts from the Grand Duke's pronouncement will be read with fearsome interest :

"What is now taking place in Russia is known to all who take any real interest in Russian affairs : tyranny, terrorism, lawlessness, violence, the abrogation of the principle of private property, unbearable taxes and requisitions, general

famine. All things that were sacred and holy in the eyes of the Russian people have been desecrated and outraged. The Bolsheviks are attempting to kill the soul of the Russian people and are striving to uproot all the religious and moral foundations of the nation. But neither persecutions nor the violent preaching of atheism have so far succeeded in extirpating the religious faith of the masses. It is not only the Orthodox Church that is being persecuted by the Bolsheviks, but all religions, all religious people. It is on God Himself that the Bolsheviks are waging war."

The Machinery of Revolutions.

It takes time to arouse the simple to a sense of the dangers that are all around us. But it is becoming clearer every day that there is a vast machinery at work in the world to bring about the destruction of society and the annihilation of all religion. A striking parallel to what is now going on in this country was seen at the time of the French Revolution, as to which Lord Acton wrote in his "Essay on the French Revolution" :

"The appalling thing is not the tumult but the design. Through all the fire and smoke we perceive the evidence of calculating organisations. The managers remain studiously concealed and masked, but there is no doubt about their presence."

It is the design of a very formidable party in this country to bring about the terrorism of Red Revolution :

"We must not rest satisfied until we have achieved such a machinery that we are able, for example, to mobilise London in one night."

This state of things will not be confined to one country, but will be found all over Western Europe at the end of the times of the Gentiles :

"I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the names of blasphemy" (Rev. 13. 1).

The forces at work in Europe to-day are rapidly producing the suited condition of things out of which the prophetic

Scriptures show us a man will arise energised by Satan—a very incarnation of the Devil. Something like it is seen in Russia just now, but Rev. 13 is describing Western Europe.

World Revolution.

Multitudes in our land are almost ignorant of the existence of China. To them it seems so far away! Yet it is a staggering fact that every fourth man in the world is a Chinaman. That vast Empire is now in a state of upheaval. The sleep of ages has been broken in upon, and the great Continent is becoming a military camp equipped with all the latest weapons of destruction that so-called Christian countries have invented. At a recent congress of metal workers held at Riga, Zinoviev explained Moscow's aims in China: "Zinoviev stated that the revolutionary situation in the Far East was brighter than in Europe. The city of Canton, he said, now resembled Moscow, and China was becoming redder daily. An upheaval in China would mark the real beginning of the world revolution, for unless the Third International obtained the support of 100,000,000 of the yellow proletariat there could be no successful world revolution."

These are startling words in the daily press, and of necessity lead one to think of the Euphratean horsemen of Rev. 9. 16. We are well aware that many students of prophecy see in this description of what took place historically at the time of the Saracens, etc. That there may have been an allusion to this, and a partial fulfilment we are ready to admit. But we are convinced that the complete fulfilment lies in the future, and everything points to the near fulfilment: "And the sixth angel sounded, and I heard a voice . . . saying to the sixth angel which had the trumpet: Loose the four angels which are bound in the great river Euphrates . . . And the number of the army of the horsemen were 200,000,000 and I heard the number of them."

There seems no reason to doubt that this is to be taken literally, and Zinoviev is calmly talking of "100,000,000 of the yellow proletariat" for the purpose of his dream of world revolution. We are indeed living in portentous times.

The "clash of colour" which is the nightmare of poli-

ticians, and not without just cause, may be nearer than slumbering Christians imagine. The United States of Europe is man's device to withstand the Yellow Peril.

The Way of the Kings of the East.

"And the sixth angel poured out his vial upon the great river Euphrates ; and the water thereof was dried up, that the way of the kings of the East (or, from ' the East ') might be prepared" (Rev. 16. 12).

We do not enlarge upon this. Suffice it to say that many look upon the drying up of the Euphrates as the breaking down of the barrier between the West and the East. It is certain that the preparations now taking place both in the West and East are leading to this, whatever system of interpretation be adopted.

"And I saw unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

"And they are the spirits of devils, working miracles which go forth unto the kings of the whole world (or, ' the inhabited earth ' R.V.) to gather them to the battle of that great day of God Almighty."

The whole world is moving on rapidly towards this great crisis, the Armageddon of the future, compared to which the last Great War was a mere rehearsal of horror. And yet those who ought to be sounding the alarm in all the pulpits of Christendom are softly whispering, "Peace, peace, when there is no peace." Men of the world are more alive to the danger than professed Christian ministers.

Extirpating Christianity.

This is the avowed object of Bolshevism and Communism, all too successfully attained in Russia already. The principles of Bolshevism are being energetically disseminated by pamphlets and education in Socialistic centres. Young people and even children of both sexes are being corrupted to an alarming extent. This, we have little doubt is one reason why multitudes of the unconverted never enter a building where the Word of God is preached. Indulgence in sin and hearkening to the Word of the Lord cannot go together. Cinemas ministering to excitement and the baser appetites

are crowded to suffocation, whereas churches where the Word is faithfully preached are sparsely attended. In the days of Noah the world was full of corruption and violence. . . . until the day that Noe entered into the ark, and the flood came, and destroyed them all" (Luke 17. 27).

The British Red Army.

The recent exposure of the Communist plans for bringing about a bloody revolution in this country are amazing. Despite the secrecy of the movement, it has now come to light that a determined effort is being made to demoralise the country. The "organisation of the masses"—"trained Communists"—"massed movement"—and such like expressions abound in a book some copies of which have fallen into the hands of the authorities. The idea is to train a large number of officers and men, who will be ready to strike at a given signal, which it is thought may not be long delayed.

"And there went out another horse that was red : and power was given unto him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword" (Rev. 6. 4).

Blasphemous Sunday Schools.

Evidence is accumulating that a diabolical effort is being made by Communists to damn the rising generation amongst the working classes. Not only "class hatred," but rank infidelity, and disgusting immorality are being instilled into the minds of boys and girls both orally and by the printed page. In most cases the parents are entirely ignorant of what is being done to their children. In the cities, where overcrowding exists, the parents are glad when the children run out, they care not where so long as they are out of the way. The world is ripening fast for God's interposition. As it was in the days of Noah, when the earth was full of corruption and violence, so shall it be in the days of the Son of Man. The Flood swept away a whole generation then—what is going to happen now?—the Second Coming of Christ with power and great glory.

SECTION III

Ethnology**Racial Problems.**

An interesting discussion took place at the Church Congress on the relations of the white and coloured races. Here, again, one cannot but be struck with the absence of all reference to the Bible record. Genesis 9. 18-27 might never have been written or heard of for all the light that the Bible could shed on this matter. Noah's fall, Ham's sin, followed by Noah's prophetic prayer which was the first prophecy uttered by man recorded in Genesis—Enoch's prophecy was not *recorded* till the time of Jude ; that of Genesis 3. 15, the greatest of all, and the first of all prophetic utterances came directly from the voice of the Lord God. But God allowed Noah, humbled by his fall, yet restored by grace, to utter prophetically the fact of racial superiority. Of course that was in the early chapters of Genesis which "modern thought," theological modern thought to boot, has declared to be nothing but myth and legend. And yet here is a Church Congress discussing a problem with regard to which God had spoken nearly 5000 years ago, and moreover, as to which He informed us not only of the fact, but the reason for the racial problem now so urgent.

"Viscount Willingdon, formerly Governor of Bombay, opened the debate at the morning sitting on the question of race problems. He declared the matter to be urgent. It resolved itself very largely into a consideration of what were the future relations of the white and coloured races.

"The East discovered some time back that the resources of the West could be mastered and employed, and once that discovery was made there appeared to be no gap that

the East could not bridge to the West. Then, under the gift of the West of democratic ideals, the right of one nation to dominate another was by degrees challenged with increasing assurance. The war stimulated the tendencies previously existing. The gospel of self-determination was everywhere eagerly received by the coloured races, and at the same time the Great War, which brought Western civilisation nearly to ruin, strengthened the conviction in the mind of the coloured man that the white man's civilisation had many defects.

"There arose the resentment of the coloured man of his position of inferiority, and the belief that the moral basis of Eastern life was in many ways higher and nobler than that of the West.

"The white man had a difficult task if he was to bring healing and contentment in his continued association with the peoples of the East, and it seemed imperative that we should discover, if possible, some means by peaceful methods, and not by the clash of races, which would be the most ghastly tragedy the world has ever known.

"I am convinced that the white races must realise the necessity of treating all coloured men in a spirit of absolute equality, and give up the attitude of colour superiority which one so often sees at the present time."

Cursed be Canaan !

However much man may hate the light that shines upon his conscience through the pages of God's Word, yet it remains true that the Bible is the only book that accounts for the history of nations in the *past*, and throws light upon their condition in the *present*, and reveals their destiny in the *future*. The solemn words uttered prophetically by Noah were in part verified in the overthrow of Sodom and Gomorrah 450 years after, and still later in the days of Joshua when, on account of their unspeakable and revolting wickedness the Canaanites were driven out, and Israel were established in their place, according to the promise made to Abraham (Gen. 15).

Islam and Bolshevism.

Of course we must remember that all coloured races are not descendants of Ham. The question specially before the Church Congress related to India and lands people by descendants of Japheth. To quote again from the report of the Church Congress : "If we wish to continue our association with and exercise our influence on those countries which the white races have developed, largely for the ultimate benefit of the coloured man, it must be in a spirit of absolute equality, and not by arrogating to ourselves any race superiority.

"Mr. J. H. Oldham, Secretary of the United Missionary Council, described this problem as the biggest with which mankind had to deal. He had been told that though there was nothing in common between Islam and Bolshevism, many leading Moslems threw in their lot with Bolshevism for the sole reason that they felt that the Bolsheviks treated them as equals while the Western nations did not.

"Men of courage and true vision should refuse to be entangled in the snares of racialism, and should strive to ensure the claims of humanity and justice, even when it brought them into opposition with men of their own race."

There is no doubt that in the main England has used her influence beneficently for the temporal benefit of coloured races. On the other hand individuals without fear of God or care of man have taken advantage of their superior knowledge and position for their own selfish and often sinful gratification. This God will judge either governmentally in this life, or judicially at the day of reckoning.

Prophetic students have for long been aware that England will lose her hold on India. God may use for the accomplishment of His plans, the follies of mis-government, or the arrogance and unchristian behaviour of professed Christians. Furthermore it is quite likely that Satan may be allowed to stir up the Far East by means of Bolshevism and Islam combined, and to bring about the clash of arms between East and West, foretold in Numbers 24. 15-25—a conflict so terrible that the Holy Spirit declared prophetically : "Alas, who shall live when God doeth this !"

Politicians and Church dignitaries are alive to the dangers that beset humanity, and yet they will not believe in the only remedy, the Coming of the Prince of Peace! "I will shake all nations, and the desire of all nations shall come . . . and in this place (*i.e.*, Jerusalem) will I give peace, saith the Lord of Hosts" (Haggai 2. 6-9).

SECTION IV

Evolution**Search for the First Man.**

A fourth expedition is being organised by the American Museum of New York. Funds are appealed for. In 1891 a Dutch army surgeon found "a part of a skull, two molar teeth, and a part of a thigh bone." These fragments we are told are at least 500,000 years old. We seemed to be getting near it, when, lo! Sir Arthur Keith comes forward and tells us he has revised his theory of man's age. In his lecture before the Royal College of Surgeons, he tells us that,

"In his view the period which he had previously accepted as put forth by Sollas of 400,000 years must be reduced by one half!"

Further revisions may take place yet. This only proves man's ignorance. Theories of scientific men who wilfully discard the Scriptures are absolutely unreliable. They are pure speculations, as the dropping of 200,000 years in the course of an evening lecture serves to show. It is interesting to observe that in the same lecture Sir A. Keith informs us that :

"It is a mistake to believe that the further back you went you would approximate to the negro type . . . eventually you come to a common ancestor of both the European and the Negro."

So after all the Bible may be true, and Evolutionists wrong.

The Antiquity of the Human Race.

But this leaves the question of the antiquity of the human race still unsettled. If it were of importance for us to know this accurately God would have told us. The essential thing is to note the difference between the original creation of the

material universe as recorded in Genesis 1. 1, and the later creation of Man. The date in the margin of Genesis 1 is, of course, not the statement of the Holy Spirit, but the calculation of Archbishop Ussher. Others have given different figures. That there are, to devout students of the Scriptures, difficulties in chronology as well as other matters, is true, but this does not mean that the Bible is wrong, as the self-sufficient modernist hastens to declare. The believer in God and His Word is persuaded that God has made no mistake. If there are what may to us appear discrepancies or difficulties, as for instance in the matter of dates, we may rest assured that these are not mistakes but intentional variations for purposes of divine instruction. The Bible is a moral book, and not a mere Science Primer or Almanack. It may be said of the Bible what is true of God, its Author, "it is impossible to lie."

The "Missing Link" at Last.

What a triumphant discovery for the lovers of a monkey ancestry! Professor Dart assures us that the owner of the latest fossilised skull "was not a human being, yet he was a much more intelligent being than the gorilla or the chimpanzee."

The "assured results" of scientific guessing are simply marvellous. The owner of this ancient skull

"was unable to talk, but his brain had advanced in the direction required of a being whose offspring was ultimately to attain the power of communicating with their fellows by the symbolism of speech."

All this is pure speculation. We have ourselves seen living specimens whose skulls, if they were dug up by modern worshippers of the evolution craze, would in all likelihood be produced in support of the "missing link" theory. They were monstrosities of a degraded type of humanity. It was one of the saddest spectacles we have ever witnessed. A whole family of stunted, diminutive human beings penned in a corner of the deck of a steamer conveying them from Syria to Europe for exhibition purposes. Men devoid of all "natural affection . . . unmerciful," making money out of

the fruits of human sin. Such degraded and degenerate types are not links in the "ascent of man," but retrograde descent, the result of unlawful unions and hideous disease due to sin. But the devil uses the dupes of scientific theories to obliterate God, and to enfeeble faith in His Word. Men invent theories to which they bind themselves, and are quite prepared to throw the Bible overboard if it does not coincide therewith, and so we are told with reference to this latest skull that

"the find establishes a most important link in the chain of evidence supporting the theory that Africa, and not Asia, was the cradle of the human race."

A communication has been sent to Sir Arthur Keith on this point. It is quite immaterial that the Bible informs us that Eden was in Asia. This skull points to Africa!

Secret of Man's Origin.

Wonderful discoveries have been made in Asia by Mr. Ray Chapman Andrews of the American Museum of Natural History! Eggs 10,000,000 years old! "We have clearly established that Central Asia . . . the cradle of the human race." Have these eggs anything to do with it?

"We have found no direct evidence yet of human evolution, but we have much indirect evidence, and our search will be continued to find fossil remains of the ancestral forms of man's remote predecessors." Our scientists have searched long and earnestly for the missing links between man and monkey—so far in vain, but they want £50,000 more to continue the search! We think our readers will stand by the Bible and keep their money!

Another Ancient Skull.

This time in Jersey. It is wonderful how simple these rationalistic scientists can be! They are all so ready to jump at conclusions which in their eyes seem to discredit the Bible narrative. This particular skull, the "local experts" think, is of the Java type, "in which case it might be 500,000 years old." Here is the high-sounding title—*Pithecanthropus erectus*, or "the walking ape-man." Sir

Arthur Keith, one of the greatest experts in the country, demolishes all this reckless calculation and inclines to date the skull to about 1500 B.C., or about the same age as Tutankhamen, adding : "It must not be forgotten that in those days, too, they had degenerates and idiots." In fact, there is nothing more misleading than calculations based upon isolated specimens. Our advice to all our readers is

STICK TO YOUR BIBLE.

The Origin of Man.

Professor Sir A. Keith's recent lecture at the Royal Institution was no doubt one of extreme interest. There is, of course, always the danger of speculating upon insufficient data, and men of science are notoriously prone to such rashness. The learned Professor referred to "old theories" that had "absolutely broken down." Geology, of all sciences the most uncertain, is strewn with such wreckage. Herein lies the difference between the wisdom of men and the inerrant Word of the Living God. Even when such subjects as the origin of the universe and of man are referred to as in Genesis 1, what a contrast between theories that have "absolutely broken down" and that require stupendous volumes of explanation, and the short, crisp, positive statements of Holy Writ that require no revision throughout the ages, and to which science as it advances has invariably to do homage. Man is doing the guessing in the former, God is stating facts in the latter. If we can rely unhesitatingly upon God when He tells us of the origin of man, so can we when He unfolds His destiny.

LET US STICK TO THE BIBLE.

A Depressing Idea.

Another learned Professor is reported to have discoursed before a group of young people at King's College. Said he, "Darwin showed that neither man nor any other being had been specially created, and demolished the depressing idea of the Fall of Man." And yet he went on to say that "the Twentieth Century was the most favourable for the development of the highest type of man, but none of the best minds

would be capable of filling the Albert Hall, though it could be overcrowded for a fight or a dance!" And again: "The discoveries of science should not have resulted in the creation of slums and poison gases." True, but there they are. Have all the horrors of the late war been evolved in the upward development of the race? It would be better to be back in monkeydom. When will men cease to talk such nonsense under the pretence of scientific learning?

The Origin of Life.

Scientists are still puzzling their rationalistic minds over this problem. The Genesis record of creation they have long since given up, but they have utterly failed to produce a better. For sublimity of language, for majestic conciseness of description, for clear and brief statement of profound scientific facts there is nothing to be compared with the first chapter of Genesis in the whole range of literature. It bears upon its every utterance the stamp of God. And yet a puny little professor can stand before an audience and spin out for a solid hour such trash as the following:

"Many attempts had been made to define life, but none of them were successful. No form of life existed to-day except through pre-existing life. Was life transported to this planet from another part of the Universe, or did it arise spontaneously as the natural result of evolution? Physicists had taken the view that living particles were wafted from inter-stellar planes. Biologists favoured the idea that terrestrial organisms were generated on the earth itself. If there was life elsewhere it must resemble life as we knew it. All the Heavenly bodies were made up of the same kind of material. Carbon was the most prevalent element in this material.

"Recent investigations by French scientists had revived the theory that life came from outside the earth. It was claimed that certain forms of life would not be destroyed through changes, but would merely suspend animation. It was claimed that these germs had been found in meteorites which had fallen on to the earth, and that they had been restored to life. All these theories were formulated because

scientists felt the need for solving the problem of the origin of life."

Why not scrap the futile guesses of the fallen creature and give glory to the Creator ?

"For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible . . . all things were created by Him, and for Him" (Col. 1. 16).

When Monkeys Were Men.

"Every native from the Zambesi to the Congo is absolutely certain that apes are descended from man. Prof. Wood-Jones gave scientific proofs for the theory, but conclusions which I have reached after a careful study of the natives in uncivilised Africa would tend to confirm the Australian professor's statement very definitely."

So says Mr. Frank Worthington, who has had ample opportunity of studying the mentality of the African natives, having been for many years Secretary for Native Affairs in Northern Rhodesia.

If we were reduced to a choice between the speculations of modern science and those of African natives we might be almost tempted to go with the African, for the tendency of things human is generally retrograde ! But unquestionably they are both wrong. There are material differences between the ape and man which no amount of scientific ingenuity can explain away, but the main differences are in the realm of things moral and spiritual. Man took a *conscience* with him out of Eden. The faculty of distinguishing between right and wrong belongs to man and to no other created being (Rom. 2. 15). Further, the capacity to enter into relationship with God and to hold communion with Him belongs to man, and not to the lower animals. Then the *enmity* of the carnal mind is, alas ! exclusively human. Man, and not the ape, has a fallen nature which is at enmity against God. It was man only, of all created beings that raised the cry : "Away with Him ! Crucify Him !" And man it was that carried it into execution at Calvary. If evolution be true, at what stage of development did all this antagonism against God become part and parcel of the race ?

Darwin Out-dated.

To judge from leading articles in several of the great dailies it seems as though they esteemed it a positive insult to question their Simian origin ! It is no use talking about Darwin—he is left far behind. Indeed, at the end of his life he himself questioned the reliability of his own theories. Prof. Smith tells us that it is “altogether unthinkable that man and apes are not the modified descendants of a common Simian ancestor, even if we have to push their pedigree back for millions of years to arrive at their common parent !”

Creation or Evolution.

But the theory of evolution is itself unthinkable. Is it “fanaticism” to believe in creation ? Satan’s great effort is to get rid of belief in God. But if we *really* think at all, we must believe in a God, for the mind of man is so constituted that he cannot conceive of anything coming into existence without a cause. Even if we believe in evolution, how can we account for that from which evolution starts ? We must go much further back than the apes. Where did the protoplasm come from that first set the ball a-rolling ?

Fact or Speculation.

Professor E. Smith tells us that evolution is a fact. It is no such thing. He speaks of “the fact of man’s descent from the lower animals.” But that is begging the question, or the well-known logical fallacy of *petitio principii*. Some learned scientist may yet arise who will tell us that the ape is a degraded man, and that Darwin and his followers were all wrong in supposing that man was a highly developed ape ! Is it vain to hope that the time may yet come when men of science will not be slaves to their own baseless speculations ? At any rate it is high time that a mighty protest be raised against the minds of children being poisoned with the absurdities of speculation run riot. Prof. E. Smith tells us : “The reality of evolution was firmly implanted in my mind as a child.” Exactly ! When he was incapable of forming a mature judgment, he grew up prejudiced. But think of a man of science saying : “As I have said already, the fact of

evolution is as surely established as the knowledge that the earth revolves around the sun!" Such a statement might pass unchallenged in an infants' class!

Not the Missing Link.

The search has been long and arduous. Ever since the evolution craze took hold of men's minds the link between the monkey and the man has been sought. Monkeys exist in large numbers, so do men—but nothing can be found that with any show of reason can be constituted a link between the two. Fossil remains, skeletons, skulls, molar teeth, bits of bone have been from time to time brought forward, yet all in vain. At last the Taungs skull, discovered by Prof. Dart in Bechuanaland was unquestionably the long-looked for missing link, when, lo!—

"The claim that the fossilised anthropoid skull discovered at Taungs (Bechuanaland) by Professor Raymond Dart, is one of the long-sought and significant links of the organic chain was discounted by Professor G. Elliot Smith, of the chair of anatomy at London University, in a lecture at the University College. It certainly represented, he said, a new genus, and one that was so definitely more man-like than the gorilla as to be excluded from the family of anthropoid apes."

But still children in the schools, and young people at college are being taught that monkeys were their ancestors.

We prefer the grand and glorious record of creation contained in the Word of God, than all this senseless drivel.

"So God created man in His own image, in the image of God created He him; male and female created He them" (Gen. 1. 27).

Healing Power of Light.

Sir Oliver Lodge's Huxleian lecture on Evolution contained some striking admissions. He was a great scientist and a noted spiritist. So also in the ages of the past were many who preceded him. Like Sir Oliver they were men of great mental power and profound learning. They had their theories of light, corpuscular and others, which have long since been scrapped. Indeed, as Sir William Ramsay con-

fessed, theories propounded with all confidence in the class rooms of his early student days, would now be laughed out of court.

Here is the great difference between men's theories and guesses, and the Word of the Lord which abideth for ever. *No word of Scripture has ever had to be revised.* Our interpretation of that Word may have to be revised, but the Word itself never.

It is all the more interesting to hear from such an authority in the scientific world, as Sir Oliver Lodge : "The universe as a vital and going concern must have had a beginning and must have an end. The beginning was the formation of nebulae 200,000,000 years ago."

So after all the Bible may be right even in the eyes of scientists. "In the beginning God created the heavens and the earth."

To state with certainty 200,000,000 years is but guessing. Room is left between the first two verses of Genesis 1 for this or any number of years. The creation of the material universe, and the creation of Man are two totally different things.

Scientists are groping in the dark as Greek philosophers did of old. Sir Oliver says that the universe must have had a beginning. Now this implies a Creator. He does not exactly state this, but says, "the beginning was the formation of nebulae." But where did the nebulae come from? Creation is a necessity even to the human mind. Evolution does not meet the difficulty, for there must have been something to start the process. How magnificent the statement that IN THE BEGINNING GOD CREATED THE HEAVENS AND THE EARTH.

SECTION V

Fascism

The Two Little Horns.

Some earnest students of prophecy have held that the little horn of Daniel 7 pointed to the Papacy, and the little horn of Daniel 8 to the Mohammedan power. These may truly be said to be the two great scourges of Christendom. But it is well to remember that the subject of Daniel's prophecy is not the Church or Christendom but Daniel's own people, the Jews. In Daniel 7 the "little horn" will be the leader of the Western League of Nations, whereas Daniel 8 describes the Eastern Confederacy with its leader, "a king of fierce countenance" (8. 23) who is yet to arise.

Some have the thought that the power of the Papacy and of Turkey are on the wane. We much question this. But this seems clear that the two confederacies of the nations that prophecy speaks of are beginning somewhat rapidly to take shape. And the religion of the Western League is fast heading towards the Papacy ; the information now to hand shows that the Eastern League is rallying to the Crescent. So that those who have seen the Papacy in Daniel 7, and Islam in Daniel 8 have some ground for their views.

There is nothing new in the thought of the revival of the Roman Empire. Prophetic students have long since seen this largely developed in the Sacred Scriptures. But to see the matter definitely suggested by men of the world who have no idea that they are planning the very thing God's Word has foretold, this is indeed a marvellous evidence that we are in the time of the end.

The Beast that "was, and is not, and shall be" (Rev. 17. 8) is this very Empire of Rome, whose revival is now so startlingly before us. The Beast is said to have seven heads ;

these are explained to be seven mountains on which the woman sits (v. 9), in other words, Rome, the city of the seven hills.

But further, the heads are described as seven kings. These seem to refer to various forms of government which we know from history were a feature of Rome political. At the time John wrote the Apocalypse five of them had passed away, the sixth was in power, namely, the imperial. But in verse 10, we read of another that was to arise, and to continue but "a short space." Some have likened the rapid rise and fall of Napoleon Bonaparte to this sixth head. It might be Mussolini. But whoever it is, the Beast will follow, "he is an eighth, and is of the seven." When the Beast actually arises he will have ten horns, which are explained to be ten kings. This will be the League of Nations indeed, but a very different one from that which the politicians of to-day, or some of them, have endeavoured to create. According to prophecy Italy is bound to rise to great power before that league of ten kings is formed, for we are told in verse 12, that they will only receive power as kings one hour with the Beast.

Who are "These Kings?"

"And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed" (Dan. 2. 44).

The meaning is not the four kingdoms in reference to the fourfold succession in the metallic image, but rather, it would appear, an incidental allusion to the peculiar and complex (iron and clay) constitution of the fourth, and last empire of man. "The kingdom shall be divided, speaking of the feet and toes (v. 41)—to this we must refer "the days of these kings" (v. 44).

God's kingdom, here described and symbolised by the stone, is raised up not in the days of Augustus or Tiberius, much less in those of Constantine, but in the days of decem-regal division of the Roman Empire (see Dan. 7. 7-14 ; 23-26 ; Rev. 17. 7-14). The first exercise of its power is to break in pieces and consume all existing empire ; all, at least, included in the prefiguration of the statue.

There is no such idea as the gradual action of the stone upon the statue ; but a sudden and decisive judgment, which crumbles the statue into dust ; after which, the stone which smote the image became a great mountain, and filled the whole earth. Evidently this is not the Gospel which wins souls to Christ, and saves them ; it is not a revolution, moral or material, which man brings about. It is nothing less than the power of God administered by the Lord Jesus. He is the Stone cut out without hands (compare Gen. 49. 24 ; Matt. 21. 42-44). He will soon deal with the powers of the world, and judge their rival anti-Christian state in order to make way for His own manifest and immediate dominion. Then "the Lord shall be King over all the earth : in that day shall there be one LORD, and His Name one" (Zech. 14. 9).

It may be added that "these kings," set forth symbolically here by the ten toes, and in Daniel 7 by the ten horns, pertain exclusively to the West or European part of the Roman Empire. For we must leave room for the destruction of what is symbolised by the gold, silver, and brass, no less than for the iron and clay. Prophecy shows clearly that Christ will deal in judgment with all the nations East and West, and we see them all preparing feverishly for the final conflict.

Imperialism in Italy.

From the daily press we learn the rapid developments along prophetic lines now taking place in Italy. Many of our readers have long since been aware that the Roman Empire is bound to revive—"the beast that was, that is not, and shall ascend," etc. (Rev. 17. 8). A correspondent writes from Rome :

"The patriotic celebrations of the Birthday of Rome have revealed more clearly than any other event the remarkable rise and spread of Imperialism, which was unknown in modern Italy till 1911, the year of the Libyan war, and was confined to a few intellectuals until the birth of Fascismo in 1919. Now it is in the air ; one day it may become a reality.

"I notice in conversing with British politicians who come out here that this aspect of Fascismo seems almost wholly

to have escaped their notice. They regard it from its internal side, as a movement successfully directed against Communism ; they scarcely are aware of its external, and no less important, tendency towards Roman, or Italian Imperialism. Yet to people living here and following closely the Fascista policy, especially since the amalgamation of the more intellectual Nationalists with the Fascisti, the latter development is obvious."

Senator Corradini, the Premier's lieutenant, is reported to have said :

"There can be no turning back ! We shall ever march onwards, towards that Imperial Italy which is our dream and our faith."

Senator Corradini was even more explicit in his speech at Florence. He alluded to "European nations which are on the downward grade, portions of which the finger of God had already marked out as destined to fall to the share of Italy !"

Our correspondent goes on to say :

"Meanwhile, ancient Rome has become the fashion. The Fascisti take their name from the Roman fasces, which will appear on the new coins of two lire ; they salute in the Roman fashion by stretching out the right arm."

And again :

"It looks, now, as if she were thinking of Napoleon's prophecy, that, when once united, she would seek to establish an Empire in the Mediterranean. Senator Corradini tells us that Imperialism is a law of Nature. Anyhow, the Roman Empire is beginning to have for the modern Italians the same fascination which the Byzantine has long had for the modern Greeks."

Fascism and Religion.

The *Methodist Recorder* has a striking article on "the religious consequences of this most extraordinary revolution in Italy." It might be almost too much to expect that the writer had such a chapter as Rev. 17 in his mind, but he has exactly described, from passing events in Italy, what Rev. 17 shows will be the ultimate climax. Under Mussolini's

guidance the political movement "has swept like a hurricane through every Government office and department." This has established the King of Italy more firmly than ever, and has dealt a staggering blow to Communism.

Students of prophecy have long seen that the Roman Empire is to revive ; that in its final form it will consist of ten kingdoms under one imperial head, whose seat of government will be at Rome.

But, further, our contemporary points out that there is a recrudescence of the power of Catholicism in Italy which may lead to "some very bad times of persecution to Italian Protestants." Again we see the clear forecast of Rev. 17 in process of development, for the Beast—the political or civil power—will be controlled by the woman, clothed in purple and scarlet—the ecclesiastical and religious system—and this woman is said to be "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Can there be any doubt as to what all this means ? How is it that our clerical friends are so blind ?

"They know not, neither will they understand ; they walk on in darkness" (Psa. 82. 5).

The Awakening of Italy.

A book bearing this title has just been issued from the pen of a famous Italian historian. It describes the condition of Italy in the period of time just before the Great War. It shows that the danger to Italy was not so much Bolshevism as financial ruin. The Socialists were endeavouring to, and largely succeeding, in bringing about revolution through the waste of capital.

"Every hard-working Italian had to maintain three or four Socialists in idleness. To pay for all this capital would have to be taxed to the verge of confiscation, if not beyond it; private enterprise would be ruined, the cost of living raised to an impossible level, and the currency depreciated to zero. Final result; bankruptcy, chaos, and revolution. The danger was very serious, as the country risked being bled to death without perceiving it.

"Everything that reminded Italians of their great past was discouraged by the band of incompetent politicians who squabbled at Rome for power. They dishonoured the army and betrayed the police ; they allowed the Communists to commit hideous crimes with impunity.

"The World War and its victorious conclusion at last gave the Italian people the pride of real nationhood and a sense of racial dignity ; these sentiments the Socialist-Communist gang tried to wipe out and to substitute a degrading and demoralising materialism."

To all students of prophecy this is intensely interesting. The Fascist movement under Mussolini checked this downward rush, and Italy has sprung into power, preparatory, we believe, to her taking her place as the dominating power in Europe.

Alongside of this, we see the disintegration and rapid loss of power of Great Britain. Influences of evil are at work in all countries, and in none more insidiously but surely than in Great Britain. According to prophecy England is to lose her imperial position and take her place as only one of ten kingdoms under the imperial rule of Italy. Politicians are little aware of how they are hastening the fulfilment of God's Word. While professing to be atheists and contemptuously rejecting Holy Writ they are themselves the tools for fulfilling it. God makes even the wrath of man praise Him !

"Crumbling Empires."

In the daily press we read : "Everything is crumbling." "Governments are tottering." "The Dominions view the situation with alarm." "The Empire is breaking up." "The East is shaking itself free from the guidance and control of the West." "India is awakening to independence." "China is arousing from the slumber of ages." What does it all portend ?

The humble believer in God's Word is under no difficulty. He is neither puzzled nor perplexed. In the prophetic Scriptures there are but four Imperial Powers ; Babylon, Medo-Persia, Greece, and Rome. To talk of a British Empire is but the dream of worldly politicians. England will be one of the ten kings, no doubt. But the Empire will be that of Rome. Search where you will in Old or New Testament prophecy and no other earthly empires are to be found since Nebuchadnezzar's day but the four mentioned above. When the Stone falls in judgment upon the feet of the image (Daniel 2), it will become a great mountain, for then will "the God of Heaven set up a kingdom, which shall never be

destroyed"—the kingdom of the Son of Man, once rejected and crucified, now glorified, and soon to return with power and great glory. What a surprise it will be to our modern rationalists, when they make the discovery that the Bible really meant what it said! May that discovery be made in the day of grace!

Revival of Rome.

At a banquet held in Milan, Signor Marinetti made a speech in which he prophesied the fateful advent of the Italian Empire. "This," he remarked, "would not be a poor copy of the Roman Empire, but something much greater." He and his Fascist friends were equally hostile to a timid, anti-artistic, anti-literary Monarchy, as to an *anti-bellicose* humanitarian, mean Republic . . . What Italians must aim at was WAR and *conquest*. The Italian race must be ready to enter into the inevitable and PERHAPS IMMINENT conflagration in order to seize all the lands and all the raw materials indispensable to its future greatness.

So says a living Italian leader.

What saith the Scripture?

1. "The Beast shall ascend out of the bottomless pit" (Rev. 17. 8).

This will be its *moral* origin.

2. The Beast will "rise up out of the sea" (Rev. 13. 1).

This will be its *providential* or political origin, *i.e.*, out of the state of chaotic confusion of nations, such as has resulted from the Great War.

3. "All the world wondered after the Beast . . . saying, Who is like unto the Beast? who is able to make war with him?" (Rev. 13. 3, 4).

4. But the Beast with his ten horns will be overcome by the Lamb when He comes forth from Heaven as "KING OF KINGS, AND LORD OF LORDS" to tread the wine-press of the fierceness and wrath of Almighty God (read Rev. 17 and 19).

Mussolini.

The greatest personality in Europe to-day, at any rate in the political sphere, is Mussolini. He is shaping the

destiny of Italy. But not only so, he is preparing the way for the staging of all the nations and their respective positions in the crisis of the end.

From the human point of view, no doubt, it is the rapid and phenomenal advance of Italy that has led to the Russo-German alliance as a counterpoise.

In an article from the pen of Mr. Lloyd George, we are informed that Europe is studying Mussolini with "sincere and increasing concern" :

"He has sailed to Tripoli accompanied by such an imposing flotilla of armed ships as never escorted any emperor in the ancient or modern world on a peaceable mission to a part of their dominions. Were it all swagger the world would laugh. But there is an uneasy feeling abroad that it signifies business of a portentous kind.

"Italy certainly thinks so, and Italian Imperialism has been roused to a pitch of enthusiastic confidence in its destiny such as the Peninsula has not experienced since the days of the Cæsars. What does it mean? And where will it lead to?

"All Foreign Offices are asking either, 'What is he up to?' or 'What will he do next?' Mussolini has set himself to revive the Imperial spirit of ancient Rome, and he is succeeding almost too well for the tranquillity of his neighbours. When he threatens to march his armies across the Dolomites, Germany is uneasy; when he talks of the destiny of Italy being on the sea, France must feel some disquiet.

"The Tripolitan visit is not meant to be merely a glittering pageant to enable the Duce to show off. It has a real purpose. It is intended to rouse the old Roman sentiment in favour of expansion beyond seas and frontiers. Empire passed from Roman to Greek, Goth, French, Spaniard and Briton. Mussolini means to restore its throne to Italy.

"The man who laughs at his boasts as if they were the idle bravado of a mere *poseur* may not have to live long ere he finds that a dream which is adopted as a vision by a brave and hard-working race of 40,000,000, with a glorious tradition behind them, may become a reality which overshadows the peace of nations."

Mussolini on Democracy.

Dean Inge writes an interesting article on the character of Mussolini and his creed. It appears that the Italian Dictator avows himself a disciple of Machiavelli. And what, according to Mussolini, is the doctrine of Machiavelli?

"Politics is the art of leading, utilising, and educating the passions, desires, and interests of men for the benefit of the general order. Men are more inclined to submit to him who makes himself dreaded than to him who strives to be loved. . . . Fear carries with it the dread of punishment . . . I cannot in any way depart from the conclusions of Machiavelli. In fact, I have to be even more severe."

Dean Inge's comment is this: "Mussolini as Dictator will probably have a short life and a merry one. . . . Democracy is a fair weather polity; at a crisis the strong man has to be looked for."

The Seventh King.

Dean Inge, is no doubt, more at home in politics than in prophecy, but he may be added to the number of Mr. Basil Mowll's "unconscious witnesses" to the fact that Christ's Coming is near. Hailed, at first, as a deliverer of Italy from the extinction threatened by Socialism, Mussolini is now looked upon by many as a sinister figure in world politics. Some have labelled him "Antichrist"; others think he may be the Beast of Revelation 17. 8-18. We have before now suggested that he may be the "seventh" of Revelation 17. 10, and it is not a little remarkable that Dean Inge quite unconsciously uses language about Mussolini that we find in that very verse. A "short life," says the Dean, a "short space" is the expression of inspiration!

Seven Mountains and Seven Kings.

It is worthy of our attention that the seven heads of the Beast have a double interpretation. "The seven heads are seven mountains, on which the woman sitteth"—this clearly points to the geographical position of Rome, and Rome is coming to the front in a marvellous manner just now. But, further, we are told, "and they are seven kings" (R.V.); in

other words, the seven heads have a double meaning. The seven kings are usually taken to describe the different forms of government that history informs us have existed amongst the Romans, such as, Decemvirs, Triumvirs, Consuls, Dictators, and Emperors. The sixth head existed at the time that John wrote the Apocalypse ; the other is not yet come—that is, the seventh—and “when he cometh, he must continue a short space.” The interesting question arises, Is Mussolini this seventh ?

SECTION VI

The Jews

Israel's Time of Trouble.

Not a day passes without the most significant movements in the political world tending towards the fulfilment of prophetic forecast. We have over and over again pointed out the clear predictions with reference to Palestine and the two Leagues of Nations which will come in close contact with the affairs of the Jewish nation between the "rapture" and the appearing of Christ on the Mount of Olives. Treaties are already in existence between Russia, Germany and Turkey. The Soviet are now intriguing with the Baltic States of Esthonia, Latvia, Lithuania and Poland. All these will no doubt be found together as one bloc, forming the Assyrian of prophecy.

In a general way this may be called the last king of the North. This, we believe, will be the rod of Jehovah's indignation during Israel's great tribulation (see Isaiah 10 ; Joel 2. ; Daniel 11). Opposed to this Northern confederacy will be the Roman Empire in its final phase of ten kings. The Roman Prince will make a covenant with the Jewish people for one week. During the first half of the week he will act as a protector from the violence of the king of the North. It is of startling interest to see these two opposing Leagues in rapid process of formation, according to information daily to be found in the Press.

Day of Jehovah.

It seems clear from both Old and New Testaments that immediately *after* the Great Tribulation through which Daniel's people, the Jews, have yet to pass—and *before* the terrible Day of the Lord, great and awe-inspiring signs will

fill both earth and Heaven. An atheistical and apostate Christendom, rejoicing at the removal of the Church, will be incensed by the Jewish testimony that will take its place. This, in the government of God, will lead to the time of unparalleled trial under the Beast, the Antichrist, and the Assyrian. God will then interfere in deliverance for Israel and in judgment to the world by the Appearing of Christ in the clouds of Heaven. The order of events seems to be : (1) Resurrection of the Saints and Removal of the Church at the Parousia ; (2) Testimony of the Jewish Remnant, followed by the time of Tribulation on earth ; (3) Brief period of terror amongst men upon the earth, accompanied by signs in the Heavens and earthquakes, etc., on earth, ushering in (4) The great and terrible Day of the Lord when Christ will Come in His glory and all the saints with Him. These signs are no doubt literal, but also may have a symbolic fulfilment in the downfall of all man's efforts at government amidst the confusion.

The Balfour Declaration.

An interesting item reaches us from Miss Pankhurst, who sends the following extract from a Review in an American paper of the Diary of Lord Bertie. The Review contains a reference to Lord Balfour's Zionist policy :

"Paul Cambon said that Balfour explained his support of Zionism as partly financial, partly political, and also sentimental. Balfour's own feeling is, that it would be an interesting experiment to re-constitute a Jewish Kingdom. Paul Cambon reminded him of the prophecy that a King of the Jews would be an end of the world. Balfour thinks that such a *denouement* will be still more interesting."

Not the end of the *world*, as we have often pointed out, but the end of the *age*, or *dispensation*. We are realising that the *Times of the Gentiles* are nearing their fulfilment, and that the city of the great King in Mount Zion will soon become the wonder of the assembled kings (Psa. 48).

Lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord ; and I will cause them to return to the Land that I gave to their fathers, and they shall possess it" (Jer. 30. 3).

We see this prophecy in process of fulfilment to-day. It

was not accomplished in the days of the return from Babylon described in Ezra. Wherever in the prophetic Scriptures we find Judah and Israel reunited we may be assured that the subject in hand is the *future* return of the people.

The Time of Jacob's Trouble.

Further, let us observe that the day of their "return to the land," now in process of accomplishment, soon to largely increase, will introduce the period of their great tribulation. Not the church, nor any part of it, but Israel and Judah will be found in that tribulation—"it is even the time of Jacob's trouble." The horrors of the siege of Jerusalem under Titus in A.D. 70 are nothing compared to what must yet be endured by the nation that cried: "Away with Him! Crucify Him! . . . His Blood be upon us and upon our children."

"There shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time Thy people shall be delivered, every one that shall be found written in the book" (Dan. 12. 1).

But He Shall be Saved Out of It.

This is the promise of the Lord of Hosts! "That day"—the day of Jacob's trouble—"is great, so that none is like it." But when all seems lost, and the enemies that surround Jerusalem seem on the point of overwhelming them, the Lord will appear for their deliverance (Zech. 14).

"For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him.

"But they shall serve the Lord their God, and David their king, whom I will raise up unto them" (Jer. 30. 8, 9).

The whole of this marvellous chapter should be read with deep attention, for we are bordering upon the time of its fulfilment: "In the latter days ye shall consider it" (v. 24).

The Jewish University.

As we write, Lord Balfour is nearing the city of Jerusalem, where he is to open the new University. Many apprehend

some trouble on that occasion. The Arabs are restive. They are threatening a boycott. Without doubt, according to the prophetic Scriptures, many nations will seek to possess themselves of the land of Palestine in the future. In Ezekiel 35 and 36 we read of one in particular—Mount Seir or Edom. Mr. Samuel Schor has informed us that the Arabs of Palestine are the lineal descendants of Edom. In these chapters they are represented as full of hatred against Israel, just as the Arabs are to-day.

The Ancient High Places are Ours.

Passing over much of deep interest in these chapters, which carry us right on to the time when the Lord will be actually there (35. 10), Edom is represented as saying :

“Aha ! even the ancient high places are ours in possession” (36. 2).

This is the very thing that the Arabs are saying to-day. Unbelieving worldly men in England are saying it too. But God says :

“Therefore prophesy and say, Thus saith the Lord : Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people.”

“Therefore, ye mountains of Israel, hear the word of the Lord God ; Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about.

“Therefore, thus saith the Lord God : Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea (Edom), which have appointed my land into their possession with the joy of all their heart, with spiteful minds, to cast it out for a prey.

“Prophesy therefore, concerning the land of Israel, etc., etc.”

Edom says, the land is OURS (v. 2—God says, it is MY LAND (v. 5), and adds it is the LAND OF ISRAEL.

The whole chapter demands our careful consideration, for whereas the land has remained desolate for well nigh 2,000 years, it is yet to become like the land of Eden for fertility : “I will yet for this be enquired of by the house of Israel” (v. 37).

Unreasonable Rationalism.

The modern objections of religious rationalists though they make a great parade of scholarship, crumble away when examined. It has been urged that it would have been impossible to carry out the Mosaic ritual as to sacrifices in the Wilderness, because there were not animals enough for so doing. Triumphantly the critics say this is a proof of the late authorship of the Book. Moses cannot have written it. But the argument breaks down utterly before Amos 5. 25, quoted in Acts 7. 42.

As a matter of fact, and a sad fact it is, it seems probable that none of the sacrifices were carried out strictly during the Wilderness journey of forty years. But this in nowise proves that Moses did not give the law. Our Lord brought home a charge to the Jews of His day : "Did not Moses give you the law, and yet none of you keepeth the law" (John 7. 19). And so we know that not only were the sacrifices not duly offered, but circumcision was not performed during forty years in the wilderness. The critics are too infatuated with their theories of authorship and edited documents to find time to enquire into the moral instruction contained in the Bible.

God Left Out.

Rationalism always leaves God out. Is God dependent upon the ability of man to lead flocks and herds through the wilderness? Could He not feed His people with manna and with quails, and give them water to drink from the flinty rock? Man could not do that, and poor Rationalism limits the Holy One to such an one as themselves, and declares that He could not either ! But He did.

Teaching by Types.

The fact is that the whole Mosaic ritual is a divinely instituted typical system. Its value did not depend upon man's ability to carry it out, or his fidelity to its requirements. Another has written : "No matter what might be the measure of carrying them out in the wilderness, God was setting forth by them the shadows of good things to come. This

was their real object. It is not, therefore, a question of how far the offerings, etc., were then offered, but a vast body of systematically ordered teaching by types. What God was displaying by them has now found its meaning, since Christ was revealed and the mighty work of redemption affected.”
—*Kelly*.

National Reconstruction.

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt” (Dan. 12. 2).

Many Christians whose judgment is to be respected apply this passage to a literal resurrection, but it appears to us that a national resuscitation of Daniel’s people, *i.e.*, Israel, is in question here as also in Isaiah 26 and Ezekiel 37. The subject of the passage is Israel and not mankind in general. Then, too, it is only a portion of Israel that are in question —“many,” not all. This being understood, the entire context is plain.

It is at the time of Israel’s deepest distress that Michael stands up—and not merely are all those elect Jews delivered who have been glanced at in the previous part of this prophecy, but many who are dispersed (as it were, buried), or at least slumbering amongst Gentiles, awake, some to everlasting life, and some to shame and everlasting contempt (compare Isaiah 61. 19, 20).

Then follows the peculiar blessedness of the “Maskilim,” *i.e.*, the understanding ones, that instruct the mass in righteousness, who, instead of going out like the moon, though it may appear again, shine as the stars for ever and ever. This figurative application of a resurrection to the circumstances of Israel at the close of the age is, of course, perfectly consistent with the real bodily resurrection of saints *before*, and of the wicked *after*, the Millennium, as in Rev. 20. 4-12.

The Day of the Lord.

Some have thought that the great tribulation takes place *during* the Day of the Lord. Not so, the Day of the Lord is when the Lord appears, when He is manifested. And it is

when He appears that the Tribulation ceases, for He comes to deliver His people at Jerusalem when the armies of all the nations will be gathered together to battle against them. Now when He comes thus we are distinctly told that all the saints come with Him (Zech. 14. 5)—that is, the resurrected, raptured saints. Controversy apart, it fills one with awe to see all the world preparing for this awful time. How earnestly we should warn men to flee from the wrath to come, and to find their refuge in Christ.

Jewish Move Towards Christianity.

The unsettlement of faith is everywhere to be seen to-day, for both in Jewry and in Christendom is there a breaking loose from the moorings of Holy Scripture. Passing down St. John's Wood Road on a recent Saturday, we noticed a long string of magnificent motor cars drawn up outside the new Liberal Jewish Synagogue. Remembering that it was the Jewish Sabbath I ventured to ask the chauffeur of a fine Rolls Royce, who bore an unmistakably Hebrew countenance, how it was that on the Sabbath day such things could be done. "Oh, we don't go by the old Mosaic law to-day!"

Rabbi Mattuck boldly asserts that the modern Jew has "left behind him his racial rites and customs—trivial, many of them, and devoid of real religious significance."

Dr. Hertz, the Chief Rabbi, has recently attacked this new movement as "a revolt against the Jewish law, the Jewish life, and the whole historic Jewish outlook." Two of his principal charges against this disintegrating rationalism is that this new departure seeks to abolish the Feast of the *Passover*, and the Day of *Atonement*; and he prophesies that this will lead eventually "out of Judaism, and, ultimately, into Christianity."

We have the utmost sympathy with Dr. Hertz. But we would rather say that the move is toward *anti*-Christianity and not Christianity.

Indeed the Antichrist, we are told in 1 John 2. 22, 23, will draw together the two forms of unbelief—the Jewish, that denies the Messiahship of Jesus, and the Christian that denies the Deity of the Son.

Jewish Army for Palestine.

Here again we see events in course of development towards the fulfilment of prophecy. A careful study of Daniel 11. 36-45 gives a clear forecast of events which may soon be transpiring. Verse 36 is the dividing line between history of the past and prophecy of the future. Palestine is yet to be the centre of conflict between Syria and Egypt.

The King.

Verses 36-39 describe the activities of a king reigning in Palestine. He "shall divide the land (*i.e.*, Palestine) for gain (v. 39). He will be a Jew, for it is "the god of his fathers (Jewish)" that he opposes ; and "the desire of women," that is the One of whom Jewish women desired to be the mother, he will disregard. He will be a man who has given up all faith in God—an Antichrist if ever there shall be one, *and there will be*—a Trotsky, a Lenin, or some such monster in human form. Russia is to-day breeding potential Antichrists. It is well known that many of the organisers of Soviet horrors are atheistic Jews. They have trampled God under their feet. They are holding up to blasphemous contempt the most sacred subjects of both Jewish and Christian religion. An unwilling glance at their vile and repulsive cartoons leaves a stain of defilement on the soul. We verily believe that Russia may be the very hot-house of iniquity which shall produce "the king" of Dan. 11. 36.

The God of Forces.

This talk at the Vienna Zionist Congress of the "army of Palestine" is most suggestive.

Mr. Vladimir Jabotinsky, who organised the Jewish regiment which was with Lord Allenby when he conquered Palestine, was the principal speaker. He said that "Britain must either send troops back to Palestine or allow the Jews to form their own army."

When this "king" reigns at Jerusalem as the false Messiah, it is said he will "honour the god of forces." We have been given to understand by a great scholar in Oriental languages that the word for "forces" contains the idea of unseen or

occult forces. If this be so, how suggestive is the development in our time of Spiritism. Verily, the signs of the times are multiplying fast !

Palestine.

Mr. Charles T. Foxcroft, M.P., voices once more the opposition of the anti-Zionists to the Balfour Declaration. Some people have short memories, and it may be well to recall the circumstances that led to the issue of that now famous and irrevocable Declaration. Early in the history of the Great War, when our country found itself in a dangerous crisis, Dr. Weizmann presented himself, offering the use of certain chemical discoveries he had made. He was asked what financial remuneration he required. He replied that he wished for no reward in money, but the promise that if the Allies were successful they would help towards the realisation of Jewish national aspirations in Palestine.

Return in Unbelief.

Mr. Foxcroft may be quite right in stating that, "the recently imported Zionists, now nearly 100,000 and daily increasing, are largely agnostic and revolutionary." The Scriptures that foretold their return to Palestine, likewise reveal the solemn fact that they will go back, not as believers in Christ, their once-crucified Messiah, but as a nation that will range itself under Antichrist. Their greatest time of trial is yet to come, and all nations will be sucked into the vortex of trouble.

"Behold I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the seige both against Judah and Jerusalem.

"And in that day I will make Jerusalem a burdensome stone for all people : all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it" (Zech. 12. 2, 3).

The Jewish Remnant.

It is well to remember that when the Church has been removed another band of witnesses for God will be raised up. Matthew 24 describes their testimony. The disciples

on the Mount of Olives were the Jewish Remnant of that period. Their testimony was interrupted after Pentecost by the calling out of the Church. When this latter is removed at the Coming of the Lord the Jewish testimony will be taken up again, and the Gospel of the Kingdom will be preached to all nations. It is during that time that false Christs will arise, and Spiritism is preparing the world for their advent.

Jews Returning to Palestine.

In this connection it is deeply interesting to note what is taking place in Palestine to-day. The Jews are returning to Palestine at the rate of 1100 per month. On the other hand, not a few leave after a while. But 90 per cent. of the arrivals are young men and women. They come from all parts of Central Europe, speaking different languages, but even on their way they begin to shake off the languages of their birth for the Hebrew.

A Spiritual Revival.

A striking thing is that the movement amongst them is not confined to material advancement. This, of course, there is, but along with it there is a spiritual revival—a revival, not perhaps in the sense that we understand it here, but an evidence that there is a new spirit at work amongst them. The door seems more widely open for the Word of God than ever before.

A few years ago, before the war, to offer a New Testament to a Jew in Palestine would have stirred up his bitterest hatred—but to-day they ask for it, and pay to possess themselves of a copy! It is a most interesting question whether this is not God's way of preparing the Remnant alluded to above.

Added to the Church.

During this dispensation every Jew who believes in the Lord Jesus Christ is added to the Church. This has been going on ever since Pentecost (Acts 2. 47). At the Coming of the Lord all these will be "caught up." This Remnant

we speak of, that will bear testimony for God amidst the awful times that will follow, may be brought, almost instantaneously, to faith in Christ. These very New Testaments that they are now buying may, in a moment of time, by the operation of the Holy Spirit, open their eyes to see—and then their lips to confess Christ.

At a conference in Jerusalem one of their leading men made some such statement as this: "One man came and spoke the truth to us, and we killed Him." This is getting very near to looking upon "Him whom they pierced."

Violence and Strife in the City.

Many of our readers are aware that the Psalms are largely prophetic. Pre-eminently so in the foretelling of the sufferings of Christ and the glory that shall follow. But not only so, the sorrows and afflictions of the godly remnant of Israel when passing through their great tribulation in the latter days are clearly described. The present influx of atheistic and communistic Jews into Palestine may be preparing the way for such forecasts as Psalm 43 :

"Judge me, O God, and plead my cause against an ungodly nation. O deliver me from the deceitful and unjust man.

This would appear to be the cry to God of the oppressed remnant surrounded by their own apostate nation under the leadership of Antichrist, "the deceitful and unjust man." Again in Psalm 55 :

"I have seen violence and strife in the city (*i.e.*, Jerusalem).

"Day and night they go about it upon the walls thereof : mischief also and sorrow are in the midst of it.

"Wickedness is in the midst thereof : deceit and guilt depart not from her streets."

Even the daily press is drawing attention to the two sections of Jews in Palestine to-day, the old orthodox Jews and "the atheistic Communists who are being smuggled into the country by the Russian Bolsheviks."

A study of the dispensational teaching in the Book of Psalms is profoundly interesting and instructive at the present juncture.

SECTION VII

The Millennium

Belief in a Millennium.

Is this belief essential to Christian faith? So asks the writer of an article in a Scots journal devoted to Missionary work. The journal has, we are told, a circulation of over 139,000 monthly. It is therefore widely read. The writer is a D.D., and the article is headed with the somewhat quaint remark: "Correspondence on the subject treated cannot be inserted!" The article must, therefore, be looked upon as an end to all controversy. Let us quote a sentence or two:

"This idea of a Millennium is founded on one lonely passage in the New Testament" (Rev. 20. 1-10).

The frequency with which the writer uses the word "idea" is noticeable—"these two *ideas* of a Second Coming and a Millennium on earth." Have we nothing but "ideas" to rest on? The dictionary tells us what "idea" means—it is a "mental imagination." For some reason or other the writer does not like this idea of "a Millennial reign of Jesus on earth."

"Indeed, this idea of a reign of Christ on this earth appears to many devout Christians as a very gross and unspiritual conception. They believe that it is not only against reason, but also runs counter to the spiritual promises of the whole New Testament."

But is it not a fact that this "idea" is widespread? The word "Millennium" is found in all the dictionaries of every civilised nation. It is constantly cropping up in the daily press. Everybody seems desirous of bringing it in by means of special nostrums of their own. How comes it about? This "lonely passage in the New Testament (Rev. 20. 1-10)" has influenced the thoughts of men to an extraordinary extent. If it were a fact that this "lonely passage" were the

only one that speaks of a "reign of Christ on this earth," then it would be enough for us, for we thank God we are not as our author calls it "a modern Christian"—which simply means a "modern religious rationalist." But the fact is, the Old Testament abounds with references to "Messiah's reign upon earth." The only place where the expression "Millennium" occurs is in that "lonely passage" of Rev. 20. 1-10, but the fact itself is described minutely in the Psalms and the Prophets, as well as in the New Testament.

Modernist theologians seem greatly perturbed about "Second Advent" testimony. It upsets their rationalistic theories altogether. We fully realise that God has raised up this testimony as a bulwark against the "deceitful handling" of the Word of God that is now permeating the theological colleges. Our author seems conscious of this, too, for he says :

"There is a nauseous endeavour by millenarian supporters—noticeably in America by the Fundamentalists, but also subterraneously here—to make the doctrine of a Millennium *a test of orthodoxy and an article of the Christian creed.*"

The *italics* are the author's own.

It is perfectly true that no one who believes the teaching of Scripture on the subject of the Return of the Lord Jesus Christ could for one moment accept the miserable speculations of rationalism ; but one would expect a closer attention to the words of a passage under review than the following :

"The only people who are mentioned as 'reigning with Christ' are the few martyrs who were beheaded. If you are going to be literal then—strictly literal—there is no ground whatever in this passage for all the elaborate doctrine of Pre-Millennarians, who picture Christ and all His Christian people ruling this world for a thousand years. Strictly literal interpretations, on which alone it claims to be founded, knocks the bottom out of the Pre-Millennarianism."

. And reasoning of this calibre would knock the bottom out of anything ! A little attention coupled with true faith should have saved the author from such a mis-statement as :

"These martyrs (and it is only the martyrs, remember!) rise and join Him, reigning with Him a thousand years."

So far from this being the case, there are three sets of people mentioned in Rev. 20. 4 : (1) the 24 elders, who

include the whole of the redeemed caught up at the Coming of the Lord ; (2) the martyrs under the fifth seal (Rev. 6. 9-11), and (3) the martyrs under the Beast (Rev. 13. 15).

The writer seems to have a particular aversion to Rev. 20. 1-10. He cannot leave it alone ; it seems to trouble him greatly. The two books of Daniel and Revelation are clearly prophetic : but we are told : "It is foolish to read prophecy as if it were prediction." Why so ? Because it would establish the fact of divine inspiration, and that, our modernists deny *in toto*. Listen :

"The writer of the Revelation avowedly did not know more about the future than Jesus did ; and we know that Jesus said emphatically that of these times and seasons He knew nothing."

Here lurks the poison of the modernist system. To them Jesus was a Palestinian Jew and nothing more. To the believer He is "the mighty God !"

"For unto us a child is born, unto us a Son is given : and the government shall be upon His shoulder : and His Name shall be called Wonderful, Counsellor, The Mighty God.

Here we have the miracle of the incarnation. The Child born is yet the mighty God.

"Of the increase of His Government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9. 6, 7).

Our author in his zeal declares that "the idea of a Millennium on earth, with Christ reigning here . . . is a gross and unspiritual idea" ; but, the zeal of the Lord of Hosts will perform this, for :

"His feet shall stand in that day upon the Mount of Olives . . . and the Lord shall be King over all the earth" (Zech. 14).

The New Jerusalem.

The words "of them which are saved" are an interpolation. It should read thus : "And the nations shall walk in the light of it ; and the kings of the earth do bring their glory and honour unto it (not, 'into it') " (Rev. 21. 24).

From verse 9 of the chapter onward we are given a de-

scription of the relations that will exist between the heavenly city and the millennial earth. The holy city, the new Jerusalem, is in contrast to Babylon—the true Church; the Bride, the Lamb's wife in contrast to "the great whore" of Rev. 17, the false church that makes her boast of being the only true church—"Babylon the Great, the Mother of Harlots and abominations of the earth." The holy city will come down out of Heaven having the glory of God. It will need no created light of sun or moon for the glory of God will lighten it, and the Lamb will be the light thereof.

It appears as though the holy city will be to the Millennial earth what our sun is to the present earth—the nations shall walk in its light, and the kings of the earth during the 1000 years will yield their loving devotion to Him who sits upon the throne of Heavenly glory. In that day Heaven and earth will be linked together in happy concord instead of being at variance as they are now.

As believers, we now enjoy the result of Christ's atoning sacrifice—we have peace with God, and have been reconciled already. In that day God will, through the Cross of Christ, "reconcile all things unto Himself; by Him, whether they be things in earth or things in Heaven" (Col. 1. 20).

The Eternal State.

It has often been pointed out that Rev. 21. 1-8 gives a description of the Eternal State, but that from verse 9 we get a retrospective account of the millennial condition. The Spirit of God gives a continuous description of events from chapter 19. 1 to 21. 1-8. These are: (1) The judgment of the great whore (the false church); (2) The marriage of the Lamb; (3) The appearance of Christ in glory accompanied by all His glorified saints; (4) The destruction of the Beast and the False Prophet; (5) The 1000 years' reign; (6) The great white throne judgment; then (7) The Eternal State. But at verse 9 a more detailed description of the relations between Heaven and earth during the 1000 years is given.

SECTION VIII

Modernism**Dr. Major and the Second Coming.**

An Advent sermon delivered in New York by the Principal of Ridley College, Oxford, says : "The hope that Christ would re-appear in a physical manifestation was not held nowadays by educated people." It was held, however, by the inspired writers of the New Testament : "This same Jesus shall so come in like manner as ye have seen Him go.' But then, of course, the Principal of Ridley College does not believe such an antiquated book as the Bible, for in 1922 Dr. Major affirmed at the Modern Churchmen's Conference held at Cambridge, that "the resurrection of the body was a spiritual and not a physical event." As recently as last May, joining in the effort now being made, though in many cases for other reasons, to revise the Prayer Book, he is reported to have said : "The Church's official theology, and portions of the Prayer Book which enshrines that theology, are out of date in a number of ways and need reformation. . . . Terrible doctrines, such as that of everlasting torment, the depravity of human nature, the divine demand for an expiatory atonement have been discredited and abandoned ; nevertheless the Prayer Book still retains them."

Modernists to-day in all the churches are attempting to reform and revise the Word of God, and the rising generation of clergy and ministers are being trained under these "false teachers" of "damnable heresies" (2 Peter 1. 1). The late Charles Stanley, some forty years ago, startled evangelicals by issuing the pamphlet "The Cambridge Chamber of Darkness." He was exposing the underground workings of the secret societies in the Church of England for the furtherance of Rome, and exclaimed : "Oh, England ! England ! These be thy parish antichrists! "

Were he alive to-day, he would find no fitter words to describe the far greater danger of modern religious infidelity.

The Fatherhood of God.

According to one of the speakers at Birmingham (Copec) a firm belief in the Fatherhood of God and the brotherhood of man was the solution to all the problems of our time. The Pharisees of old, whilst rejecting the Lord Jesus Christ were loud in their claims that God was their Father. "We have one Father, even God," they declared (John 8. 41). It is amazing how preachers of the modernist type keep harping upon this string! How they ignore the test given by our Lord Himself: "If God were your Father, ye would love Me." How sternly did He rebuke these unbelieving religionists. "Ye are of your father the Devil."

The Great Objective of Copec.

"was the practical unanimity of every religion in the things that really mattered." Of course to large numbers of worldly philosophers a belief in Christ, as the Son of God, is not one of the things that really matter, but it should be paramount in the estimation of every Christian. No doubt every delegate was moved with a sincere desire to improve the whole social system, but no amount of idealism can alter the solemn fact that the world has crucified the Lord of Glory. The Devil is the god and prince of this world, but Christians are men given by the Father to Christ "out of the world" (John 17. 6); though "in the world" (v. 11) "they are not of the world" (v. 14), but Christ has "sent them into the world" (v. 18) to preach His Gospel. Oh, that a mighty wave of recovered faith might sweep through the theological colleges and pulpits of Christendom! Nothing but "the preaching of the Cross" can effect the miracle of conversion. It may be foolishness to the modern rationalist, but it is the power of God unto salvation to every one that believes.

The Church Congress.

The subject chosen for discussion was indeed an important one, that of the Holy Spirit. It is a pity that definite teaching

from the Word of God was not more in evidence. It would have saved one chief speaker from the reported remark that, "God, by His Holy Spirit, is present in every human soul, and that all men have a divinely intended fellowship through this common indwelling of the Spirit."

The first operation of the Spirit is to create a new birth by means of the Word of God—"born of water and of the Spirit" (John 3). And it is only after faith that the Holy Spirit takes up His abode in the believer—"in whom after that ye believed ye were sealed with that Holy Spirit of promise" (Eph. 1).

The speaker then went on to speak of "the long, slow process by which mankind had already been growing in the knowledge of God." How far back this process began we are not told, nor at which stage, according to Dr. Barnes, of evolution from the ape, millions of years ago.

Oh, if the leaders of the Church would give simple expository teaching on the Word of God! It is the lack of this in the organised churches that accounts for empty pews.

Again, we are exhorted "to be at pains to discern the nascent goodness in young people and to build upon it. It is better for you and for them that you should even exaggerate the signs, however dim, of good impulse in them." And this said without sarcasm! How different was the stern utterance to Nicodemus, "YE MUST BE BORN AGAIN."

Abolish the Idea of Hell.

So cries a famous novelist. We are reminded of an open-air preacher who had used the word in solemn warning. "I don't believe there is a Hell," shouted an irate listener. "No, I don't suppose you do," was the quiet reply, "for if you did, you would have to believe you were going there."

We are living in an age of unbelief. The general run of people have no desire to go to Heaven, and having abolished the idea of Hell, they rush madly along to the brink of an awful precipice. But saying there is no such place as Hell does not abolish it, and somehow the idea is not so easily shaken off. Neither the novelist nor the Southport Church Congress speakers can settle the point conclusively. "Man

will settle non-existence with himself, or temporary purgatory with his priest ; but he must settle eternity with God." And God has provided a sure way of escape from Hell, and a sure title for entrance into Heaven, even the atoning sacrifice of the Lord Jesus Christ at Calvary. But men reject the atonement, and none more so than modern theologians.

No Heaven—no Hell—no atonement—no resurrection—no Second Coming. The creed of Christendom is one of utter negation.

An Expurgated Bible.

A Bishop—a sermon on behalf of the B. & F.B.S.—and in a Cathedral ! Some parts of the Bible shock the modern feelings of some clerics. We are getting rather fed up with this squeamish modernism. Besides, it comes somewhat inconsistently after a slaughter of humanity that has been unparalleled in the history of the world. No doubt some inmates of Wormwood Scrubbs would expurgate the Statutes of England if they could.

The fact is, that the modern mind dislikes to face the fact of sin, and the holiness and righteousness of a God to whom sin is intolerable. We wish that, in all the churches of the land, men were preaching who had themselves been convicted of sin, converted to God, and who had the courage to cry : "Prepare to meet thy God."

Dr. Selbie and the Bible.

If the press reports of Dr. Selbie's speech at Oxford is anything like accurate, he excelled himself in his depreciation of the Bible. Speaking of the healing miracles of Jesus—modernists never say "Lord" Jesus, for that would be too suggestive of the exploded theory of His deity—we are quietly told that "he was firmly convinced that some of the recorded miracles never happened." Then follows a little platform device—"when he told a devout woman some years ago that he did not believe in a personal Devil she complained that he had taken away her religion."

A funny remark of this nature is unworthy of the seriousness of the subject. Destroying the authority of the Word of

God in undoubtedly "taking away" the Christian faith. Little as they think it these men are fulfilling the prophetic Scriptures which have foretold the "apostasy" of which they are the champions.

"For they that dwell at Jerusalem, and their rulers, *because they knew Him not, nor yet the voices of the prophets* which are read every Sabbath day, they have fulfilled them in condemning Him" (Acts 13. 27).

Anxiety for the Church.

In a sermon at Westminster, the Bishop of Birmingham declared that the present position in the Church was "a cause of grave anxiety to all who wish it well." Of course the Bishop referred to the Established Church of the land. There is a church against which the gates of Hell shall not prevail (Matt. 16. 18) MY CHURCH, the Lord Jesus Christ calls it. It is built upon the ROCK, Christ Jesus, the Son of the Living God. All true believers are living stones in that spiritual building. All true believers are members of that body, which is united to Christ in glory. And all that is needed for its edifying, and for the perfecting of the saints, and work of the ministry has been supplied by the ascended Christ, who will give whatever gifts He sees to be necessary till we all arrive in our eternal home, at the Coming of the Lord (Eph. 4. 11-14).

But Dr. Barnes tells us, and with good reason, that the Catholic movement is arousing widespread irritation, and "alienating many from the Church of their fathers." Then, the Bishop tells us that : "More serious is the decline in the number and quality of candidates for the ministry . . . As the quality of the clergy declines their outlook is becoming increasingly narrow. The best modern theological scholarship is ignored . . . We stand at the cross-roads. I cannot foresee the future. But during the last eight months I have seen enough of the situation within our Church to be gravely apprehensive."

Now all this is very serious, and marks a distinct approach towards the close of the dispensation. But the Bishop does not realise that the greatest danger of all lies in the Modern

movement itself. His sermon is well worthy a careful reading. The differences within the Church (of England) are most certainly acute, and they are leading to an outward division, at the very time that many have been dreaming of re-union of the Churches.

In our humble opinion we may say, that both results seem inevitable. First, an exodus from all the organised churches of true Christians, forced out because of the irremediable condition of those ecclesiastical systems ; and, secondly, an amalgamation of those systems as one great united religion, bereft of all true spiritual life.

Smoke from the Pit.

The predicted apostasy is moving on apace when professed Christian ministers can launch amongst the young such a spiritual torpedo as the following :

“Did He know everything ? That is to make too large a claim. His ideas of science, for instance, were those of His own time. The people of those days thought the earth was a flat plain, and Heaven was a place beyond and above it. Whatever was evil in their lives they put down to the influence of some bad spirit. So Jesus had been taught ; and He does not give any evidence that He knew any more of these matters than other people of His own day” (Bible for Youth, page 694).

Any Unitarian could have written this. The vulgarity of such an expression as “His ideas of science” shocks the mind when we remember that it refers to One whom Christians adore as “My Lord and my God.” It is becoming more and more evident that the great point of attack on the part of the adversary of God and man, is the *Deity of the Lord Jesus Christ*. Is this “too large a claim ?” It may be for the writers of the above, but there is no possible question that it was the claim that the Lord Jesus made. The Jews right well understood that. Indeed it was because of that that they crucified Him :

“Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God” (John 5. 18).

“The Jews answered Him, saying, for a good work we stone Thee not ; but for blasphemy, and because that Thou, being a Man, makest Thyself God” (John 10. 33).

They were perfectly right—if He were not truly God, then He was a blasphemer.

The Editors of the "Bible for Youth" may not be aware of it, but they are expediting the apostasy that is clearly foretold in Scripture which will terminate the present dispensation. We earnestly pray that God may grant them repentance to the acknowledging of the truth they have assailed. It is a noteworthy fact that their abbreviated Bible has left out each one of the solemn warnings of God's Word with regard to the apostasy such as 2 Thess. 2 ; 1 Tim. 4 ; 2 Tim. 3, and 4 ; Heb. 6. 4-6 ; Heb. 10. 26-30 ; 2 Peter 2 ; 1 John 4 ; Jude, and the whole of Revelation, except a small part of chapters 7 and 21.

Why did not Revelation 22. 19, stay their destructive hands ?

Is the World Getting Better ?

A correspondent in the *British Weekly* tells us :

"My personal view is optimistic. My belief is that spiritual advance is being made all along the line."

Prof. David Smith, D.D., has something to say on the matter. The early Christians "made a grievous blunder" he tells us—they "believed that nothing less than Christ's personal appearing for judgment would turn the swelling tide of the world's iniquity." He does not tell us who these early Christians were. 'Possibly they were Peter, Paul, Jude and John ! But what of that ? They were men liable to make mistakes, we are told. Is it not the custom of many D.D.'s of our time to affirm that the Lord Himself was liable to err ? What will they say when they meet Him ?

"He that rejecteth Me, and receiveth not My words, hath One that judgeth him : the word that I have spoken, the same shall judge him at the last day" (John 12. 48).

But what a real pity it is that so many theologians to-day seem so hostile to the Christ of God and to the Word of God.

But the Professor is under a strange misapprehension with regard to those who are expecting the Return of Christ.

He imagines them to be in "moods of despondency" when they see the signs that imply that the dispensation is drawing to a close (Matt. 24. Luke 21). It is quite the reverse :

"And He spake to them a parable ; Behold the fig tree, and all the trees ;

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke 21. 29-31).

The world has rejected the King of kings, and yet modern theologians dream of setting up the Kingdom of God without Him !

The Beginning of Sorrows.

But what shall we say of an expositor who can interpret these solemn words of warning as though they were

"A memorable word of good cheer, which it were well for us in moods of despondency to consider and lay to heart ! "

True, we should consider them *intelligently*, and lay them to heart with some measure of sobriety, for the startling things described in Matthew 24. 1-7, and the parallel passages in Mark and Luke, are being fulfilled to-day in a manner that has never been known in the history of the world. The passage under review teaches that the sorrows will go on increasing until the great tribulation takes place,

"Such as was not since the beginning of the world to this time, nor, nor ever shall be."

The best answer to all this deceitful handling of the Word of God, is to quote the very words of Scripture :

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken.

"And then shall appear the sign of the Son of Man in Heaven ; and then shall all the tribes of the earth mourn, and they shall see the Son of Man Coming in the clouds of Heaven with power and great glory."

Modern rationalism does not believe that Christ, the Son of God, was as truly God, as God the Father ; it does not believe He died as an atonement for sin ; it does not believe that He rose from the dead literally ; it does not believe that

He ascended to glory, and that He will Come again. But none can deny that the Bible unequivocally teaches these things.

"Heaven and earth shall pass away, but My words shall not pass away."

Dr. Garvie and Inspiration.

Dr. Garvie and all the scholars whom he represented at the Brighton Council of the Free Churches may think what they like about inspiration—they may rejoice in the "deliverance which modern scholarships has wrought from the bondage of verbal inspiration, but every Christian is bound to believe that the writers of Scripture were enabled of God not only to give the *sense* but the very *statements* of the Holy Spirit.

Nothing Definite.

The Presidential address, as reported, seemed so taken up with deliverance from bondage of what was once believed, that it plunged everything into uncertainty. The great bugbear of eternal punishment seemed to loom largely in the speaker's mind. To meet that difficulty, having freed himself of the great difficulty of Scripture statement on the subject, there was "annihilation" on the one hand, and "conditional immorality" on the other. It might be this or it might be that—all vague, and indefinite. The same as to Christ's humanity and divinity. Nothing certain, nothing but theories—it made one think of the words: "Whosoever heareth these sayings of mine" (Matt. 7. 24)—ah, but are we sure we have the saying? Well, if not, the wind and flood will soon carry us away into depths of despair:

"When Jesus had ended these sayings, the people were astonished at His doctrine.

"For He taught them as one having authority, and not as the scribes."

There seems a strong resemblance between the scholars of to-day and the scribes of yesterday. Thank God for the Bible!

Outward Creeds.

Upon this Dr. Selbie had some truisms of importance. For instance, "No man could be saved by reading a creed." We have never met anybody who thought he could, as Dr. Selbie seems to have. But some of the ancient creeds which he seems to think are defenceless were drawn up by men who knew that true Christian doctrine was better than the rationalists of to-day, and they were formulated to meet the very errors which are being dished up afresh to-day. We are told that we should "find a great deal more agreement between Catholic and Protestant than we imagined." With regard to the Bible, the deity of Christ, and the atonement, we might be surprised to find out how great the difference is!

It certainly is a dishonest thing for any man to sign a creed which he does not believe, and Dr. Selbie does well to expose it. There was more honesty in the days of the early departure from the faith:

"Little children it is the last time : and as ye have heard that anti-christ shall come, even now are there many antichrists : whereby we know that is the last time. They went out from us, but they were not of us" (1 John 2. 18).

But it is a little hard to follow the line of argument in the address reported for we are told, while condemning creeds ancient and modern, to say "right out the thing we believed. Reunion would not be based on a written creed, but on the fundamental evangelical doctrine." We are not to sign creeds, yet we are to say right out what we believe ! "Reunion would not be based on a written creed, but on the fundamental evangelical doctrine." And what is this ? May we not express our faith in words ? Are we not to confess that Jesus Christ has come in the flesh ? And what are we to do with reference to one who comes to us and does not bring the doctrine of Christ ? In John's day we should not receive him into our house (2 John 10)—but is that too verbal for these days ?

Contending for the Faith.

We are up against a tremendous fight, and neutrality is out of the question. Some timid people would counsel

moderation and a spirit of compromise, but it won't do. The enemy of souls and of Christ's glory is on the warpath, and there is a call to every living Christian to be on the alert.

The days foretold by the inspired epistle of Jude are upon us :

"Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3, R.V.).

It is happier work to expound the glorious Gospel of our salvation in Christian Convention. There we build one another up in our most holy faith (Jude 20). But to-day destroyers of the faith are busy so that it behoves all saints to buckle on their armour and fearlessly attack the foe.

It is well to observe that the faith has been delivered "unto the saints," not to Professors of Theological Seminaries, not to Doctors of Divinity, not to compilers of Commentaries.

It is the responsibility of all saints not only to contend, but to do it earnestly. We have been censured for our plain speaking with reference to a notorious Commentary of recent times. This Commentary, a Professor of Didsbury tells us, is "selling to-day by hundreds of thousands for the use of preachers and Sunday School Teachers." This commentary, Rev. Graham Scroggie, after calm investigation, gives it as his deliberate judgment that it is "sodden with infidelity."

Are we to look on complacently? Have we no duty to the youth of our generation? Thank God, some on this side of the Atlantic are alive to these things. They are lifting up their voices, and using their pens to warn their fellows of the "damnable heresies" (2 Peter 2. 1), that are pouring forth from the theological colleges. But too often these faithful watchmen are slighted by timorous companions. Let them not be dismayed. Were Paul alive amongst us to-day, amidst the apostasy he was inspired to predict, he would be at their side, and above the battle's roar we hear the victor's shout of triumph :

"I am now ready to be offered, and the time of my departure is at hand.

"I have fought the good fight, I have finished the course, I have kept the faith.

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me *at that day* : and not to me only, but unto all them also that love His appearing" (2 Tim. 4. 6-8).

"I cannot be neutral, no, not if I would ;
I stand for the ill if I fight not for good ;
If I draw not the sword
In the ' wars of the Lord,'
I am branded as coward, or traitor, or foe ;
I cannot be neutral ; my colours I'll show."

"He that is not with Me is against Me."

Jonah and the Whale.

For long, infidels have made great capital out of the Bible story of Jonah and the Whale. No whale could ever have swallowed a man, they declared, giving reasons of profound and exhaustless knowledge ! Religious Rationalists who resent entirely such a description of themselves, preferring the more euphonious title of Modernists, have nevertheless sided with the former in their attitude towards the historical accuracy of the Old Testament ; they declare that the story of Jonah is mere allegory, and that, in defiance of our Lord's utterances and in spite of His use of Jonah as typical of His own death and resurrection. No, no, they say, Jonah never could have been swallowed by a whale, or any other monster of the deep. Our readers will read with interest the following description of a huge sea monster recently captured in the waters round Florida. We need not remind our readers that the Bible nowhere says a "whale" swallowed Jonah but a "sea monster" as the Revised Version gives it. Our Rationalists will require to seek other grounds for their unbelief.

A mysterious sea monster captured south of Miami, Florida, by Captain Charles H. Thompson, is exercising the minds of American piscatorial experts and naturalists. The seas round Florida are famous for their huge tarpon, but this fish makes the tarpon look like a sprat.

The strange creature, of a species altogether unknown, has, after great labour, been preserved and mounted by Professor J. S. Wambeth, of Washington, the American taxidermist.

Everybody who has seen it says the most remarkable feature about the monster is that it is very much like an ordinary fish, but thousands of times magnified.

45 FEET LONG : WEIGHS 15 TONS.

A special feature is a large number of varying spots on the head, such as is found in many ordinary fish. It is altogether unlike a whale.

The following are a few facts about the sea giant.

Length, 45 feet.

Weight, 15 tons, or 33,600 pounds.

Circumference, 23 feet 9 in.

Diameter, 8 feet 3 in.

Mouth, 38 in. wide, 43 in. deep.

Tongue, 40 in. long, several thousand teeth.

Pectoral fin, 5 feet long, 3 feet wide.

Dorsal fin, 3 feet long, 2 feet 9 in. wide.

Hide 3 in. thick.

When opened the mysterious creature was found to have dined on an octopus weighing 400 pounds, a black fish weighing 1500 pounds and 500 pounds of coral. As a witty American journalist who viewed the monster wrote: "It would have swallowed 40 Jonahs without the slightest pangs of indigestion."

VOLCANIC ERUPTION THEORY.

Scientific authorities are inclined to believe that the creature lived more than 1,500 feet below the surface, and that it was blown up by some subterranean upheaval, possibly volcanic.

The Modern Mind.

A great deal of nonsense has been written under this title. It has been given as an excuse to cover any amount of infidelity in the sphere of divine relation. Here are we, nearly two thousand years since the introduction of Christianity. Had we lived at that period we should have had modern minds compared to the generations that preceded us. But how did the modern mind of two thousand years ago manifest itself? Except for those in whom the Spirit of God wrought saving faith, the modern mind rejected Christ, denied His

deity, and refused to believe in the Virgin Birth, the atoning sacrifice of Calvary, and the bodily resurrection of the Lord Jesus. The modern mind of to-day, does exactly the same thing.

The Carnal Mind.

Would it not be better to give up the cant and hypocrisy of calling present-day rationalism the "modern" mind, and just simply accept the Bible term of "carnal" mind. The carnal mind, we are told, is "enmity towards God." Ah! there is the secret of all our present-day difficulties in the region of spiritual questions. The "carnal mind" of two thousand years ago led men to reject the Living Word; the "carnal mind" of to-day leads men to reject the Written Word. How suitable for these days of religious rationalism is Paul's inspired enlargement (1 Cor. 1. 19-21) of Isaiah's inspired utterance (Isaiah 29. 14). More than 700 years B.C. Isaiah was led of God to declare:

"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." The same Spirit of God puts His seal upon these very words in 1 Cor. 1. 19.

It is Written.

This settled everything. Over and over again the "mighty formula" was used by our Lord Jesus Christ and His Apostles. It implied that what was written was the Word of God; in other words, the Scriptures which "cannot be broken" (John 10. 35). It was "the wise" men, the "scribes," the disputers of this world that rejected Christ in days gone by—these are the men who reject the Word of God to-day, even though clad with a cloak of Christian profession.

Re-affirmation.

A speaker at the Oxford Church Congress had a few searching questions to ask and wholesome statements to make. To those who were prepared to revise their beliefs and bring them in line with anti-Biblical rationalism, Dr. Relton asked:

"In terms of what system of 'modern thought' shall we endeavour to express our Christianity?"

"The facts of the present situation are that so far from there being any modern philosophy within measurable distance of gaining any general adherence, we are on the contrary living in a state of chaos in the clash of philosophical speculation the like of which has hardly before been paralleled in the long history of man's quest after ultimate Truth.

"However eager the Church may be to speak to men in their own language, the present Babel in the philosophical world makes such a task quite impossible, at any rate in our time.

"The Church can afford to wait quietly, assured that the deposit of Truth entrusted to her will yet be needed and prove of priceless worth to an age which at present rejects it with scorn, and, drunk with the new wine of knowledge, falsely so-called, bids us in tones the more aggressive because the more inwardly uncertain, to repeat its shibboleths in place of our Creeds; its new formulæ in place of the tried and, through many centuries, well-sifted and accredited symbols of our faith."

It is not up-to-date re-statements that we require, but a firm re-affirmation of old and well-tried truth.

A Sigh for Calvin.

We are so accustomed to hear contemptuous remarks about Puritanism from the lips of so many who have released themselves from all sense of obligation to God and belief in His Word, that one was scarcely prepared for a word of rebuke from the secular press:

"Puritanism . . . seems to be out of fashion. It is a pity. For in this age we could do with a few more citizens who see their duty . . . The new gospel never talks of duties, but of rights, and seems to imagine that society moves forward on its own sweet will. This is the age of the three D's—doles, doubt, and demos. And we are old-fashioned enough to long for the high purpose and spirited summons of a sterner creed. Doubt is the charm of more than one philosopher, but is more suited to the amenities of the drawing-room and

the seclusion of the study than to the hard battles of life. A whole army of dramatists, novelists and satirists have driven the older doctrines out of the field. But we sometimes see, in its truest perspective, a creed, or rule of life in the moment of its defeat. Our modern democracy most certainly needs the bracing influence of the doctrines which did so much to revive the Old World and found the New. An Empire which was founded on duty can never be maintained on doles."

Dr. Peake on Crazy Cults.

And what are these crazy cults? Well, one of them is Second Adventism! Dr. Peake seems much disturbed in his mind thereby; he "thinks more attention should be given by religious leaders to the refutation of such plausible theories!" It is really too bad—has he not sent forth his commentary? Has he not called to his assistance sixty scholars of repute to assist him in banishing such crazy cults—and will the people still believe in such theories.

Why is this? He tells us: "There is a danger that the children of light (by which we suppose he means these sixty scholars and their confederates) may become too high-browed, and dismiss verbal inspiration or Second Adventism . . . as beneath their notice." Well, this is rather rich! And listen, he "anticipates a still more considerable recrudescence of views which they hoped were moving fast towards oblivion." It really must be rather mortifying to these great scholars to find that simple folk will still believe the Bible.

But further, he says: "The movement must be taken seriously." We thank Dr. Peake for this, and can assure him that the movement has come to stay. We believe that this Testimony has been used of God to lift up a standard against the enemy of modern rationalism, which was sweeping like a desolating flood through the churches. The rationalists cannot ignore it; they may despise it; but they are forced to take it "seriously." Yes, indeed, Christendom has become divided into two opposing camps. Each side must buckle on its armour. We rejoice to be told that the rationalists themselves anticipate "a still more considerable recrudes-

cence" of old-time faith. We believe they are right. There is a reaction. Multitudes of people, and many amongst them are young men and women, are growing weary of these intellectual platitudes of unbelief, manufactured in Germany—and this "movement must be taken seriously." Dr. Peake says it must. It must be met, and how? Listen: "*They could meet it partly by undermining the basis on which it rests.*"

The Bible most unquestionably teaches that Christ will Come a "second time." "Undermine that basis," says Dr. Peake, "then the pre-suppositions on which the whole scheme is based will collapse."

But a greater than Solomon has said: "Heaven and earth shall pass away, but My Word shall not pass away."

Modernism unblushingly attacks the Word of God, and the worthy Name by which believers are called. To the modernist professors our Lord and Saviour Jesus Christ was nothing but a Palestinian Jew, as ignorant of what scholars know to-day as the times in which He lived.

To the Modernist the Holy Word of God is nothing but a collection of inaccurate documents put together often so inconsistently, and even fraudulently, in order to deceive people into thinking that it was written by somebody other than the true writer or compiler; and at a date other than that at which it really was written, or edited, or compiled—for really it is nothing but an ingenious patchwork, for scholarship to-day has found out the trick!

Thank God, there is a reaction from such handling of the Word of God deceitfully! There will be "a still more considerable recrudescence" of sound and sane belief.

SECTION IX

Romanism**The Pope's Throne.**

At the interview between the Pope and the Kings of Italy and Spain, there were three thrones provided. We are told that the Pope's was placed on a higher level than their majesties ! Yes, we are told in Rev. 17 that the woman will ride the beast. The Papal Legate once said : "With God in my hand (for he could "make God" as the poor Irish peasant says of the priest consecrating the wafer), and the king at my knee (confession), who than I can greater be ?"

The "Heretics."

The praise of some men is censure, and the censure of others is praise. We are not disturbed in our minds by being ranked with the "heretics" when we are told by the Pope that the creed of the eastern and western churches distinguishes them from the "heretics," namely

1. The cult of the Eucharist.
2. The worship of the Virgin.
3. Recourse to the intervention of the saints.

With Paul, whose divinely inspired doctrine demolishes the whole fabric of the Papacy, we confess that "after the way which they call heresy, so worship," we, believing all things, which are written in God's Holy Word.

A Humiliating Rebuff.

That the Anglo-Catholics, as they call themselves, should have sent a telegram of somewhat grovelling servility to the Pope is another deplorable sign of the times, but what shall be said of the rebuff from the Vatican ! No answer ;

not even an acknowledgment ! The fact is that while the 16,000 gathered in the Albert Hall were making desperate love to the Pope, he coldly rejected all their advances.

The Anglo-Catholic Congress.

In the phraseology of what is to take place at this Congress it would be hard to distinguish it from Rome—Masses, High Masses, Altars, etc. Indeed, the time has gone by for any distinction worthy of the name. High Masses, whether at St. Peter's in Rome, or any of the various London churches where they are announced to be, mean exactly the same thing. And what do they mean ? According to the Council of Trent the Mass is a propitiatory sacrifice made to God by the priest at the consecration of the elements—a sacrifice for the sins, not only of the living, but also of the dead—a truly propitiatory sacrifice.

As the Mass is now so frequently spoken of, it may be well to enquire from headquarters what it means. According to the Decree of the Council of Trent : "By the offering of Him (Christ), the Lord is appeased, granting grace and the gifts of penitence, forgives crimes and sins, even very great ones : for it is one and the same victim, the same one now offering by the ministry of priests, who then offered Himself on the Cross, the manner of offering alone being different. Wherefore it is rightly offered according to the traditions of the Apostles, not only for the sins, punishments, satisfactions, and other necessities of the faithful who are alive, but also for the dead in Christ not yet fully purged."

Some years ago the writer was spending a few days in the Kyles of Bute ; he was staying in the house where a young Presbyterian minister lodged, who happened then to be away for a holiday. "I do wish you could have a talk with our young minister," said a lady ; "he is such an earnest young man, and I am sure is most sincere, but I fear has a strong leaning to Rome. Have you a book that would help him ?"

"I have," was the reply. "Give him the Epistle to the Hebrews to read. The Romish doctrine of the Mass and the teaching of that Epistle cannot both be true."

Republic and Revolution.

As students of the prophetic Scriptures, we do not need to enter the arena of political strife. But we stand on the watchtower, and see how things are rapidly developing towards the final catastrophe clearly revealed in the Word of God. The time has gone by for the silly optimism that was ever proclaiming the world was getting better. The very mention of the words Russia or Moscow sends a shudder through every intelligent being who forms but the feeblest conception from distant report of what the actual horror of the situation must be in that ill-fated country.

Ireland and Britain.

But the startling disclosures of the active conspiracy in our very midst bring us to realise the spread of this Satanic plague. Clear-sighted men of the world have been warning us for some while past of the danger at our very doors. Ireland is now speeding down the inclined plain of Bolshevik intrigue into a surging sea of murder, rape, and mental, moral, and material ruin—to say nothing of spiritual damnation. And this last week we are staggered by the intelligence that throughout Great Britain the moving spirits in this nefarious business have been rubbing shoulders with us in our principal cities.

Lord Robert Montagu.

It was in 1886 that a startling work was published, bearing the title, "Recent Events and a Clue to their Solution." We procured this. It profoundly impressed us at the time, and we feel that an extract from its preface may interest our readers and explain somewhat the happenings of still more recent years :

"There is a faction who have, for many years, been working to destroy that greatness (*i.e.*, the greatness of the British Empire), and to humiliate our country. That faction is encouraged, aided, and directed by the Papal Hierarchy and Priesthood ; but finds, arrayed against it, all enlightened Roman Catholics, and all loyal subjects of the Queen.

"The aim of that faction is the aim of the Papal Court.

It is, in the words of Cardinal Manning, to 'subjugate and subdue, to bend and to break the will of the English race. Why? Because England is at the head of Protestantism, the centre of its movements, and the stronghold of its powers; weakened in England, it is paralysed everywhere, and then the whole world lies open to the (Papal) Church's will, for England is the key of the whole position.'

"The Pope is using the Roman Church in Ireland (written in 1886) to compass that aim, and the ignorant Irish peasants are the base of his operations, not only against the British Empire, but also against America, against Germany, against Scandinavia. We are to be crushed under the Pope's feet, and to be used as the leverage against all the liberties of the world, and all that is pure in the religion of Christendom. Hushed must be the watchwords of Party (politically), if that infinite evil is to be repelled, and if the re-imposition of the most grinding despotism over the bodies and souls of men is to be averted.

"When I became convinced in my own mind of the real aims of the faction before referred to, I left the Roman Church, and wrote to Cardinal Manning, on June 11th, 1882: 'The conduct I allude to—or the policy which you and your leaders of both Parties in the State have adopted—has been justified on the ground that benefit will accrue to the Church by dispossessing the Landlords, and so creating an independent (Roman) Catholic State of Ireland—a policy which—as you know, is identical with the policy of the Jesuits and Tyrconnel in the reign of James II.' "

The state of Ireland to-day makes this extract a prophecy passed into history.

At that time we had a correspondence with the author, who deplored the attitude of the Press in this country so completely under Popish influence that nothing derogatory to the prestige of the (Romish) Church was ever allowed to trickle through.

Praying for the Dead.

As we write we have before us memorial cards of the departed, inscribed—"the torments of purgatory are so great

that the utmost sufferings of this life cannot be compared with them." A picture of the departed ones agonising in the flames of purgatory adorns the cards, and the charitable are urged to say masses with the promise of indulgences varying from 300 days to 400 years. All this means money for the church, and the poor deluded people are kept in bondage of soul. How different the blessed Gospel message :

"Come unto Me, all ye that labour and are heavy laden, and *I will give you rest*" (Matt. 11. 28).

SECTION X

Science

Death from the Air.

Whilst theologians are dreaming of the gradual introduction of the Kingdom of God by the peaceful methods of philanthropy, men of the world are trembling at the terrifying outlook of civilisation rocking to its doom. Mr. J. M. Spaight has produced a standard work, entitled, "Air Power and War Rights."

"We have to face now the serious possibility of air bombing on a scale that may destroy civilisation unless some international agreement is arrived at . . .

"The bombing of civilian objectives will be a primary operation of war, carried out in an organised manner and with forces that will make the raids of 1914-18 appear by comparison spasmodic and feeble . . .

"Unless air power is regulated and controlled it will destroy civilisation itself. Aircraft has a terrible lesson in store for mankind. Shall we ever learn that lesson properly until it is hurled at us in thunder and flame? Sometimes one doubts whether we shall. It is admitted that air raids will be far more terrible in future wars than they were in 1918—a hundred times more terrible, according to the Secretary of State for Air—but it is doubtful whether the appalling menace to civilisation which this admission involves is grasped by the general public."

These words in cold print produce serious reflections.

The seven angels which had the seven trumpets prepare themselves to sound.

While quite recognising the Historicist application of this part of the Apocalypse to events during the past, an application which may have been intended by God for the comfort of His people amid the circumstances through which they were passing—yet we are persuaded that the true interpretation of these chapters lies in the future, and in all probability the near future.

The First Angel Sounded.

If this be so, there may be a greater literality about the first trumpet than many have yet supposed.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth."

These words have often been interpreted in a figurative sense, as meaning God's interference by means of some providential acts of judgment. Psalm 18. 7-15 has often been quoted in support of this :

"The Lord also thundered in the Heavens, and the Highest gave His voice ; hailstones and coals of fire."

But when it became necessary in God's government of the earth, to drive out the guilty Canaanites because of their wickedness (Deut. 9. 5) :

"It came to pass, as they fled from before Israel . . . that the Lord cast down great stones from Heaven upon them . . . they were more which died with hailstones than they whom the children of Israel slew with the sword" (Joshua 10. 11).

There was nothing figurative about this.

May not Rev. 8. 7 be literal too ? Men are preparing with all speed to be ready for the next war with their terrifying bombs of destruction from the air. May not the blast of this first trumpet bring into actual use these very preparations ? Modern critics may smile incredulously ; it were better for themselves and their hopes if they studied believingly the Scriptures of truth.

The Invisible Ray.

There is something uncanny in the discoveries of science in our time. Invisible powers such as wireless telegraphy, broadcasting, and so forth. And now this invisible ray which has been demonstrated to be able to destroy life. Mr. Grindell Matthews, the inventor, claims for it the power to stop anything worked by motor power ; to bring down aeroplanes on the wing ; to explode powder magazines ; to destroy anything on which it rests ; and to extinguish life. The world is being prepared for Antichrist. Of him it is foretold that "he doeth great wonders, so that he maketh fire come down from Heaven on earth in the sight of men" (Rev. 13.

13). Politicians may dream of international peace, and talk of their "men of good will," but Satan is preparing his tools for the final attack upon Christ. When the hindering power of the Spirit of God has been taken out of the way (2 Thess. 2), the Beast will ascend out of the bottomless pit, and to him the dragon will give his power and great authority.

The New Marconi Marvel.

It is now practicable to direct a wave to any given area on the earth's surface, to the exclusion of the rest of the world ; and this marvel is accomplished by the use of the short wave. At the same time, it is made possible by wireless telephony to enable the human voice to be heard on any part of the globe. On the 30th May, 1936, for the first time in history, words spoken in England were clearly heard in Sydney . . . The importance of these discoveries to the Empire is sufficiently evident. It would be possible for any-one part of the Empire to communicate with any other to the exclusion of the rest of the world . . . There is another aspect of the new development which should receive the most careful consideration. Senator Marconi and his colleagues have given a new power to mankind, and it is of the first importance to take every precaution to prevent its abuse.

Here, then, we are face to face with what will make possible the miraculous performances of the second beast in Rev. 13. Many students of Revelation believe this second beast to be the Antichrist, the religious leader of apostate Jews, the false Messiah, whose throne will be in Jerusalem. He will for a time be in close alliance with the first beast of that chapter, who is the head of the revived Roman Empire. The image of the first beast, it would seem, will be set up in Jerusalem, and such will be the miraculous and Satanic power put forth that this image will both breathe and speak. Is not the world being prepared for these things by such discoveries?

The Power of the Air.

Sir Oliver Lodge had a vision of a new power. In his address to the Conference on Science and Labour at Wembley,

he is reported to have said that "he thought the remarkable researches into the constitution of the atom by J. J. Thomson, Rutherford, and Bohr, may in time yield practical and profitable results. It was an undoubted fact that there were immense stores of energy locked up in atoms of matter and in the ether of space, and it seemed to him quite unlikely that fifty years would pass before some of this energy was tapped and applied to practical purposes.

"Of course," he said, "we are really using it every day of our lives. But it is not yet under control; we use it indirectly. But there may be physical means of getting it, and the amount is so vast that if we could get only 1 per cent. of it we should have a source of power which would put all others into the shade.

"I can conceive of the aeroplane and steamship and locomotive of the future as propelled, rather like a rocket, by the reaction from a small quantity of material ejected from the tail, at an immensely high speed. And I imagine that the population will go on quietly and without disturbance, because the ether is so massive a substance that, if we could find some means of getting hold of it, masses of ordinary matter could be propelled with great ease at a speed beyond anything as yet attained."

We have read in that book which learned men speak of as antiquated and out of date—of "the prince of the power of the air." True Christians firmly believe that the Devil is that prince. They know that they have been delivered from his power, but they also know that at "the time of the end" there will be marvellous developments of that Satanic power, "practical" they will be, but certainly not "profitable." We are told that "spirits of devils, working miracles," will gather together "the kings of the whole habitable earth" to the battle of that great day of God Almighty (Rev. 16. 14). Sir Oliver Lodge may be more correct in his view than even he imagines.

SECTION XI

Second Advent**The "New Messiah"**

It seems hard to understand how any sane man or woman can give serious acceptance to the claims now being made on behalf of Krishnamurti. But even "the elect" are in danger of being deceived. One of the signs of the close of the dispensation is this very pretence of false Christs. Can Mrs. Besant and her followers ever have read Matthew 24. 23-26? They have been imitating the very methods described in verse 26.

"Therefore if they shall say unto you, Behold, he is in the desert."

This Indian protégé of the Theosophist cult was kept concealed from the vulgar gaze in some out of the way part of India for a time. But whether hidden in India or in England—BELIEVE IT NOT.

Coming of the Son of Man.

When the Son of Man appears it will be like the lightning that shines from one end of Heaven to the other. He will then come to the earth as Matt. 24 and 25 describes. But before that He will come into the air and catch up His own, who will, after a short while, return with Him and "appear with Him in glory." The Coming of the Son of Man in scripture, both of Old and New Testaments, is always a coming in manifested glory and for a definite object, namely, judgment of living men, both Jew and Gentile.

Can Christ Come "at any Moment?"

When will Christ Come?—The anonymous writer of these leaflets has strung together a large number of texts in support of the theory that seems dear to some that it is wrong to

believe that Christ may Come "at any moment." Many things, we are told, must happen first. It seems difficult to understand what comfort can be derived out of such a laborious effort to prove that Christ cannot Come for some long while yet. It is easy to confuse unestablished souls by stringing together a lot of disjointed texts out of all the books of the Bible, as though they all referred to the same thing, and lay them down with a sort of challenge. How can you explain *that*? when after all there is nothing to explain. We need to "rightly divide the world of truth," and to "discern things that differ" (Phil. 1. 10, *margin*). Nowhere is this more needful than in the study of prophecy. The writer exclaims triumphantly: "We have no warrant to believe that Christ may Come at any moment, and no one can prove it from Matt. 24., Mark 13; Luke 21, or 2 Thess. 2." But has anybody ever thought they could? Those passages are treating of a totally different aspect of Christ's Coming. The Christian hope and the Jewish hope must be distinguished for any intelligent understanding of prophecy.

Believe it Not.

It is really pitiful the credulity of our times. A correspondent writes from Sydney, N.S.W.:

"I am going to a place called Balmoral, by the harbour, just a short run, but really very pretty—the Mrs. Besant crowd have a wonderful stone pavilion there facing the entrance to the harbour, and they are shortly to receive the World Teacher who is about to arrive—I am not conversant with this fancy religion of the Theosophists, but I would hardly think that Sydney would be the place chosen for such an event. I hear that the prices of seats in this place to meet the Teacher is anything from £100."

It is difficult to say which is the most amazing, the bare-faced effrontery of those who make such claims, or the pitiful credulity of those who part with their money so foolishly. Some are wondering where the money goes.

"Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: behold he is in the secret chambers; believe it not.

“For as the lightning cometh out of the east, and shineth even unto the west ; so shall also the Coming of the Son of Man be” (Matt. 24. 26, 27).

When that moment comes every eye shall see Him, no matter in what part of the earth they may be. But before that takes place, the Lord will descend from Heaven with a shout, the dead in Christ shall rise, and the living saints shall be changed and both together be “caught up” to meet Him in the air.

At the rapture (1 Thess. 4), “WE shall see Him as He is ;” at His Appearing “EVERY eye shall see Him.”

The Last Trump.

Many have asked what is the significance of this expression in 1 Cor. 15 : “We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump.”

It has been suggested that the “last trump” is the seventh trumpet of Revelation 11. We do not think so. The Book of Revelation had not been written when Paul was inspired to communicate the mystery of Christ’s Coming for His saints. It therefore could not have been understood to have reference to the trumpets of the wrath of God.

It is well to remember that the Romans were in full possession of that part of the earth where the early Christians lived. Their armies were in constant movement around them, and it would seem that Paul was led of God to use this as an illustration of the marvellous departure of the Lord’s people from earth to Heaven.

A few days ago, quite casually, we picked up a copy of Josephus’ “Wars of the Jews.” The page at which we opened contained the following remarkable passage :

“When they (*i.e.*, the Roman legions) are to go out of their camp, the trumpet gives a sound, at which time nobody lies still, but at the first intimation take down their tents, and all is made ready for their going out.

“Then do the trumpets sound again, to order them to get ready for the march ; then do they lay down their baggage suddenly upon their mules and other beasts of burden, and

stand at the place for starting, ready to march ; when also they set fire to their camp, and this they do because it will be easy for them to erect another camp, and that it may not ever be of use to their enemies.

“Then do the trumpets give a sound for the third time, that they are to go out, in order to excite those that on any account are a little tardy, that so no one may be out of his rank when the army marches.

“Then does the crier stand at the General’s right hand, and asks them thrice in their own tongue, whether they be now ready to go out to war or not. To which they reply, as often with a loud and cheerful voice, saying, WE ARE READY.

“And this they do almost before the question is asked them ; they do this as filled with a kind of martial fury, and at the time that they do cry out, they lift up their right hands also.”

“Wars of the Jews,” book 3, chapter 5.

Amongst many other things that Mussolini has revived is this form of military salute.

SECTION XII

Spiritism**The Case for Spiritualism.**

Were there ever times that provided matters of such serious import? From every quarter come indications that we are moving rapidly towards some great crisis. What lies beyond our short lives? Can anyone draw aside the veil? Here the Spiritist rushes in. Sir Arthur Conan Doyle informed us that he and his confederates are able to make

“two major assertions. The first is, that personality carries us beyond the grave, and that death opens out a new life in a new environment, but with a similar individual equipment.”

So far as this may be true there is nothing new in the discovery. The Bible told us that long ago. Spiritists affirm that communications they have had with those who have passed beyond

“Are, briefly, that they have found things over there very different in detail from anything that they have been taught by their churches. The mere fact that they have experienced no change in themselves, either in appearance or in feelings, is a great surprise. They are functioning in a fresh medium, but . . . they feel no difference . . . It is not merely harps, crowns, or thrones which are reproduced, but there is a universal analogy to familiar things. In fact, it is a rational life with rational objects . . . which are natural to the human mind.”

Cigars, whisky and soda, flower gardens, etc., etc. In fact, all is carnal and material. We prefer what the Bible teaches.

At the same time we believe that Spiritists have real communications with spirits—spirits that deceive. Sir Arthur Conan Doyle claims, and these spirits affirm, that intercourse with them will make men happier and better. We do not believe it. We are sure that true conversion, and a walk with

God consistent with the revelation He has been pleased to bestow in Holy Scripture—yes, this will make men better and happier, but

“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” (Isa. 8. 19-22).

Has Sir Arthur ever challenged the spirits with which he comes in contact in the Name of the Lord Jesus Christ ? Others have done so and have come to a solemn conviction that it is not the spirit of the departed friend, but an evil spirit that personates that friend. Here is one such testimony :

In the Name of the Lord, is the Bible true ?

A.—Yes.

The Bible forbids necromancy, which shall I believe, you or the Bible ?

A.—The Bible.

What is the business of these spirits with men ?

A.—To deceive.

Are you happy ?

A.—No.

Are you in Hell ?

A.—Not yet.

Do you expect to go there ?

A.—Yes.

When ?

A.—At the Day of Judgment.

Is there a day of judgment ?

A.—Yes.

Is there to be a resurrection of the dead ?

A.—Yes.

Have you any prospect of happiness ?

A.—I have no hope.

In the Name of the Lord, is there a good spirit amongst all these rapping and writing spirits ?

A.—No, not one.

Of course confirmed Spiritists may refuse to believe this. But why should we believe them, and not those who have applied the God-given tests, as many to our knowledge have done ?

The Coming Revelation.

Whilst the Holy Spirit of God is awakening the bridal affections of the Church and leading her to cry, "Even so, Come, Lord Jesus," the Devil is preparing the world for Antichrist. Here is an extract from a letter of a Spiritist, dated August 14th, 1924 :

"I wonder if Mr. — has had the same revelation that we received a week ago, and which we were asked to make known all over the world : that Christ had left the higher planes to take up His abode on the astral plane (this being the plane next to the earth).

"His object is to prepare to return to the earth as He promised when here before. We were also told that many signs and wonders would be seen."

The Christ of Spiritism is not the Christ of God. The Christ of God is Coming in a moment to snatch the Church away, and then will be manifested Satan's Christ, the Antichrist with signs and wonders of deception (Matt. 24. 23-25 ; 2 Thess. 2. 9-11).

Life in Heaven.

The utter drivel that Spiritists are capable of appreciating is too amazing. But one thing is evident—that Satan hates Christ and uses every effort to deny His deity. Modernism, Spiritism, Russellism, Christadelphianism, Christian Science, and other latter-day cults, though each appealing to different minds, all combine in this one attack upon Christ. They will not accept the Christian faith of Christ's deity.

An extract lies before us from a book of "messages," which Sir A. Conan Doyle declares are "the best I have read, and I have read a good many :"

"It is awfully nice in the part of the spirit world where my friends are, because every one loves every one else . . . My Master Christ comes to us sometimes, and talks to us. We always stand when He comes. We don't kneel because He told us that He was not God, but only a Minister of His . . . We do not often see Him, because He has so much work to do on your earth just now. He is really on earth as He was 2000 years ago, and we think He will show Himself to some people before long."

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 Satanic 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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