

Present TRUTH



Discerning The Times

JEANS' LAST WORD

THE late Sir James Jeans during his lifetime made a number of frank admissions on behalf of his fellow scientists. It was he who expressed the conviction in his book, *The Mysterious Universe*, that the worlds in space appeared to him not so much as a vast mechanism as a "great thought," the grand design of a master "Mathematician."

Again, it was he who asserted that the world as we know it could be understood only by the assumption of a "creation or series of creations" at a time "not infinitely remote."

It is with more than interest, therefore, that we pick up his final and posthumous work, *The Growth of Physical Science* and read the opening sentences:

"We look on helpless," he says, "while our material civilization carries us at breakneck speed to an end which no man can foresee or even conjecture."

The reason for Sir James' final, almost despairing word he goes on to explain:

"The last hundred years have seen more change than a thousand years of the Roman Empire" largely as a result of the "applications of physical science . . . through the use of steam, electricity, and petrol, and by the way of the various industrial arts . . . almost every moment of our existences" has been profoundly affected. But unfortunately, while the spectacular advances of science "in medicine and surgery

may save our lives," their employment in warfare "may involve us in utter ruination."

When Mr. H. G. Wells spoke even more grimly in his last book, *A World at the End of Its Tether*, some put it down to pessimism of senility, and they may say the same about Jeans. But the lie is given to any such suggestions by the fact that there are plenty of other people among the leaders of thought to-day and in the prime of manhood's vigour, who are saying the very same thing whenever they get the opportunity.

Professor Herbert Dingle, only the other day, in a lecture at University College, London, asserted that "science has progressed like a ship with an all-powerful engine" but with "no compass or rudder or steersman, measuring its progress in knots and not in terms of

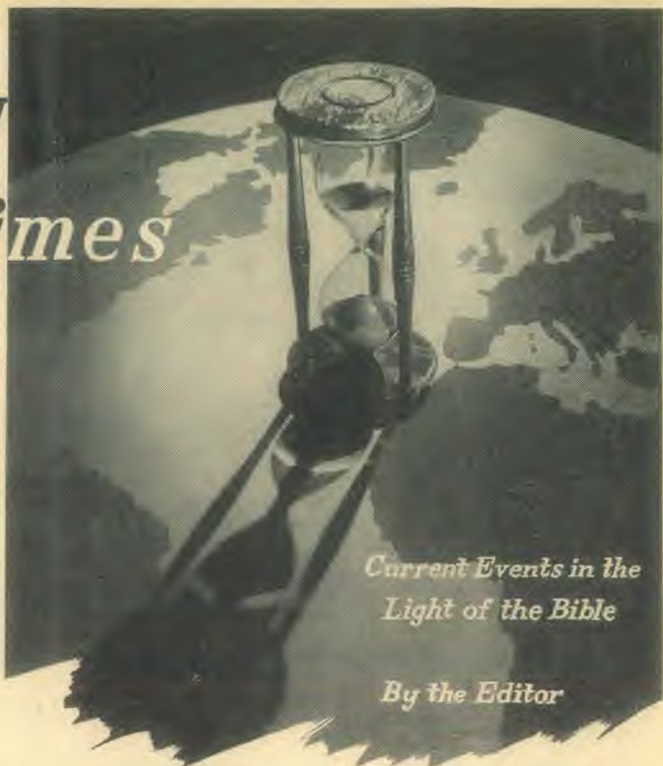
approximation to a desired haven."

The atom scientists themselves, have chosen as the symbolic design for the cover of their *Bulletin* the hands of a clock pointed to a few minutes before twelve, and the most notable of them, like Professor Urey, have confessed themselves to be literally "frightened" as to what will happen when the midnight hour strikes.

The fact is that to-day the scientists have turned preachers and are describing the very situation in all its tragedy which the prophets of old foresaw in the "last days" at the "time of the end."

Declared the prophet Daniel, "Many shall run to and fro, and knowledge shall be increased" (Dan. 12:4), and never has this prophecy been fulfilled as it is being fulfilled to-day.

To this prophecy Jesus added, almost paradoxically: "And there shall be . . . distress of nations, with perplexity; the sea and the



*Current Events in the
Light of the Bible*

By the Editor

Our Cover

"The Sweet Singer"

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waves roaring; men's hearts failing them for fear, and for looking after the things which are coming on the earth." Luke 21: 25, 26.

Incompatible as these two specifications would seem to be they have synchronized in our time. Never has there been so wonderful a time as that into which we have come, yet never has there been a time when existence has hung by so slender a thread. Surely this is sufficient evidence, apart from much more that could be cited, that we have indeed reached those "last days," that "time of the end," of which prophet and Master-prophet spoke so long ago.

Unaided man in this crisis of history may have to confess himself incapable of even conjecturing the possible outcome or guessing at the destination. It is reasonable to expect, however, that the Book which could so accurately predict the crisis would be able also to make known what would emerge from it.

And it does.

Left to himself, the Bible declares man would encompass his utter and final destruction, committing suicide in a welter of universal strife. But God has no intention of allowing either evil men or angels thus to bring all His plans and purposes to nought.

Says the prophet Isaiah: "God Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited." Isa. 45: 18.

So, the Bible tells us, God intends—very soon—to step in and to bring out of sin's destruction "a new heavens and a new earth" of His own righteous and enduring design.

Into that new creation He will gather all whose hearts are toward Him; but from it He will exclude all that is of rebellion and sin.

If, therefore the apostle Peter in his day counselled urgently: "Be diligent [literally, make haste] that ye may be found of Him in peace, without spot, and blame-

less" (2 Peter 3:14), how much more need is there of haste today when, as the signs indicate, the Conqueror and King is "at the door"?

JOSEPH CAN'T HELP

In the Roman Catholic Church great emphasis is laid on devotion to Mary, the mother of Christ, on the grounds that such prayers will secure her intercession with her divine Son on behalf of the world and the church.

Broadcasting recently to Portugal, Cardinal Griffin of Westminster referred to his leading British pilgrims to the shrine of Our Lady of Lourdes last year and his more recent visit to the Marian Congress in Ottawa, Canada, stating:

"This devotion to the Mother of God has been one of the most heartening signs I have seen in our very troubled world."

Amid all this devotion to Mary, however, a correspondent of the *Catholic Times* ventures to suggest that Joseph, her husband, is being neglected and the aid that he can give is not being sought. He takes the priests to task for overlooking the part in the war against godlessness

allotted to Joseph by Pope Pius XI in his encyclical *Divini Redemptoris* "on the feast of St. Joseph, Patron of the Universal Church."

Therein, says that Pope; "To hasten the advent of that 'peace of Christ in the Kingdom of Christ' so ardently desired by all, we place the vast campaign of the church against World Communism under the standard of St. Joseph, her mighty protector."

We have pointed out on more than one occasion that the veneration of, and prayers to, the Virgin Mary are entirely unbiblical and worthless and we feel constrained to take this opportunity of saying the same, and for the same reasons, about prayers to Joseph.

Peter, whose authority is so highly esteemed by the Roman Church, definitely stated concerning David in his Pentecost sermon: "David . . . is both dead and buried and his sepulchre is

(Continued on page 10.)

© International News
These U.S. "Igloo" magazines are a new method of storing ammunition in preparation for the next conflict.

JANUARY 15, 1948





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Significant of the times into which we have come are these German police mounting guard over beet-roots in transit.

IN Parliament and press, in magazine and periodical, over the radio and in the street, "the standard of living" is an all-absorbing topic of discussion. In train, tram, or bus, rationing, queues, points and coupons are a never-ending subject of conversation. Gone are the days when English fresh eggs were twenty-four for a shilling. I have bought coal at ten shillings a ton and sixteen to eighteen shillings was a regular price for years. Farm labourers got married on ten shillings a week and reared large families.

Some of the older ones tell me folk were happier and more contented in those days. Be that as it may, there were many things about "the good old days" that are better gone, while there are others we would do well to revive. Then, wages were low while goods to buy were in abundance. To-day, wages are considerably

God's Standard of Living

NO RESTRICTION
of HEAVENLY RESOURCES

says

A. B. Cheesbrough

higher, but goods are in short supply. High wages are of little use if a man has to see his children go without sufficient food to nourish their growing bodies, or if he has to face hard manual work without sufficient to supply him with adequate strength for his task.

Writing in the October issue of *World Review*, Sir R. H. Bruce Lockhart, K.C.M.G., speaks of "the inevitable reduction in the standard of living unless we surmount the crisis which is upon us all." He says: "It will mean permanent decline, enforced emigration or starvation, and the reduction of Britain to a small and insignificant nation." He further states: "We have not yet reached the bottom of our trouble. We are still going down."

Heaven's Storehouse Overflowing

In such a time as this, one may well recall the words of Jesus that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He recognized the fact that man does live by bread. He had regard for the physical needs of man, but, while Himself suffering the torture of hunger, He emphasized the spiritual needs of man as being something higher, and more important even than the material.

It should, therefore, be a source of profound satisfaction that in

the spiritual realm there is never any question of making do on a lower standard. We may have to eat an inferior quality of material bread, but the living Bread is ever the same—"Jesus Christ, the same yesterday, to-day, and for ever." Here is His declaration: "I am the living Bread which came down from heaven: if any man eat of this Bread, he shall live for ever." John 6:51. Any man, rich or poor, bond or free!

There is no shortage in Heaven's storehouse—no rationing and no queuing. An abundant supply of heavenly grace awaits the penitent sinner.

"Plenteous grace with Thee is found,
Grace to cover all my sin."

"My grace is sufficient for thee," was the promise given to Paul, and God is no respecter of persons. The same promise is for us.

Not only is Christ the Bread of Life, but He is the Water of Life also. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14. God's wells never run dry. "Austerity" may be the keynote of life in this and other countries, but "abundance" is the keynote of God's kingdom. "I am come that

they might have life, and that they might have it *more abundantly*."

God's Housing Programme

Neither is there any limit or curtailment in the heavenly housing programme. "In My Father's house," said Christ, "are many mansions [abiding places]. I go to prepare a place for you." Think of it, a place for you prepared by the Son of God Himself! "And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also."

What do these times of scarcity, of unrest, upheaval, and distress betoken? Never in the history of the world have nations argued and discussed so much how to bring peace and plenty out of chaos, and never with such little prospect of finding a solution to their problems. People listen to the reports of this council and the other committee; they look on helplessly at long-drawn-out and eventually abortive negotiations. Drifting from one calamity to another, there is a hopelessness which only the Bible can dissipate and only the world's Saviour meet.

"Jesus is coming again"—that is the hope of the believer and the saving truth for this generation. "Blessed be the God and Father of our Lord Jesus Christ, which according to *His abundant mercy*, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter 1:4.

If we would have Christ prepare a place for us there, we must prepare a place for Him in our hearts here and now.

The Book, the Blood, and the Blessed Hope

(Continued from page 7.)

So, in every celebration since that first and last night in the upper chamber, Christ's followers everywhere have lifted the cup of

the sacrament in token of their faith that their King who died for them will come again. Yes, that's the blessed hope. That's the wonderful meaning of those words that we hear so often, and so often forget: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." 1 Cor. 11:26.

Ah, those words, "Till He come!" The blessed hope! And when He comes, He will not bring disaster and suffering to His people, as did King Charles. No, no, not that. But "unto them that look for Him shall He appear the

second time without sin unto salvation." Heb. 9:28.

So Christians who believe in God have these three beliefs: the inspired Book, the precious blood, and the blessed hope. Are these three beliefs our beliefs? Are they yours? Would you not like to make them yours now? After you accept them, life will never be the same again. So today, right now, put your trust in the Book, your sins under the blood, and look to the blessed hope. Then, believing, you will "rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

? Questions Answered ?

By R. D. Vine

Question.—"Can we be sure that the wording in our Bibles is the same as was originally written thousands of years ago?"

Answer.—Yes, without the slightest doubt. Examination and comparison of the various manuscripts and codices—the Vaticanus, Sinaiticus, Bezae, etc.—all show that while there may be minor discrepancies due to the mistakes of the copyists, they are not such as would in any way alter the fundamental truths of the Bible. Dr. Holt declares that the variations of any importance "can hardly form more than a thousandth part of the entire text."

Question.—"Why does the preaching of the Bible have so little effect in changing the masses? Has Christianity failed?"

Answer.—There are many reasons why the preaching of the Bible has no appreciable effect on the masses. The modern beliefs of evolution and modernism have influenced the teachings of almost every school, college, and university in the land. These heresies undermine faith in the Bible by claiming that much of it is unscientific, legend-

ary, and out of harmony with the so-called facts of modern teaching. The grim tragedy is that the majority of modern preachers believe and teach these things, and thus play their part in causing people to ignore and despise the Bible. This is one of the main reasons why people generally are unwilling to pay much attention to the Bible's specific message for our times.

It should be clearly understood, however, that in not one single point can the Bible be proved untrue. It is quite capable of withstanding the most rigorous tests and determined assaults. The Bible itself prophesies of this lack of interest in its teachings, referring specifically in 2 Peter 3:3-7 to the very heresies so widely taught today.

Christianity has not failed. It simply has not been tried—except by a small minority. A thing cannot be said to have failed if it has never been given a fair trial.

(Have you any questions? If you have, send them to R.D.V., Stanborough Press Ltd., Watford. They will be answered in due course.)

The Book

The Blood

and the

Blessed Hope

A VOICE OF PROPHECY BROADCAST

OUR subject is "The Book, the Blood, and the Blessed Hope"—the three B's of true Christianity. While there is but one great fundamental belief for a Christian, there are many beliefs carried along with it. The one great belief is in God. The Christian believes in God. As it is written in Hebrews 11:6: "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Now no man can draw near to God in prayer who does not believe that God exists. He cannot have spiritual communion with God if he has any doubts about God's existence or if he doubts God's ability to reward those who are interested in Him and who diligently seek Him. So the Christian must believe in God. That is the great fundamental.

Someone once came to an Arab in his desert tent and asked him, "How do you know that there is a God?" The Arab replied by asking the question, "How do I know whether it was a man or a camel that went by my tent last night?" How did he know? Why, by the footprints. The footprints in the sand showed whether it was a man or a camel that had passed in the night. So the Arab said: "That is the way I know God. I know Him by His footprints that are all around me in the world."

And so to-day, too, for everyone who wishes to see, there are

signs of God's existence all about us. Above us "the heavens declare the glory of God; and the firmament sheweth His handiwork." Psa. 19:1. And down deep in our hearts we hear, if we listen, the still small voice saying, "This is the way, walk ye in it." 1 Kings 19:12; Isa. 30:21.

Now if we believe God, we must believe all that God has revealed. We must believe that all He tells us is the truth. We must believe all He says. We must believe all He tells us about His Son, too, the Lord Jesus Christ—about His first advent and His second coming, about His cross and His crown.

So, among many truths that a Christian who believes God must hold, there are three precious central beliefs. This beautiful trinity of beliefs has been put this way: "We believe the inspired Book (2 Tim. 3:16), the precious Blood (1 Peter 1:19), and the Blessed Hope (Titus 2:13)."

Why We Believe in the Bible

First we believe the Book because it is inspired, as the apostle Paul tells us in 2 Timothy 3:16, 17: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of



By A. Garratt © Autotype Fine Art Co. Ltd.
The "Man of Sorrows."

God may be perfect, thoroughly furnished unto all good works."

You know, friends, if God exists, the Bible is His voice from the other world, the last voice to a lost race. In the words of Sir Walter Scott, in his poem, *The Monastery*:

"Within that awful volume lies
The mystery of mysteries!
Happiest they of human race,
To whom God has granted grace
To read, to fear, to hope, to pray,
To lift the latch and force the
way;
And better had they ne'er been
born,
Who read to doubt, or read to
scorn."

The Bible is proved true by its prophecies. To declare that a thing should come to pass long years in the future, and then to bring it to pass, is nothing but the work of God. Such are the detailed prophecies of the life and death and resurrection of Jesus Christ, which are found in the

Old Testament and minutely and accurately fulfilled as recorded in the books of Matthew, Mark, Luke, and John in the New Testament.

Then there is the great prophecy of the four world kingdoms found in the second chapter of Daniel, written long before Christ was born and actually fulfilled in the history of Babylon, Medo-Persia, Greece, Rome, and the nations of modern Europe, reaching right down to our day. There are dozens of other prophecies in the Bible, most of them already fulfilled. Each fulfilled prophecy of the Bible is a miracle, proving the Book to be inspired.

But the greatest miracle about the Bible is that it changes things. When the crew of the *Bounty* mutinied and landed on lonely Pitcairn Island, they burned the ship to hide all trace of their existence. There were nine white sailors and seventeen natives—six men and eleven women. One of the sailors discovered a method of making alcohol, and the island was soon debauched with drunkenness, vice, and bloodshed. Finally only one of the sailors survived, Alexander Smith, surrounded by the women and children.

In one of the chests taken by the *Bounty*, he found a Bible and began to teach its principles to the people on the island, with the result that his own life was changed, and at last the life of the whole colony.

In 1808, nearly twenty years after the mutineers with their native followers had landed on Pitcairn Island, the United States S.S. *Topaz* put a boat ashore there and found a prosperous community without drunkenness, without crime, without a jail, and with no insanity. The Bible had changed the life of that island, and it has remained a monument of God's grace to this day.

So it has been in every age—the holy Scriptures change things; they illuminate the dark places of the earth, as it is written in Psalm

119:130: "The entrance of Thy words giveth light."

Power in the Blood

All Christians who believe in God believe the inspired Book. Believing it, they accept without reservation all that it teaches. And the great central theme of the Book is the *precious Blood*. We believe in the precious blood because the only way we can be saved is "with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Pet. 1:19. Turning to the great Messianic prophecy of Isaiah 53, verses five and six, we read: "But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

What a picture that is of Jesus on the cross, dying for our sins. O my friends, the blood never fails. Whether there be systems of redemption through the intellect, they shall fail—and they are failing. Whether there be theories of salvation through morality, they shall cease. Whether there be destructive biblical criticism, it shall vanish away. But the blood will never fail.

All through the inspired Book we find the precious blood—from the book of Genesis, where we read that God clothed Adam and Eve with coats made from the skins of animals, to the last book in the Bible, the book of Revelation, where Jesus Himself speaks of the precious blood. One great spiritual writer of these days has said:

Listen Every Monday at
8.30 a.m. (G.M.T.) to
the Voice of Prophecy on
Radio Luxemburg (1,293
metres).

"The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the Word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. We present before the world the great, grand monument of mercy and regeneration, salvation, and redemption—the Son of God uplifted on the cross."

So Christians who believe in God, believe also in the inspired Book and in the precious blood.

Till He Come

But there is one more "B" in this triad of Christian faith—the *Blessed hope*. Believing in the inspired Book and the precious blood, we continue from moment to moment, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13.

Canon Liddon once said: "If Christ is not coming, we might as well lock the west door of this cathedral and throw the key into the river." But He is coming again. Says the great apostle Paul: "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: 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." 1 Thess. 4:16, 17. That's the blessed hope.

It is said that in the old days in Scotland, the Jacobites never met on a mountain trail or in a hidden glen, nor ever sat down at a council chamber or conference, without lifting a cup to pledge the return of their King Charles. And he did return. He came back, but only to bring defeat, suffering, and disaster to his people.

(Turn back to page 5.)

In the Palace of "Pharaoh"

UPPERMOST in my mind as I journeyed down the Nile to Luxor had been the beautiful story of the rescue of the infant Moses from the river by the "daughter of Pharaoh," and his subsequent adoption and upbringing in the royal palace.

In common with countless students of sacred history I had longed to discover the identity of Moses' compassionate protector, and here in Thebes I looked forward to finding out something about her.

One of the few clues which the Bible story gives, is the statement in Exodus 1:8 that a "new" king had arisen who "knew not Joseph." This suggests that the dynasty to which the persecuting pharaohs belonged was the eighteenth dynasty which drove out the Semitic Hyksos usurpers, and who would naturally be expected to maltreat and enslave any Semites, like the Israelites, who were left behind.

So we may take it that the "daughter of Pharaoh" was the daughter of one of the kings of the eighteenth dynasty who ruled Egypt from Thebes, the chief city of Upper Egypt.

So far so good. But can we find which king? Well, there is another clue in 1 Kings 6:1, where we are told that "in the four hundred and eighteenth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, . . . he began to build the house of the Lord."

The fourth year of Solomon, according to the *Cambridge Ancient History*, was 967 B.C. If from this terminal date we calculate back, we arrive at the date 1407 B.C. for the fall of Jericho

and 1447 B.C. for the Exodus. That we are on sure ground with both these dates has been established by the excavations at Jericho of Professor J. Garstang of Liverpool University and the Oriental Institute, Chicago.

Now we know that at the time of the Exodus, Moses was eighty years old. The year of his birth, then, must have been somewhere around 1527 B.C. Excitedly, therefore, we ask who ruled Egypt at this time? And did he have a daughter who might have performed such a kindly act as is recorded in the Bible?

In reply to the first of these questions, Egyptian history informs us that the reigning pharaoh between 1540 and 1501 B.C. was Thutmose I, the second king of the great eighteenth dynasty. And in response to our second inquiry we learn that Thutmose I did have a very illustrious daughter, who later became Queen of Egypt. Her name was Hatshepsut.

Some students have, of course, wondered whether Moses' protector was just one of the minor princesses, born to some obscure wife or concubine of Pharaoh. But Professor Yahuda, a prominent Hebrew and Egyptian scholar in the University of London, positively asserts that her description as "the daughter" of Pharaoh means literally "the princess royal," which accords only with the position which Hatshepsut occupied.

While, therefore, neither the name of the daughter of Pharaoh nor the reigning monarch is mentioned in Scripture, there does seem to be very strong evidence that the latter was the first of the Thutmoside pharaohs and that

the former was none other than the "princess royal," later Queen Hatshepsut and wife successively of Thutmose II and Thutmose III.

So, very naturally, I was anxious to learn from the monuments of Thebes all I could of this illustrious lady.

On the Way to Queen Hatshepsut's Temple

Very early, therefore, in my stay in Luxor I got into a felucca and was rowed by two sun-tanned Nile boatmen across the gently flowing river to the west bank. Here a donkey driver, chartered in advance, was waiting with his patient little steed to take me to the beautiful terraced mortuary temple of Queen Hatshepsut which lies in a kind of bay in the wall of the desert hills.

Escaping from the clutches of boys who rushed up to meet me with cries of "antika, antika," I crossed the destroyed outer court to the western end, across the whole width of which there still stands a double row of forty-four pillars of white limestone, now weathered to a pale amber. Behind these ran a covered cloister with the rear walls carved in fine low relief and exquisitely coloured.

Dividing this colonnade into two parts, a sloping ramp rose from the forecourt to a terrace forming the second court of the temple. This also had a colonnade and covered cloister across the western end, again with coloured reliefs occupying all the available space on the rear wall.

Still another sloping causeway led from the central court to the highest terrace where a columned hall and colonnaded court led into the innermost sanctuary.

Daughter"

From the reliefs in her temple we can learn a great deal about Queen Hatshepsut and can deduce with considerable probability where Moses fitted into this remarkable period of Egyptian history.

The colonnades of the second or centre court, respectively named the "Birth Colonnade" and the "Punt Colonnade," are the most interesting and important.

As its name indicates, the "Birth Colonnade" has a long and flattering account of the divine birth of the princess. Like every Egyptian sovereign she claimed conception from the sun god and a human mother, an obvious corruption of the prophecy of the

"seed of the woman" handed down from the garden of Eden.

From the first, Thutmose had determined that she should succeed him, and his proclamation, which she proudly recorded, runs:

"This is my daughter, the Consort of Amon, Hatshepsut the living. She is my successor, she shall sit upon my glorious throne. She shall command the people in all parts of the palace; for she shall lead you; ye shall hear her words and be united at her command."

This privileged position would naturally give her entire freedom of action in the palace and, in consequence, her whim to adopt the little Israelite waif she had found among the Nile rushes would be acceded to without protest. Already her wishes had come to be regarded as of the same authority as those of Pharaoh himself.

The upper part of the Birth Colonnade continues the pictorial record of the life of Hatshepsut

and illustrates the ceremonies which attended her exaltation to the throne.

To that coronation Moses may have been taken in charge of one of the royal nurses and in company with the brothers of Hatshepsut, the youngest of whom, probably about Moses' own age, was destined to become not only his bitterest enemy but the greatest oppressor of the enslaved Israelites.

Looking at the beautiful relief I wondered if any inkling of his future work for his fellow-countrymen was ever vouchsafed to Moses during those early days amid the splendours of the Theban court.

How Moses got his Ethiopian Wife

When Moses' education was completed he was given work of

Photo by W.L.E. © S.P. Ltd.
Queen Hatshepsut's beautiful temple at Deir el Bahri, near Luxor.



high responsibility in the affairs of state, for we are told in the inspired Record that he was "mighty in words and in deeds." Acts 7:22.

The Bible makes no mention of any particular exploits, but when I crossed over to the Colonnade of Punt on the other side of the ascending causeway I looked on a scene which may have a definite connection with the years of Moses' young manhood at the Egyptian court.

The Colonnade of Punt, though sad to say badly damaged, illustrates a great trading expedition to the land of Punt which lay at the southern end of the Red Sea, partly on the Arabian peninsula where are now the kingdoms of Yemen and Saudi Arabia, and partly on the African side in the territory now comprising Abyssinia and the Somalilands.

Hatshepsut's inscriptions show first the reception of the Egyptian envoy by the prince of the land and the token gifts pressed upon him, then the arrival of her fleet in Punt and its return to Thebes to discharge the rich cargo of precious metals, incense, trees, ebony, apes, and other animals and birds.

Now it is mentioned in the Scriptures that before Moses went to Midian he had been married to an "Ethiopian" or "Cushite" woman. (Num. 12:1.) One cannot but surmise, therefore, that Moses as a son of the Queen was appointed to accompany this or some other similar expedition beyond the cataracts of the Nile to the Ethiopian Punt, and that he brought back an

Ethiopian wife with him on his return. Little did he realize what embarrassment and criticism this union would bring him in later years.

Mystery of the Mutilated Reliefs

One might naturally have expected to get a good idea of what Queen Hatshepsut looked like from the many fine reliefs in which she was represented. But as I moved from court to court studying the paintings on the walls that remain I noticed that in practically every case where Hatshepsut appeared, her figure, as well as her cartouches with name and titles had been savagely scratched out.

One fine profile only seems to have escaped the hand of the destroyers, depicting her with a strong, expressive face, straight nose, and full lips, betokening an emotional nature.

Behind the mutilation of the figure of Hatshepsut in her temple reliefs is a story of hatred and malevolence that very definitely involved Moses and was the

chief reason for his eventual flight from the country. This part of our story, however, we must reserve until a little later.

My exploration of Hatshepsut's beautiful temple over, I paused under the remains of the granite gateway of the uppermost court. As I looked down over the terraces below, and out across the yellow sands, the colonnades and courts seemed to spring to life to tell their story. And the Bible record of Moses' early life amid the royal splendours of the court of Hatshepsut assumed a vividness I had never before known. (Next Time: "Where Moses Learned 'the Wisdom of the Egyptians.'")

Joseph Can't Help

(Continued from page 3.)

with us unto this day. . . . David is not ascended into the heavens." Acts 2:29, 34. And if David is not ascended, nor any of the other worthies of the Old Testament, there is no justification for believing that Mary and Joseph have got there before them.

The Bible, in fact, clearly teaches that all the righteous dead are "asleep" in Jesus and will not "awake" from their sleep until the resurrection when Jesus comes. They know nothing of anything that is "done under the sun." Hence Joseph can do no more about "Communism" than Mary can do about "peace" in general.

Far better therefore to present our petitions to the throne of grace where we shall be sure to find a listening ear and a speedy answer, than to pour petitions into the unhearing ears of Mary and Joseph or any of the so-called "saints" of the Roman Calendar.



The only undamaged profile of Queen Hatshepsut in her temple at Deir el Bahri.

THE FIRST RECORDED SEANCE

WHO WAS THERE AND
WHAT HAPPENED?

By J. A. McMillan

IT is the clear and decided testimony of Scripture that "the dead know not anything." Eccles. 9:5. When a human being dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Psa. 146:4. Not only the thoughts of the dead, but "also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in anything that is done under the sun." Eccles. 9:6.

In harmony with these declarations concerning death, the Scriptures assure us that the dead cannot haunt their old surroundings nor communicate with the living. "He that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more." Job 7:9, 10.

Despite these plain statements of the totally unconscious state of the dead, many people believe in the departed dead communicating with the living. And they cite the experience of King Saul with the witch of En-dor. It will be worth our while, therefore, to study this remarkable experience.

King Saul was facing a decisive battle. "The Philistines gathered their armies together for warfare, to fight with Israel." 1 Sam. 28:1. Saul, forsaken by

God, was desperate. "And when Saul saw the host of the Philistines he was afraid, and his heart greatly trembled." Verse 5. In his desperation he resorted to God—not in faith but in fear, not in repentance but merely to escape from his predicament. But "the Lord answered him not, neither by Urim, nor by prophets." Verse 6.

Instead of repenting of his sin, Saul now deliberately flouted the express command of God against spiritistic communications. He said unto his servants: "Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her." So Saul disguised himself and sought the medium of En-dor. When everything was ready for the seance, the woman asked, "Whom shall I bring up unto thee?" And he said, "Bring me up Samuel." Verse 11.

Saul Saw Nothing

An apparition appears and speaks to the medium. She turns and reveals that she knows the



By Wm. Hole

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Saul consults the witch of Endor.

identity of the king. Evidently the spirit put her on her guard. Saul asks her, "What sawest thou?" It is clear that Saul saw nothing. The witch or medium replies: "An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself." Verse 14.

Notice that Saul did not see anything; he only perceived that this must be Samuel. This is the same kind of perception that came to Eve through the sophistry of Satan. She "saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one

wise," so "she took of the fruit thereof, and did eat," and as a result brought sin, death, and all our woe into the world. It is seldom wise "to see" things pictured by Satanic agencies. They may be ever so plausible, but they are untrue and dangerous.

Ignorant of Satan's Wiles

Matthew Henry writes:

"We have here the conference between Saul and Satan. Saul came in disguise (verse 8), but Satan soon discovered him (verse 12). Satan comes in disguise, in the disguise of Samuel's mantle, and Saul cannot discover him. Such is the disadvantage we labour under, in wrestling with the rulers of the darkness of this world, that they know us, while we are ignorant of their wiles and devices."—*"Commentary" on 1 Samuel 28.*

It is interesting to notice that this supposed spirit of Samuel appeared in the clothes formerly associated with Samuel. Had it actually been Samuel, then God's prohibition would have been overruled. Saul himself admitted: "God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do." Verse 15. Why do ghosts wear clothes? It is surely for the simple purpose of impressing the inquirer that this is the spirit of a departed friend. The medium describes the spirit raised up and the listener is convinced that this is his friend returned to communicate with him.

Then again, if this were truly Samuel, the prophet of the Lord, why should God punish Saul? The Scripture tells us that "Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it." 1 Chron. 10:13.

What Samuel Would Have Said

"Had it been the true Samuel," comments Matthew Henry, "when Saul desired to be told what he should do, he would have bid him repent, and make his peace with God, . . . but instead of that, he represents his case as helpless and hopeless, serving him as he did Judas, to whom he was first a tempter, and then a tormentor, persuading him first to sell his Master, and then to hang himself."

Then again, the people who believe in the conscious existence of the dead hold that the good go one way and the wicked go another. Yet the alleged Samuel says to Saul, "To-morrow shalt thou and thy sons be with me." 1 Sam. 28:19. Are prophets and suicides lodged in the same abodes? Only in the scriptural sense that "all go unto one place; all are of the dust, and all turn to dust again." Eccles. 3:20.

If this was not the spirit of Samuel, then who was it? Obviously it was not merely the cunning of the witch that persuaded Saul. The fearful warnings of the Word of God against the claims of spiritism are not simply warnings against human devices. When the Lord warns us, "Do not turn unto mediums," it is because those who do are consorting with "mischievous demons." Lev. 19:31; Psa. 106:37. (Rotherham's translation.)

The apostle Paul predicted by the Holy Spirit that in our times many would "depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Tim. 4:1.

That is the lesson of Saul and the witch of En-dor. It is the way to wilful deception, to departing from the faith, to exposing oneself to deceiving spirits—and to destruction.

The Divine Shepherd

By A. J. Woodfield

HAVE you ever watched a flock of sheep being assembled and conducted along a road?

What a medley of confused bleatings as the bewildered creatures are guided along safely past oncoming cars and around various obstructions. What efforts are put forth by the patient shepherd and the yelping, efficient dogs to guide these timid, stupid, helpless animals to their destination. They seem to have an inherent knack of going the wrong way, from which they are steered off only by the ceaseless vigilance of the shepherd and his faithful dog. The only feeling inspired in us by these silly creatures is one of half-contemptuous pity.

But, reader, when you smile half-pityingly, half-scornfully at their feebleness, their helpless per-

versity, their bewilderment and timidity in the midst of perfect safety, do not those familiar words ever come into your mind, "All we like sheep have gone astray; we have turned every one to his own way"? "Like sheep"—how apt a simile for mankind and for each one of us in our waywardness. And when you have thought of these words, have you not passed on humiliated and yet rejoicing: humiliated because of your own sheeplike waywardness and folly, but rejoicing because of the inexhaustible patience and never-ceasing care of Him who was pleased to say of Himself, "I am the Good Shepherd"?

The Shepherd's Devotion

In the time of our Lord the shepherd's occupation was one of

great peril. There was then no neat, well hedged countryside from which had been driven the fierce lion and the ravening wolf. By night and day these savage creatures prowling around seeking to snatch away one of these helpless, wandering sheep. And when they had their prey they were not prepared to give it up even when faced with the combined attacks of several shepherds. (Isa. 31:4.)

Added to the dangers of a shepherd's life through wolves, bears, and other wild creatures was that of attack by sheep-stealers. Exposed to the scorching heat of the day and the biting frost of the night, fearlessly braving the attacks of man and beast and often hazarding his life to save a sheep, which through its own perversity and wandering, had lost itself perhaps on some precipitous crag, the Eastern shepherd was indeed a fitting symbol of the devotion and love which caused our Saviour not only to hazard His life but actually to give it for us all "who have gone astray."

"Jesus, what didst thou find in me That Thou has dealt so lovingly?"

Yes, our Lord Jesus Christ came to meet our cruel adversary, who, like a roaring lion, was destroying the human race in its perversity and senseless rebellion. He gave His life for His sheep, and now through Him who is not only the Shepherd but also the Door of the Fold, his sheep can enter into the safety and re-

pose of the green pastures and into the refreshing coolness of the still waters.

Purpose of Affliction

How great must be the love of Jesus that after all that He did for humanity two thousand years ago He is still ready to do it again, and its efficacy is still as great for each of us who so foolishly wander away. Sometimes our wandering can be curbed only by affliction. A traveller once asked a shepherd why he was carrying a fair-sized lamb. He was told that the sheep had its leg broken by himself to prevent it from leading the rest of the flock astray, and now he was nursing it back to health and obedience. Can we not see the merciful love

of our Shepherd in our troubles, which He permits to break us so that they may bring us to a sense of dependence and obedience? It is only in following Him faithfully and trusting Him implicitly that we can dwell in the perfect safety of His green pastures. How blessed then the troubles that lead us to Him through whom alone "we shall not want."

Reader, have you, like a sheep, wandered away? If you have, beware, for the adversary is seeking such as you to snatch you away into destruction. Answer gladly the call of our devoted Shepherd as He comes seeking to save you, the lost sheep, and then through Him you will return to the serene safety of His fold.



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WHAT IS JESUS DOING NOW? WILL HE COME AGAIN? WHAT IS THE MILLENNIUM? WHAT MUST I DO TO BE SAVED? IS CONSCIENCE A SAFE GUIDE? WILL SONNERS HAVE A SECOND CHANCE? AND MANY OTHER BIBLE QUESTIONS!

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



David's Prize

By S. St. George

It was the last day of term and the prizes were being distributed at David's school.

The voice of the head master droned on as boy after boy went up to the high platform to receive his much-coveted book.

David's face gradually fell as the prize-winners from his form were called, and still there was no mention of his name.

"Never mind," he thought to himself, "perhaps it will be a certificate. I really have worked hard this term, so there is bound to be something for me."

The long string of names came to an end at last.

The head master adjusted his spectacles and bade his pupils stand for the school song which always closed the proceedings.

David stood with the others, but a horrid lump in his throat made it impossible for him to sing.

Instead of joining his friends for a last game of football he ran for his cycle and pedalled madly for home. He did not want the other boys to see the tears of disappointment in his eyes.

"Hallo, David, old chap!" said his father as they met at the gate.

"Hallo, Dad," came in a muffled voice as the boy brushed past.

Mr. Martin, puzzled by David's queer behaviour, caught him by the shoulder and forced him to meet his eyes.

"Now then, my lad, what's the matter?"

"Nothing, Dad, I just want to be left alone," and David shook

himself free, threw down his cycle, and ran into the house.

His father heard him rush upstairs and close his bedroom door with a bang.

"I shall not bother him again to-night," thought the wise man as he went indoors, but he pondered over the incident, thinking how unusual it was for his sunny David to be so surly.

The following morning Mr. Martin and his wife were at breakfast together. David had not put in an appearance.

"The boy's late," observed Mrs. Martin. "Do you think he is all right?" Her husband was spared a reply by the arrival of the postman.

"There's a letter for you, Father."

"For me? I don't know the writing."

He quickly opened it and having read it he said, "Oh, it's about David. How splendid!" And off he rushed upstairs, leaving his poor wife looking hurt and bewildered.

"Let me in, son," he called, knocking at David's door.

The boy opened his door very reluctantly.

"I'm tired, Dad. What's the matter?" he snapped.

His father slapped him heartily on the back.

"I don't know what's been the matter with you, but I want to tell you that you've made me a very proud father," he said, waving the letter.

"This is from a gentleman called Mr. Dobson, and he writes to tell me that you saved him from a gang of ruffians last

week. He has enclosed a very generous gift of a book-token for you, and says that he wishes he had a son like you. Here it is. Well done, David, my boy!"

David looked puzzled.

"Mr. Dobson!" he murmured. "But the man I rescued from that gang was only a poor old newspaper-seller. He had lost his spectacles, and the hooligans overturned his stool and scattered his papers. He couldn't have sent me anything."

"Well, evidently he wasn't as poor as you imagined," smiled Father. "Anyway, he is certainly very grateful. Now old chap, are you coming down to breakfast?"

"Oh, Dad, I'm sorry I've been such a bear, but I was so disappointed yesterday," began David, and soon the whole miserable story was out.

"I have worked so hard all term because I wanted to make you and Mother proud of me, and yesterday it was the prize-giving and I didn't even get a certificate."

The treacherous lump rose in the boy's throat again.

"Come here, son," said his father, and he pulled David down beside him on the bed. "Don't you know that we are more proud of you than words can say? Everybody can't be clever, but we all can be of use in the world in some way, and you have acted like a true knight of old."

David brightened up at that.

"Tell me about them, Dad," he begged.

"They were good men—not all of them clever—who spent their lives doing brave deeds. They believed firmly in God, and spent the night before their adventures in prayerful vigil to prepare themselves for the morrow. Their leader was King Arthur and he was a godly man too. There are many thrilling stories written about the doings of these knights. They believed in doing what they could, each according to his ability, and that is how I want you to grow up."

"Thank you, Dad," said David, his eyes aight. "I am going to buy the stories of those knights with my book-token. That will be better than any prize I might have had from school."



Results of Competition No. 22

Prize-winner. — Erma MacMillan, Beechwood, Stanborough Park, Watford, Herts. Age 13.

Honourable mention. — Jennifer Sharpe (March); Ada Mott (London, S.W.12.); John Rich (Launceston); Dorothy Shackleton (Stoke-on-Trent); June Dunk (Bristol, 7.); Colin Mason (Liverpool, 14.)

Those who tried hard.—Janet Keymer (Huntingdon); David Padfield (Bristol); Mary McClintock (Glasgow); Jennifer Mackerness (Carshalton); Edward Wilson (Birmingham, 28); Dorothy Rann (Hanworth); Paul Johnson (Rochester); Joy Doggett (Norwich); Joan Squires (Wakefield); Shirley Reynolds (Hayes End); Pearl Rich (Launceston); Jacqueline Cooper (Bristol); Pauline James (Watford); Jacqueline Smith (Norwich); Anne Hyde (California); Brian Clarke (Coventry); Kenneth Lane (Norwich); Ian Clarke (Daybrook); William Jones (Newark); Lily Hughes (Croydon); Janet Isles (Bristol); Rosemary Packham (London, S.W.20.); Gwen Evans (West Croydon); Mary Howlett (Leicester); Doreen Benton (Bournemouth); Gloria Dunk (Bristol, 7.); Roberta Warnock (Belfast); George Newton (Nottingham); Hazel Redfin (East Kirby); Dorothy Perks (Birmingham, 23.); Anne Gilbert (Tisbury); Connie Simpson (London, E.2.); Billy Armstrong (Addington); Audrey Tipple (Norwich); Rita Sharman (Alperton); Eileen Long (Birmingham, 24.); Ruth Johnson (Rochester); Molly Rich (Launceston); Zena Cook (Watford); Valerie Chamberlain (Watford); Pat Morley (Nottingham).

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 February 5th.

My Dear Sunbeams,

HAVE you ever stood on the hills when the day is dull, and the chilly wind is struggling hard to send the dark clouds sweeping across the sky? Suddenly there comes to view on the distant hills a brightly glowing patch of light moving slowly but surely toward you. Yes, you know that there is a break in the clouds and that a beam of sunlight has managed to force a way through. Somehow, as it creeps gradually nearer, and you anticipate its welcome warmth and brightness, it gives you quite a thrill.

When at last that sunbeam reaches you, you feel cheered and refreshed, and for a brief moment forget all about the surrounding gloom and coldness. You feel quite sorry when it is gone. What a blessing a single sunbeam is! How drab and miserable life would be without the sunbeams.

The members of our band should realize how true this is; for we, too, have been called to be sunbeams. There is no more noble a thing any boy or girl can do than that of giving forth rays of happiness and cheer—for there are so many people in this world who

always seem to be cross and unhappy.

In these letters you have often been advised to "keep shining." That's just the very thing God Himself asks us to do, for He says: "Arise, shine." And none can please God, or really make this world a better place, if they don't shine—no matter how clever they might be.

This letter, by the way, might provide you with a further clue to the solution of our riddle-me-ree.

Increase your brightness, Sunbeams,

Yours affectionately,
UNCLE RAY.

Riddle-Me-Ree

My first is in singing, but not in moan;

My second's in laughter, but not in groan;

My third is in loving, and also in clean;

My fourth is in brightness, but not in mean;

My fifth is in Christlike, but not in unkind;

My sixth and my seventh you'll easily find

For my whole is a child most pleasing to see,

In this world of such darkness and sad misery.

Who am I?

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STRAWS in the WIND

COST OF UNO

WHEREAS the cost of the League of Nations in 1937 was around six million dollars, the estimate of UNO costs for 1948 passed by the Budget committee amounts to thirty-two and a half million dollars. The League staff had reached a total of 700 at the beginning of the war. UNO now has nearly 3,400, and soon there will be more than 4,000. The League's information department spent about 90,000 dollars a year, while UNO's printing bill will be 538,000 dollars in 1948.

CREEDS OF CHRISTENDOM

THE 1948 *Daily Mail Year Book* gives the adherents of the great sections of the Christian church as roughly: Protestant, 206 millions; Roman Catholic, 331 millions; Coptic, 10 millions; Orthodox Catholic, 144 millions.

PLANE BECOMES PROJECTILE

THE latest Douglas jet-propelled aircraft is the "Skyrocket." "So fast is the plane," says the *New York Herald Tribune*, "that for a few seconds at a time while being boosted by the rocket charge, it is more a projectile than a plane, operating independently of the air for power or lift."

THERE IS A PATTERN

"ONE of my experiences in life has been that there is a pattern of events in the nature of the universe," asserted General Smuts in a recent speech. "There is a time-table, and you cannot force it. We shall have to be patient."

SOCIETY ROTTING

"ARE we not conscious of signs of rottenness in the make-up of our community life?" asks Dr. C. M. Chavasse, Bishop of Rochester. "Moral standards of every sort are openly flouted in all sections of society. . . . Only with dismay can we view the machinery set up to deal with 50,000 broken marriages this year."

The Sower Goes Forth

THE man of God goes forth each day
Some precious seeds to sow;
He scatters them on every hand
Wherever he may go.

He works by faith and not by sight
His harvest to secure;
Whatever hardships come his way
He's ready to endure.

And as he labours day by day,
He earnestly desires
That souls may be his rich reward,
The fruitage of his hire.

C. DEAN.

LONDON'S PAPERS

ACCORDING to Lord Camrose the total weekly circulation of London newspapers is more than 42,000,000. Of these 15,500,000 are morning papers, 3,500,000 evenings, and 23,000,000 Sunday papers. Over the whole country, he estimates a circulation of 56,000,000 newspapers each week.

"ON THE DOGS"

THE latest figures issued by the Churches' Committee on Gambling reveal that Greyhound Totalisator receipts in London rose from just over £22½ million in 1938 to over £103 million in 1946. In addition, bookmakers' receipts are probably rather more than the Tote amounts.

ETHIOPIA SIMPLIFIES LANGUAGE

AT the instigation of Emperor Haile Selassie of Ethiopia, a language committee has reduced the 198 symbols in the Amharic language to thirty-nine letters. With the aid of the simplified writing, Dr. Laubach believes that the ninety per cent illiteracy could in ten years be changed to practically complete literacy.

LITTLE TEMPERANCE TEACHING

THOUGH the Board of Education permits the giving of temperance lectures in schools, the Rev. A. Jeans Courtney in *Teachers of To-day* quotes figures from a recent survey which show that seventy per cent of day schools never have any, and fourteen per cent only rarely. Eighteen per cent of schools reported frequent lectures.

COLUMBUS MONUMENT

A ONE-MILLION pound lighthouse on the banks of the Ozema River, in the Dominican Republic, will, when finished, receive the ashes of Christopher Columbus, which have long reposed in a leaden coffin in the Cathedral of Santo Domingo. This lighthouse will be the largest monument to a single person since the building of the great Pyramid at Giza.

