

Present TRUTH



*What will the
New Year bring ?*

Discerning The Times

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The United Nations
in assembly in New
York.

*Current Events in the
Light of the Bible
By the Editor*

THE LOGIC OF PEACE

IN all his recent speeches, Mr. George Marshall, U.S. Foreign Minister, has been pleading for speedy aid toward the pacification and reconstruction of Europe. And in putting his case he has said some significant things about this continent.

Speaking at Chicago he declared:

"Europe is a national grouping of States, designed by geography and history to function as a community if it is to function well. . . . The logic of history would appear to dictate the necessity of this community drawing closer together, not only for its own survival, but for the stability, prosperity, and peace of the entire world."

To students of the Bible that is a very important statement, for not a few of the great lines of prophecy in the books of Daniel and Revelation give detailed consideration to this "logic of history" through the past many centuries, as well as foreshadowing

its consummation for Europe and the world.

Back in the days of the old Babylonian Empire, God revealed to Daniel the successive rise of the empires of Medo-Persia, Greece, and Rome (Dan. 2, 7, 8), and then went on to show him that the "fourth empire," at first "strong as iron" (Dan. 2:40), would break up into a conglomeration of separate fragments which would resist all attempts to weld them again into a united whole. The jealousies and strife between these divided

A
Happy New Year
to all our readers
from
The Editor

kingdoms, God showed the ancient prophet, would be the source of endless conflicts which would spread until at last they engulfed the whole world, and that they would only be brought to an end by the intervention of God Himself, and the setting up of His own universal and everlasting kingdom.

The history of the continent has borne out the divine forecast. As Mr. Marshall remarked above, the "logic of history" has demanded that the fragmentary kingdoms of Europe should, if not united, at least be brought into some kind of peaceful federation, but the illogic of human ambition or suspicion has brought every attempt to nought.

Some like Charlemagne, Louis XIV, and Hitler tried to unite Europe by force. Others tried more subtly by intermarriage. Still others have tried to create a federal Europe of one kind or another. But all have failed and the millenniums-old prophetic dictum, "They shall not cleave" (Dan. 2:43), has proved literally true.

To-day a new attempt is being made to create first an economic and perhaps later a political "United States of Europe," and the latest schemes are sponsored by honourable names on both sides of the Atlantic. They may, and prophecy leads us to suppose

they will, achieve some measure of success for a brief period (Rev. 17:13), but though it may delay, it will not prevent, the final breakdown, the outcome of which will be the removal of all the kingdoms of men to make

way for the "kingdom of our Lord and of His Christ," which shall never be divided or destroyed.

In that kingdom alone the "logic of history" will find its eternal solution.

LITERACY AND THE ADVENT

MANY are the signs in the earth that the coming of the Lord draweth nigh.

In the international sphere, statesmen hurry from conference to conference vainly seeking peace, while at home their governments prepare for the seemingly inevitable catastrophe. (1. Thess. 5:3.)

In the realm of industry the conflict between capital and labour is swaying more and more in favour of the erstwhile exploited masses. (James 5:1-4.)

The moral foundations of civilization are cracking. Immorality is rampant. Divorce increases by leaps and bounds. The quest for pleasure is all-absorbing while the churches languish. (2 Tim. 3:1-5.)

The secularists scoff at the idea of the return of Jesus and modernistic ecclesiastics encourage them in their blasphemy. (2 Peter 3:3,4.)

But all the while there are other signs which show that God is at work gathering out the responsive of heart before the end comes. Swift planes which can carry death from land to land are during this period of uneasy peace speeding the messengers of the Gospel to earth's remotest bounds. The radio is finding its way into forest villages, desert camps, and well-nigh inaccessible hamlets,

and last but by no means least, the rising tide of literacy is making it possible for millions who may never contact a missionary, or hear the Gospel preached, to read the message of life in their own tongue through the printed word.

The miracle of literacy is perhaps the outstanding sign of our time. In a recent broadcast, Dr. Frank Laubach, who has been called "the apostle of literacy," drew attention to the vast changes that have come in this respect during the past few decades. "I have just been in Ethi-

opia at the invitation of the Emperor Haille Selassie," he said "He told me he wanted every person in his country to read the Bible. We reduced their alphabet from 260 to 35 letters, and now they have one of the best sets of lessons in the world. Before that I was in Egypt at the invitation of King Farouk. He supplied funds for the lessons which Egyptian Moslems and Christians worked out together. The Shah of Persia, the Regent of Irak, and the President of Lebanon told me they were determined to liquidate illiteracy. This is happening all over Asia, Africa, Latin America, and the islands of the Pacific. In China alone fifty millions have learned to read since 1920; in Russia one hundred million have learned.

"More than half the world's two billion people are still back in the primitive age prior to reading and writing. But now

every illiterate country is starting a campaign to teach the masses to read. . . . The entire illiterate world, except Tibet, is on the march. Two hundred millions of people have learned to read since 1920, and it looks as though in the next twenty years it will be five hundred million. A billion illiterate are marching out of illiteracy."

Of course, the new literacy, like the film and the radio, is a power that may be used for evil as well as good. As Dr. Laubach asserted: "Literacy (Continued on page 13.)"



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A grim reminder near Luneberg, Germany, of the iron curtain which separates western and eastern Europe.

What Lies Beyond?

A New Year
Meditation . . .

By F. A. SPEARING

THE recorded voice of the late Mr. H. G. Wells was heard in a radio programme not long ago. It was a speech made some years ago, in the course of which Mr. Wells said, "We need a Minister of Foresight. We have never had one in the whole course of our history."

The word foresight according to *The Oxford English Dictionary* means: "The action or faculty of foreseeing; prevision." That was evidently what Mr. Wells had in mind. There should be a minister whose far-seeing eye would pierce the mists of the future so that he would be prepared at all times for any eventuality. Mr. Wells himself was regarded by many as at least a minor prophet but we fear he was a discredited one, for his predictions, for the most part, did not come to pass.

But there is a Ministry of Foresight, a Ministry which has never failed. It is referred to in the Bible, where it is called "the sure Word of prophecy!" There is always a degree of uncertainty in the predictions of so-called prophets of to-day. These "prophets" may be shrewd at guessing; and sometimes they may guess right; but more often their guess is wrong. But the Word of prophecy is *sure*. It can never

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Like this Tower guard, the world is standing before the door which gives access to the divine "King's House."
How soon will it open?

make a mistake, so that we never have to apologize on the grounds that its predictions are false.

"Faithful and True"

Why can we speak with such assurance on this point? Because the Word of prophecy is the Word spoken by the Son of God, the "faithful and true witness." 2 Peter 1:19; Rev. 3:14. When the prophets of the Old Testament times wrote of the future, they wrote as they were inspired by the Spirit of Jesus Christ. (1 Peter 1:11.)

Let us take a backward look. Many centuries ago there existed a glorious world-empire known as Babylon. Where is Babylon now? Its capital city is a heap of rubbish, while the empire itself is no more. There was also, in those ancient times, a kingdom of Tyre. That kingdom, too, has ceased to be; all that remains of it is a small



fishig village. It was the Word of prophecy that said these changes would occur, that the mighty empire would fall, and that the prosperous kingdom would be reduced to a stagnant village. The predictions were made when both these states were at the height of their power.

In the Old Testament appear various predictions regarding the birth, the life, and the death of the Messiah. What of these predictions? Every one has been fulfilled. So we can trust this Word of prophecy. When it foretells an event, that event is as certain to take place, as if it were already in the past.

What then does the future hold so far as this world is concerned? Can this "Ministry of Foresight," this Word of prophecy, give us the answer? Just a few days ago someone said that the sun was

giving off so much of its heat and power that in a few billion years from now, this planet would be too cold for the habitation of human beings. Is this prediction supported by the Word of prophecy? Not at all. Far from it. It is just one of those little "foretellings" which we might expect from Mr. Worldly Wiseman. Actually there are definite statements of Scripture which show that the end of the world *is at hand*. Many public men have suggested the same thing recently; but let us see what the Bible says.

In the twenty-fourth chapter of Matthew we have recorded our Lord's great prophecy on the subject of His return and the end of the world. We know that the chapter deals with this two-fold event, for in verse three we have these words: "And as He sat upon the Mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

What Jesus Said

By way of reply, our Lord made reference to the imminent destruction of the temple and the city of Jerusalem, and He gave also not one sign, but many signs, pointing to His more distant, but equally sure, return. There would be signs celestial and signs terrestrial. The celestial signs: darkening of the sun and moon, and the falling of the stars. The terrestrial signs: these may be subdivided into physical, political, social, and religious.

1. Physical signs. Famines, pestilences, and earthquakes. These would become more frequent and more serious with the passing of time. (Verse 7.)

2. Political signs. There would be wars, nation against nation, kingdom against kingdom. There have always been wars, and tumults among the nations, but the worst of them have happened in the lifetime of most people

living to-day. (Verses 6, 7.)

3. Signs in the Social World. The fearful conditions which prevailed among men in the days of Noah, will be seen again in the days just before the return of Jesus. Who can doubt the fulfillment of this prophecy? (Verses 36-39. Read also Genesis 6:5.)

4. Signs in the Religious World. There would be great tribulation among the people of God. (Verses 9, 21); there would be false Christs and false prophets (Verses 5, 11, 23-27); iniquity would abound (Verse 12); but the glorious Gospel of Christ would be proclaimed in all the world, as a witness to all nations (Verse 14). All of these events foretold by our Lord either have been, or are now being fulfilled. The Word of prophecy is sure; it cannot lie.

He is Coming Soon

What is the next great event for which we look? It is the glorious coming of Jesus Christ, God's dear Son. The "same Jesus" who came to this earth long ago to die for us all (Acts 1:11); "the Lord Himself" is to come again. (1 Thess. 4:16.) Let us ask ourselves three questions relative to the coming of Christ: 1. In what way will Christ's coming be bound up with the future of this world? 2. How will His coming affect the people who do not trust in Him? 3. What will that great event mean to those who love their Lord in all sincerity?

1. Strictly speaking, the world as we know it has no future. Note these words of Scripture: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? . . . But the day of the Lord *will* come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:3, 4, 10.

A black picture! Yes, but a true one. Many passages could be quoted from the sacred Word of God to show that, because of sin, this earth must be destroyed, so that every trace of evil will be blotted out for ever. But there *is* a brighter side, so far as this world is concerned. We see it portrayed in the Old Testament and in the New Testament: "For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Isa. 65:17. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; . . . Behold, I make all things new." Rev. 21:1, 5.

So, while this present world will come to its end, a new earth will come into being. Why the change? Because of sin, as we have seen. Never shall sin enter the earth made new.

Why Will Ye Die?

2. The fate of the wicked is a very sad story. It is not true that they are to be tormented for ever—although many, through a misreading of the Bible seem to hold this view—but it is true that they are to be punished, and that their punishment will be eternal. God, in His infinite love and compassion, has done all in His power to save mankind; but some people never will be saved. In spite of the gift of Jesus, God's dear Son, in spite of the sacrifice of Calvary, many there are who refuse to surrender their lives to God. So long as they maintain that attitude, they are altogether without hope. Not everlasting life, but eternal death is to be their portion. Solemnly and sadly the doom of the incorrigible is pronounced: "The wages of sin is death!" Rom. 6:23. But God does not want that. From His great heart of love He cries out: "Why will ye die? . . . I have no pleasure in the death of him that dieth, . . . wherefore turn . . . and live." Ezek. 18:31, 32.

(Continued on page 12.)

The Royal Wedding

And another to which
you are invited

By R. D. VINE

TRAFALGAR Square, on Princess Elizabeth's recent wedding day, was not the most comfortable place to be in. Teeming multitudes had flocked there, all animated with one overwhelming desire—that of catching a glimpse of Britain's royal bride.

Folk from the remotest corners of our islands were there—and many from lands afar. They were justifiably determined that their journey should not be in vain. But for many it seemed that such must be the case—especially those who were small of stature. Thousands of them were completely hemmed in by their taller neighbours. The only thing of note upon which their avid eyes could feast was Nelson's lofty column. They gazed enviously upward at Nelson as he stood in elevated isolation, and wished that they like him—had his sound eye have sprung to life—could see in one panoramic view the whole processional route from Buckingham Palace to Westminster's lovely Abbey.

For a few hours, time abandoned its feverish headlong pace, and dawdled with incredible slowness. That waiting period was excruciatingly long, even for those of us who had shown less enthusiasm than tens of thousands of others, by leaving it till dawn before taking up our posi-

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A delightful photograph
of the royal pair
after the wedding.



tions. Our main thoughts, however, were not of time but of the Princess and her handsome lover, in whose honour these loyal crowds had thronged the wedding route. Big Ben was dimmed by the autumn mist. Not so his vibrant, crashing notes which at last thundered up Whitehall to bear the glad news that zero hour had come.

The Climactic Moment

The increasing loudness of the cheers as they echoed from the Mall gave us some indication of

the progress of the bridal coach. Soon, for us, the climactic moment arrived. Escorted by the dashing Household Cavalry in their dazzling cuirasses and brilliant helmets and mounted on their pitch black steeds, the glossy Irish Coach at last emerged from Admiralty Arch and rounded the bend into Whitehall. Inside sat the Princess, smiling, and radiant, looking beautiful in her wedding dress and glittering tiara of diamonds and pearls. Beside her was her father. Tens of thousands waved, and raised

their voices in loud and enthusiastic cheers, while the bells of the distant Abbey pealed forth their thrilling carillons to welcome the approaching bride.

The glimpse was a thrilling one: but it was just a glimpse. A few brief, mighty moments, and all was over. Thousands of unfortunates were denied even the merest sight; while none—not even those who had waited all night or who had travelled from the ends of the earth—could feast their eyes on the royal object of their interest for more than a few minutes at most.

A Reminder of Another Wedding

One courageous soul moved among the crowds, reminding them of a greater wedding ceremony, inviting them to prepare for the joys of that blessed occasion. His entreaties apparently made little impression, though the ribald laughter and pitying smiles of the mockers and infidels were significantly absent.

Surely here is a fact which should be brought home to us with even greater emphasis at such a time as this. For believe it or believe it not, the mighty marriage supper of the Lamb of

God is scheduled soon to come to pass. "Let us be glad and rejoice," says John the apostle as he visualizes this very time, "and give honour to Him; for the marriage of the Lamb is come, and His wife hath made herself ready." Rev. 19:7. Like all weddings, it is supremely a day of jubilation and exaltation for the wife.

Thus it will be for the church—the remnant church—when she, as the wife of Christ, the Lamb of God, participates in those nuptial joys. Here will be a royal bride indeed. She runs no such risks as are suggested by our earthly marriage vows—"for better for worse, for richer for poorer, in sickness and in health." Here is a reminder for earthly brides and grooms of sombre possibilities. Not so with the church. The bride of Christ is wedded to her cherished Redeemer for richer, and for better—everlastingly so. There is no question of any dimming shadows that might tarnish the lustre of this glorious relationship.

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Not for many years have so many royal personages gathered in the halls of Buckingham Palace as at the wedding of Princess Elizabeth.

Their complete execution is a foregone conclusion, "for the mouth of the Lord hath spoken it."

Prepare Now

None need be denied the transcending thrill of this joyous event. But it behoves us now to prepare. For John records how "His wife hath made herself ready." Now is the time of preparation. The wedding day itself is quite obviously too late for the bride to prepare her dress and beautifying adornments.

And when the mighty King of kings returns from heaven to receive His bride as 'soon He will, none will fail to see and recognize Him. Possibly half a million saw Princess Elizabeth and Philip, her husband. Another half a million endeavoured very hard to do so. But when Christ returns the second time, every one of earth's two thousand millions, will witness this consummating event of the world's long and chequered history. Thus does John declare: "Behold He cometh with clouds; and every eye shall see Him." Rev. 1:7.

And for breath-taking pageant—
(Continued on page 12.)



THE

By W. L. EMMERSON



By C. S. Dixon

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There is striking historical evidence why the favour shown to Joseph had turned to oppression in the days of Moses.

THE Cairo express pulled into Luxor station, five hundred miles up the River Nile from Cairo, the carriage doors were flung open, and a varied throng of passengers descended, to be pounced upon at once by competing hotel porters and dragomen. Some elderly ladies and gentlemen had the air of regularly wintering in southern Egypt. Their languor contrasted strikingly with the more eager travellers, like myself, who, for the first time, found themselves amidst one of the most fascinating memorials of the ancient world—the “hundred-gated” Thebes, capital of the south land, and the No-Amon of the Bible. (Ezek. 30:14-16.)

The Most Stupendous Ruin in the World

That Luxor should, in normal

times, attract so large a number of visitors is understandable, for there must be few places in the world which offer the antiquarian so vast an assemblage of relics of the ancient world.

On the east bank of the Nile, just outside the village of Luxor, stands Karnak, a veritable temple-town strewn with the ruins of no less than twenty-one temples.

On the very edge of the Nile, and providing an unforgettable picture to travellers approaching Thebes by the river, is the forest of columns marking the site of the temple of Luxor.

Then over on the western bank are the remains of a dozen or more mortuary temples of the pharaohs, and honeycombing the desert hills beyond are the rock tombs of innumerable kings,

queens, and nobles of Egypt.

For the Bible student, Thebes teems with interest. Not a few of the pharaohs who ruled there had contact, in war and peace, with the Hebrews. Many a pharaoh who figured large in the story of Israel chronicled his acts upon the walls of the temples of Thebes, and the vicissitudes of more than one king of Judah and Israel are inscribed in their sculptured halls.

Why Israel's Fortunes Changed

I was sure I would learn much here in Luxor about Israel's bondage and eventual escape, but before I lost myself in this veritable museum of Bible history, I felt there was something else I should discover first. I should find out why the fortune which had smiled on Israel in the palmy days of Joseph should have changed to cruel oppression in the time of Moses.

This mystery, I knew, could best be solved not at Luxor, but at a much less known place called El Kab, or Nekheb to give it its ancient Egyptian name, some fifty miles farther down the Nile. So as soon as I had established my headquarters in Luxor I took the south-bound train as far as El Mahamid, from which it is only a mile or so on donkey-back to El Kab.

As we jugged along the railway line in the direction of the old city my mind went back over the momentous events between the days of Joseph and Moses.

Josephus has fortunately pre-

NEW KING"

Who knew not Joseph

served for us the story as told by the Egyptian historian Manetho:

"We had once a king whose name was Timaios," writes Manetho. "In his time, it came to pass, I know not how, that God was adverse to us, and there came out of the East in an extraordinary manner, men of ignoble race, who had the temerity to invade our country, and easily subdue it by force without a battle. And when they had our rulers in their power, they burnt our cities and demolished the temples of the gods, and used the inhabitants in a most barbarous manner, slaying some, and leading the wives and children of others into captivity. At length they made one of themselves king, whose name was Salatis; he lived at Memphis, and made the upper and lower countries tributary, and stationed garrisons in the places best adapted for them."

Excavations in Egypt and Syria have enabled us to add many details to the bare outlines which Manetho supplies. The invaders are named in the inscriptions "Kiqu-Khasut," now commonly written Hyksos, which means "Shepherd kings" or "Rulers of the countries."

They were a Semitic people who, in the latter part of the third millennium B.C., had become the dominant power in Syria from the borders of Egypt to the

Euphrates Valley. In the second millennium B.C. their conquest of Egypt added another province to the great Hyksos empire.

Manetho's statement that Egypt was overcome without a battle is, of course, an exaggeration, but in a very short time, the conquerors had pressed to within a few miles of Thebes, the most important town of southern Egypt.

From this city southward to Nubia the native pharaohs of the thirteenth, fourteenth, and seventeenth dynasties exercised a precarious suzerainty by payment of tribute to the fifteenth and sixteenth dynasty Hyksos pharaohs ruling from the Delta.

The Bible says nothing specifically about this period, but we may well suppose that throughout the Hyksos usurpation the Israelites were left unmolested to till the fields and keep their flocks in Goshen, for the Hyksos and the

A few months ago in these columns the Editor told of his travels in Lower Egypt and of the wonderful light which the ancient monuments there threw on the Bible story of Joseph. In this fascinating new series his journey is continued into Upper Egypt, where the story of Moses, the Bon-dage, and the Exodus find striking corroboration.

Hebrews were of the same original stock, both tracing their descent back to "Shem, the father of all the children of Eber." Gen. 10:21.

Where the War of Liberation Began

Then, somewhere about 1600 B.C., came the war of liberation. Certain of the Egyptian princes of southern Egypt succeeded at long last in raising an army and driving out the hated intruders, establishing a "new" Egyptian dynasty—the eighteenth—over the land of Egypt. Historians actually describe the period beginning with this dynasty as the "New Kingdom" to distinguish it from the "Middle Kingdom" and the "Old Kingdom" which preceded it.

Now, it was in the "war of liberation" that the notabilities of Nekheb played a conspicuous part.

If we had to rely on results of excavation within the mud-brick city wall we would have learned



Photo by W.L.E. © S.P. Ltd.
The massive brick wall of ancient Nekheb where the "War of Liberation" began.

practically nothing of its thrilling history, but fortunately, in the cliff wall at the back of the town, some thirty rock tombs had been cut by its more illustrious citizens dating from the end of the Middle Kingdom to the era of restoration and the founding of the eighteenth dynasty.

Only about six of them are sufficiently preserved to be worth visiting and of these the one toward which my steps first turned was that of Ahmose, "chief of sailors," whose soldier father, Ebana, fought with distinction under Pharaoh Sekenenre, the first king of the eighteenth dynasty, against the Hyksos, and who himself took part in ten campaigns under the next three kings—Ahmose I, Amenhotep I, and Thutmose I.

Exploits of "Admiral" Ahmose

The story of Ahmose's exploits is especially valuable because all other records of the liberating pharaohs have completely disappeared and this is the only contemporary account of the war in existence.

Passing through the broken entrance, I came into a vaulted rectangular chamber. On the right wall stood the naval officer, staff and sceptre in hand, and beside him is Peheri, his grandson, who cut the tomb for him. Accompanying the figures, and continuing round into the entrance hall, is a most valuable inscription.

In his introductory sentences Ahmose refers to his father having served under Pharaoh Sekenenre. Actually, there were three Sekenenres in the early days of the war of liberation. The mummy of the last of the three, under whom Ahmose's father served, is in the Cairo Museum. Terrible head wounds are to be seen in the skull, received no doubt in the course of the Hyksos wars.

Ahmose goes on to tell how, in his early years, he served in a ship called "The Wild Bull." As a result of meritorious service he was transferred to the "Shining of

Memphis," a ship of the northern fleet, and took part in the siege of Avaris, where the Hyksos were making their last stand on Egyptian soil. For his distinguished services Ahmose received the "gold of valour," a decoration akin to "the gold" conferred upon Joseph when he was made vizier.

When Pharaoh Ahmose I followed the Hyksos into Syria his namesake was with him in several campaigns, for which he was rewarded with "gold in double measure" and returned to spend the last years of a happy old age at Nekheb.

A Distinguished Soldier

Not far from the tomb of Admiral Ahmose is a vaulted chamber in which another Ahmose, to be exact Ahmose-Pen-Nekhbet, was interred. He was a soldier who gave prominent service for an even longer period, from the beginning of the war of liberation right down to the reign of Thutmose III, the great pharaoh of the oppression.

Reni, whose tomb lies to the west of Admiral Ahmose, was a high priest of the eighteenth dynasty, and no doubt played an important part in the campaign of liberation, not only in the organization of the expeditions, but also in propitiating the vulture-goddess, Nekhbet, the patron deity of the city, for the success of the Egyptian arms.

Records of the "New King"

But now what was happening to Israel during the war of liberation and the expulsion of the Hyksos? There are no records to help us here, but we can see how remarkably the Bible story fits into the background provided by the monuments.

When the Hyksos armies were expelled from the Nile Valley, the Israelites were trapped, together no doubt with other Semitic communities in the occupied part of Egypt and at the mercy of the victorious pharaohs.

After so long a time, the new Egyptian dynasty would make no distinction between the Israelites who had come down into Egypt by invitation of an earlier pharaoh and the Semitic Hyksos who had dispossessed the Egyptians of their land. Consequently, when the Semites who had not succeeded in making their escape with the retreating armies were reduced to slavery, the fortunes of the Israelites changed and affliction became their portion.

As the Bible puts it: "There arose up a new king over Egypt, who knew not Joseph. . . . Therefore they did set over them taskmasters to afflict them with their burdens." Exod. 1:8, 11.

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Photo by W.L.E. © S.P. Ltd.
In the tombs of Nekheb is told the story of the rise of the "new kings" who brought bondage to Israel.



"Deliver My Soul"

Thoughts on Psalm 6

By R. T. Bolton

THE writer of this psalm was a sick man, probably sick unto death. His suffering was heightened by the feeling that his sickness was a token of God's displeasure, and the consequent scorn of his enemies. The pent-up feelings of the psalmist, while in this condition, are expressed in this the first of the seven penitential psalms: "O Lord, rebuke me not in Thine anger, neither chasten me in Thy hot displeasure." Verse 1.

Conscience Awakes Under Chastisement

Conscience, through the Holy Spirit, was awakened, the rebuke of an offended God in the form of divine chastisement was upon him. It would seem, by the verses that follow, that the wrath of God accomplished its end. Chastisement is intended to bring repentance, and repentance, hope which maketh not ashamed.

Cries the psalmist: "Have mercy upon me, O Lord; for I am weak: O Lord, heal me; for my bones are vexed." Verse 2.

There is no stronger plea for the penitent soul than one based on the mercy and lovingkindness of God. We are assured by Christ that he "that cometh to Me I will in no wise cast out." John 6:37.

An Urgent Plea

David's mental suffering at this time was perhaps even greater than his suffering of body. "My soul," he says, "is also sore

vexed." Verse 3. However, he had come to the right Physician who could heal both body and mind. Great peace have they who find forgiveness, reconciliation, and restoration in God.

His cry is, "O Lord, how long?" This is not the voice of impatience, but the voice of one who feels he is forsaken of God. We seem to hear Christ, of whom David was a type, echoing this cry on the cross when He said, "My God, My God, why hast Thou forsaken Me?" But this cry was not because of His own sins, but because He bore our sins and those of David in His own body on the tree. With David then we may confidently say: "Return, O Lord, deliver my soul: oh save me for Thy mercies' sake." Verse 4.

The cry for deliverance is urgent: to the psalmist death seems not far off. Soon it will be for ever too late. "For," he declares, "in death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Verse 5.

We should not pass by the practical lesson which is in this verse. Make the most of life's opportunities; while life lasts buy up the time to make our own peace with God and use it to bless others. Life may end tomorrow or the next day and so will end every opportunity of



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repentance as also every opportunity to do good.

Deep Sorrow for Sin

David reveals the nature of true penitence. "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; it waxeth old because of all mine enemies." Verses 6, 7. There is necessity for deep sorrow for sin; no half measures can be tolerated here; superficial sorrow for sin is a sign that sin is not truly repented of, and, as the dog returns to his vomit, so will the sinner return to his sin. We must hate sin with a perfect hatred. Let none forget that it was our sin that caused the sufferings and death of Christ, the only begotten Son of God, upon the cross.

God Hath Heard

The chastisement of the Lord has done its work in godly sorrow for sin; now he is conscious that his tears of repentance have touched the heart of divine com-

passion. "Depart from me, all ye workers of iniquity," he cries; "for the Lord hath heard the voice of my weeping." The Lord hath heard my supplication; the Lord will receive my prayer." Verses 8, 9.

He is convinced that his prayer is heard; faith in the mercy of the Lord has brought justification and peace. The tortured body, the distracted mind, find relief. The burden of sin is rolled away.

Sickness and trouble drive

men to their knees and are not an unmitigated evil, for God can and does make all things work together for our good. Let us not then ask for our troubles to be hastily removed, but rather that they may be sanctified to us.

The psalmist's enemies, who seemed so triumphant while they mocked him in his sickness, now appear in true perspective. (Verse 10.) They are but the scorning, scoffing wicked whose end is destruction.

What Lies Beyond?

(Continued from page 5.)

That is good counsel, friend. It is the counsel of God. Why not yield yourself to Him who is your best friend? That would be a good day's work; it would be a good start for this New Year. Why not pray, in the quiet of your room, with the door closed upon the world: "Dear Father, I am sorry for all my sin. I now renounce this world, asking Thee to forgive me. From this time on, by Thy grace, I give myself wholly to Thee. So help me, God!"

3. What will the coming of Jesus mean to those who love Him? Not the *end* of all things; but the *beginning* of that new life, that life which, as one has said, "measures with the life of God!" It will mean: "joy unspeakable and full of glory." 1 Peter 1:8. This is what Jesus says: "When the Son of man shall come in His glory, . . . then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34.

There is a glorious future indeed for all who follow Jesus. May all who read these words be found among that number.

The Royal Wedding

(Continued from page 7.)

try and splendour, the great day of our Lord's appearing will far surpass the most magnificent of man's creation. The colour and glitter of the royal coaches and the guards, the fluttering flags and bunting which embellished the scenes of the recent royal wedding, were fascinating sights indeed, and a welcome relief from the prevailing drabness.

But when the divine King returns, His transcending splendour and majesty will cause that of "even Solomon in all his glory" to pale into veritable nothingness. Those unprepared will be stun-

? Questions Answered ?

By R. D. Vine

Question.—"In Daniel 9:24 where the term 'thy people' is used, it has reference to the Jews. Yet the very same term 'thy people' is used in Daniel 12:1 where it speaks of their ultimate deliverance in the time of trouble during the last days. Is not this, too, a reference to the Jews, and therefore an indication of the eternal preservation of the Jewish race?"

Answer.—The identity of the term "thy people" must be determined by the sense and internal evidence of the passage. Without any change in terminology two essentially different people may be, and frequently are, referred to. Thus Paul when speaking of "the Jew" in Romans 1:21, means the physical Jew. Yet in Romans 2:28, 29, when using the term "Jew" he obviously means spiritual Jews—i.e., all irrespective of their nationality, who have been born again.

Thus Paul uses similar terminology with essentially different meanings. The context and internal evidence usually removes any doubt. Here, for example, in Romans 9:6 the two distinct meanings are made very clear: "They are not all Israel, which are of Israel." (Compare Rom. 2:28, 29.) That is, many who prided themselves on their Israelitish nationality, were not

truly Israelites in God's sight. The majority of *physical* Israelites, as indicated by Daniel and other prophets, would be cut off. But all *true* Israelites—men and women of faith—would be saved.

In Daniel 9:24, when using the term "thy people," the angel is speaking of a people who would, by the end of the prophetic period indicated, have filled up their cup of iniquity. In other words, a people rejected of God. This people was undoubtedly the physical nation of the Jews.

On the other hand, when referring to "thy people" in Daniel 12:1, the angel gives a picture of happenings at the very close of time, long after the Jews had been rejected of God as a nation. The people here referred to are not a rejected people, such as in chapter 9:24, but a redeemed people embracing all "that shall be found written in the book." These are none other than true Israelites. Not Jews according to the flesh, but according to the spirit.

In both Daniel 9:24 and chapter 12:1, the term "thy people" is appropriate. But the former has reference to Daniel's physical fellow-citizens, while in the latter the reference is to his spiritual brethren.

ned and stupefied by its overwhelming grandeur. (Rev. 6:14-17.) "The Lord shall roar out of Zion; . . . and the heavens and the earth shall shake: but the Lord will be the hope of His people." Joel 3:16.

Isaiah, too, in prophetic vision, caught a glimpse of the almost terrifying grandeur of that tremendous day: "For, behold, the Lord will come with fire, and with His chariots like a whirlwind." Isa. 66:15. And David declares these chariots to be "even thousands of angels." Psalms 68:17.

This waiting time is an uneasy time. To some it may seem, like those early hours on Elizabeth's wedding day, to drag. But the insistent word of the Lord declares that "yet a little while, and He that shall come will come and will not tarry." Heb. 10:37. And Zephaniah declares that "the great day of the Lord is near, it is near and hasteth greatly." Zeph. 1:14.

Are you preparing for this greatest of all wedding days? Do you regard this preparation as what it really is, your primary duty and privilege in life? Do you fully believe in the reality of the Royal wedding programme as outlined in the Bible? Whether we believe or not, whether we seriously prepare or merely hope for the best, the day is coming, and coming soon. May every reader prepare with diligence, by loving, honouring, and obeying the One who is even now preparing for the marriage supper that will usher in the great eternity of peace and gladness.

Literacy and the Advent

(Continued from page 3.)

opens every window of men's minds to new ideas, bad and good ideas, love ideas and hate ideas, co-operation ideas and greed ideas, peace ideas and war ideas."

We may be sure that the enemy will seek to gain control of the new instrument to sow seeds of strife in the hearts of men as he has used every other modern invention. While there is time, therefore, pleaded Dr. Laubach, we must hasten "down these vast new nerves . . . to the ends of the world and preach the Gospel to every creature."

We rejoice that the organization with which this journal is associated has already had a not inconsiderable part in bringing

the message of a crucified, risen, and soon-coming Saviour to the new literates in many lands. No fewer than fifty-two affiliated publishing houses were, at the beginning of 1946, issuing 273 periodicals in 185 languages, as well as a great variety of tracts and books containing God's last message to a perishing world.

Before World War II stopped publishing work in China, our Chinese *Signs* was the most widely read religious journal in that vast land.

We believe in the power of literature and in this and every land we are determined, by the grace of God, to use to the full the opportunities of the new literacy and the latest means for the dissemination of knowledge to prepare a people to meet Christ.



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DO THE DEAD COME BACK? AND MANY OTHER BIBLE QUESTIONS!
WHAT AND WHERE IS HEAVEN?

To the Principal *Voice of Prophecy Bible School, Stanborough Park, Watford, Herts.*

As a reader of PRESENT TRUTH I wish to avail myself of the FREE Correspondence Course on "Great Teachings of the Bible" offered by the Voice of Prophecy School, it being clearly understood that I place myself under no obligations whatever.

Please send me the first two lessons and instructions.

Name Age (if under 21)

Address



Party Time for Gwen

By S. St. George

"It's my birthday soon Mummy. May I have a party?" Gwen asked.

"I'm afraid not, Gwen. You know we are saving up all our good things until Daddy comes home; then we shall have a wonderful time," said her mother.

"Oh, everything's when Daddy comes home and he's been away such a long time," pouted Gwen, whose daddy was a sailor.

She picked up her satchel, and giving her mother a hasty kiss bounced off to school.

On the way she was greeted by one of her schoolmates.

"Hallo, Gwen," said Janet. "why are you looking so cross?"

"Because it's my birthday next week and I can't have a party," muttered Gwen.

"That is hard luck, but never mind," said Janet cheerfully giving her friend's arm a squeeze. "You can come to mine. I'm having one tomorrow."

But Gwen was not at all pleased about that and didn't even say "Thank you."

When she got home she told her mother about Janet's party.

"Janet has everything," she grumbled. "She has a bicycle, a camera, and lots of lovely clothes, and I can't even have a party on my birthday."

"Gwen—don't you love Janet?" asked her mother gravely.

"Yes, I suppose so, but—" began Gwen.

"There are no 'buts' if you

love a person," interrupted Mummy. "Do you know what is meant by 'charity envieth not'?"

"Charity means love, doesn't it, Mummy?"

"Yes dear, charity means love. Now run off and get ready for Janet's party and let's have no more gloomy faces."

Gwen thought about her mother's words as she changed into her pretty party frock, but her face was still very serious when she set off for her friend's house.

There were lots of boys and girls at the party and what a jolly time they had! There was ice-cream and trifle and dozens of lovely paper caps and coloured crackers.

After tea all the children went into the garden for fireworks.

It was just growing dusk and Gwen kept close to her friend.

They all let off a few rips and squibs and then came the big moment when Janet's elder brother, Gerald, came out with a box of huge rockets.

He set one off and up—up it shot, far into the darkening sky where it burst into a thousand sparks with a marvellous crackle and bang.

"Ooh!" breathed all the children together; then they shouted and clapped for more.

Suddenly, under cover of the general tumult Gwen pulled at Janet's arm.

"Why is your brother set-

ting off the rockets, Janet? Where is your daddy?"

Janet's face clouded over as she replied:

"Didn't you know, Gwen, that my daddy died when I was a baby? Mummy and Gerald and I live alone."

The tears sprang to Gwen's eyes and she squeezed her friend's hand tightly.

"I'm so sorry, Janet," she whispered. "Forgive me for being a little beast yesterday, won't you?"

Gwen ran all the way home that night and tumbled into her mother's arms. Eagerly she told her about Janet.

"I've been very wicked, Mummy," she wept, "but I'll always remember what you said about 'Love envieth not,' and I must love Janet all the more now to make up to her for having no daddy."

"That's right Gwennie," said her mother tenderly. "Now I have a surprise for you. Can you guess?"

"Daddy!" breathed Gwen with shining eyes.

"Yes dear—we shall be having our own wonderful party next week after all," said Mummy happily, "and you can invite Janet."

Results of Competition No. 21

Prize-winner.—Gwen Olney, 43 Oak Road, Luton, Beds. Age 12.

Honourable mention.—John Goodall (Stoke-on-Trent); Terence Harris (Cardiff); Molly Rich (Launceston); Marguerite Sanderson (Hull); Jennifer Mackerness (Carshalton); Brenda Creed (Wembley).

Those who tried hard.—Lily Pollentine (Chesterfield); Mary Brownjohn (Wallington); June Dunk (Bristol, 7); Tony Martindale (Watford); Mary Forrest (Edmonton); Gloria Dunk (Bristol, 7); Janet Hartrup (Edgware); Pauline Coombe (Plymstock); Maureen Ellis (Liverpool, 3); Averil Baker (Newport); Joyce Holt (Watford); Dorothy Rann (Hanworth); Peter Sharpe (March); Pat George (Swansea); Peter Cowell (Daybrook); Paul Johnson (Rochester); Pearl Rich (Launceston); Mavis Cranstall (West Croydon); Elisabeth Johnson (David Padfield); Jennifer Sharpe (March); David Padfield (Bristol); Jean Cushing (Norwich); Mollie Mayman (Lowestoft); John Hares (Croscombe); Derrick Jones (Holsworth); Marie Hayes (Salisbury); Yvonne Bloomfield (Wheatthamstead); Billy Armstrong (Addington); Beryl Field (Lowestoft); Rosemary Harvey (Charlton Kings); Betty Parker (Watford); Margaret Amps (Peterborough); Jane West (Middle Woodford); Jean Lane (Bishops Cleeve); Anne Gilbert (Tisbury); Colin Mason (Liverpool, 14); Jean Crean (Birmingham, 21); John Rich (Launceston).



My Dear Sunbeams,

WELL, here we are in the New Year—almost unbelievable, isn't it? Time seems to be in a frightful hurry these days. Most folk will have made their resolutions by now. It's always good to make them, and better still to keep them.

I know as Sunbeams we will be in the forefront of the resolution makers. We will determine to keep the rules more faithfully than ever before. Let's try to keep this year's record free from blots and smudges; but remember that good resolutions can, and should, be renewed not merely every year, but every day when we pray and read our Bibles.

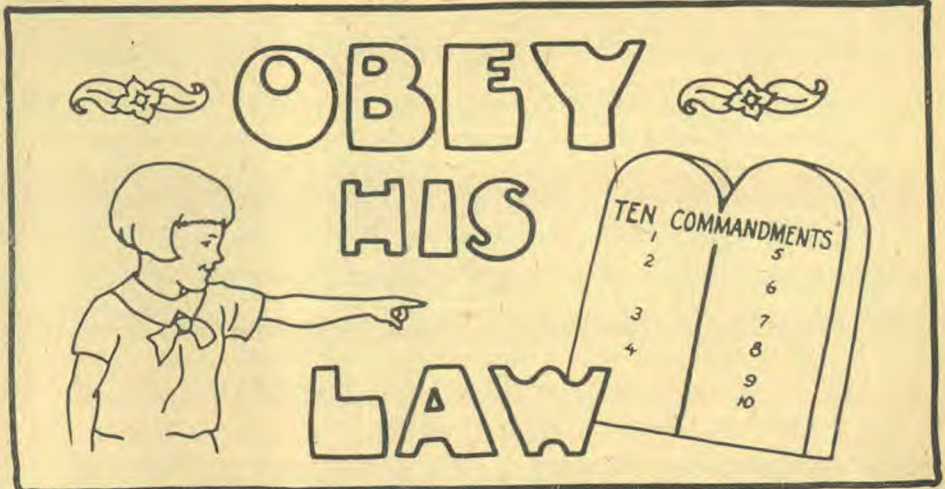
David Buckland of Birmingham tells us he is still keeping the rules which were sent to him so long ago. That's fine! The boy who wins the race must not only start well, but he must keep going to the finish. As Jesus said: "He that endureth to the end shall be saved."

If we want a really happy life here, and a much happier life in heaven, there's a sure way that will not fail. It's very simple. Just keep the Sunbeam rules.

A happy New Year to you all,
Yours affectionately,

UNCLE RAY.

See how nicely you can paint this picture and send it to Auntie Hazel, The Stanborough Press Ltd., Watford, Herts., with your name, age, and address not later than January 22nd.



The Story of SAM DOUGLAS

HE is a negro. He drives an old bus. Every day, rain or shine, he takes men and women to their places of business. On this special morning of which I write, the weather was up to its very worst tricks; a high wind tore at trees, hedges, bushes, and made everything that could move reel dizzily.

Suddenly the old bus came to an unexpected halt. Passengers craned their necks and strained their eyes to see what had happened. They saw the old negro clamber down from his seat and make his way through the tempest to the other side of the road. He said nothing.

He was bending silently over a little object, apparently dead in the wake of the storm. Carefully he gathered it up in his hands. He appeared to be speaking quietly to it, so quietly nobody could hear as he made his way back to the bus and resumed his seat.

Then the human storm broke; how did he dare delay his passengers; they would report him. They thought it foolish to stop for a dead bird. With a look of infinite pity, Sam turned quietly in his seat and explained: "The little dove is not dead. The wind is strong and he is weak. He will be better soon."

And he added, "We human beings are like that, too, sometimes"—for he knew well what fatigue meant. As he drove silently on, the angry passengers were more calm as they thought of the nobility beneath the black skin.

Abraham Lincoln's life was full of similar instances, as he faced scorn when he turned back to lift some animal out of distress. This negro bus-driver had the same heart—the heart which reveals true kindness.—*The Path.*

Word Transformations

Answers to the puzzles in the last issue.

- DOG-CAT.—Dog, dot, cot, cat.
WET-DRY.—Wet, pet, pat, pay, pry, dry.
WARM-COLD.—Warm, ward, card, cord, cold.
GIVE-TAKE.—Give, live, like, lake, take.
SWIM-WALK.—Swim, slim, slip, slap, soap, soar, boar, boss, bass, bask, task, talk, walk.

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STRAWS in the WIND

"CHOOSING SIDES"

MR. ALEXANDER CLIFFORD'S statement in the *Daily Mail* that "all along the Mediterranean men are choosing sides" is significant in the light of the last-day prophecies of the "king of the north" and the "king of the south."

ROME IN CANADA

ACCORDING to Mr. Grant, minister of Beechen Grove Baptist Church, Watford, recently returned from America, about forty-five per cent of the population of Canada is Roman Catholic and the proportion is rapidly increasing. In Quebec the situation of the Protestants is very serious.

VAGRANT YOUTH

AMONG the grim features of the recent British Churchwomen's report on conditions in Germany is the fact that "there is a floating population of 10,000 vagrant youth straying in Germany to-day."

CREDIBILITY OF MIRACLES

DISCUSSING the subject of miracles in the *Church of England Newspaper*, the Rev. Charles Winsland writes: "A generation which has had a foretaste of the properties of the atom and the electron, ought not to close its eyes to discoveries in other fields."

BIBLES FOR RUSSIA

METROPOLITAN GREGORY of Leningrad and Novgorod, at present visiting America, has been permitted to accept from the American Bible Society a gift of

10,000 Bibles, 5,000 New Testaments, and 100,000 gospels in Russian, and 1,000 ancient Greek New Testaments.

"Think On These Things"

HEAVENLY FATHER—

We thank Thee for truth
For truth which makes us free—
Free from the snares of Satan;
Free from the errors of man;
Free from our own preconceived
ideas.

For truth—
In all its purity.
In all its simplicity.
For truth about Jesus,
Who IS the Truth.
For the Word of Truth,
Which brings light
And understanding to the simple.

For truth—
The fruit of the Spirit.
For truth—
Which is our shield,
For the Spirit of Truth
Which guides us.
That we can be purified in
Obeying the truth, we thank
Thee.

That we may thank Thee perfectly.

Be pleased to
Sanctify us through
Thy truth:
Thy Word is truth.

S. Combridge.

The "New King"

(Continued from page 10.)

Typical of the changed relations between the Egyptian pharaohs and the Asiatics after the great expulsion is a statement concerning Ahmose I on a limestone stela found beneath a pavement in the great Karnak temple

at Thebes. "The Asiatics," it says, "approach with fearful step together, standing at his judgment hall."

On another stela engraved on the rocks of the Island of Tombos in Nubia there is a direct reference to the enslaving of Asiatic peoples: "He has seated himself upon the throne of Keb, wearing the radiance of the double crown, the staff of his majesty; he hath taken his inheritance, he hath assumed the seat of Horus, in order to extend the boundaries of Thebes . . . so that the Sand-dwellers [Asiatics] and the barbarians shall labour for her."

After the exciting days of the expulsion of the Hyksos intruders Nekheb settled down to a quiet provincial life again and several of the rock tombs depict the life of its more prominent citizens under the later Thutmose and Ramesside pharaohs.

Peheri, who was nomarch in the days of Thutmose III, well illustrates, in his tomb, the life of Nekheb after the restoration. He inspects agricultural operations from ploughing and sowing to reaping, winnowing, and sorting the grain. He looks over his herds. He visits his fowling and fishermen and watches them mending their nets. He sits in a flowered bower with his wife, attends a banquet, listens to the court musicians, plays with his little son Prince Wedjmose.

Life had become tranquil again for the Egyptians, but for the Israelites it was now an agony of bondage.

(Next Time: In the Temple of "Pharaoh's Daughter.")

