

World of Missions

Three Discoveries in Egypt.

During the last few weeks, as the summer heat was drawing on, when work in Egypt or in the Mesopotamian valleys becomes impracticable, we dismissed all hope of any further present discoveries among the ruins of those countries. We are therefore somewhat surprised to come across the reports of two or three additional finds within the last month or so.

One of these affords a new testimony to the degree of advancement in art which prevailed in Egypt fifteen hundred years before Christ. It is a statue of the idol Ammon, some eighteen feet in height, and exquisitely carved out of a single block of alabaster. It has had a fall; the nose is damaged, and the image is broken into three pieces. But the parts have been put together again. "The features are perfect in execution, the ears delicate, nose shapely and lips smiling, as if Ammon was speaking to a friend." It is described as being as perfect in the artistic execution as the statues made in Greece in her palmy days.

This image was found in the colossal temple of Karnak. It testifies to the degree of civilization which prevailed in Egypt in the days when its tyrants compelled the Israelites to labor in building Pithom and Rameses.

A second discovery which is of great interest to Egyptologists is that of the statue of Antef, father of Usertosen I., of the twelfth dynasty in Egypt, who ruled in that land in the days of Abraham. This also was found in the temple of Karnak. The public does not yet know enough of his history to feel a special interest in his statue. Suffice it that each of these statues adds another evidence that the fanciful theories of the higher criticism, touching the legendary character of the Genesis narrative, is all as false as it is imaginative.

But recently there comes from Cairo the news of a discovery that is of much greater popular interest. It is to the effect that the mummy of Thothmes I. has been found and identified.

Who was Thothmes I.?

He was one of the first kings of the eighteenth dynasty in Egypt. The sixteenth dynasty was that of the Shepherd Kings, who were probably Hittites from Syria. Under their reign, Jacob and his family, also from Syria, were welcomed in Egypt, for they would strengthen the Syrian power in Egypt. The seventeenth dynasty seems to have been a continuous struggle for the expulsion of the Hyksos. With the advent of the eighteenth dynasty came the era of Egypt's great power as a nation. Aahmes, the first king of that dynasty, prepared the way. Amenophis and Thothmes I., II., and III. (the latter being the greatest of all) brought Palestine and Syria under Egyptian domination. Thothmes I. extended the dominion of Egypt as far as the River Euphrates at Carchemish. Then came the period of Egyptian power and glory. He may be the Pharaoh who is described in Genesis as "another king," who "knew not Joseph."

Again, as on previous occasions, we await with interest a report of what inscriptions are found along with this mummy. The "four hundred years" of Israel's abode in Egypt included the reign of this king. Dis-

ussion of the question whether the four hundred years dates from the days of Abraham or of Joseph has been active. It is possible that in connection with this mummy there may be statements which will contribute toward its solution.

This discovery will again do much to silence the critics who are trying to discredit the historic verity of the Pentateuch. When we stand face to face with the body of a man who then lived, and find in the sands of Egypt accounts of his life, we can but feel that any questioning of the records of those times is simply folly.—Christian Observer.

Love's Not All.

By Francis Steine Palmer.

For life means much to do, to be,
And men must met it manfully—
A mingling in the world's rough strain,
A friend to help, one's self to train;
So love's not all
That to a man doth fall—
And yet perchance it is,
For love is strength for all of this.

The Shadow of a Rock.

By Rev. Theodore Cuyler, D.D.

The land of the Bible is a constant confirmation of the language of the Bible. For example, those of us who have crossed the Valley of the Jordan, or have climbed from that valley up to Jerusalem on a hot day, have found the journey a very weary one. There is no shelter of trees; from the bare earth or stones the rays of the sun flash with intolerable brightness, and pierce our eyes like bayonets.

But on the torrid road we come upon what Professor H. B. Hackett says that he came upon with such delight, and that is a company of travellers reclining on the shady side of a huge overhanging rock. At once we recall, as he did, that passage in Isaiah where the ancient prophet describes our Lord as "the shadow of a great rock in a weary land." This is a fruitful text for a summer-day meditation.

Jesus Christ is a shelter for all his redeemed ones from the devouring heat of the divine displeasure against sin. That holy hatred of sin would be a "consuming fire." Thanks and praises evermore for Christ's atoning sacrifice for our guilt, so that God may be just and yet the justifier of every one who accepts and trusts that atoning Saviour. There is no condemnation to them who are in Christ Jesus. "Blessed be our rock!"

A part of every true Christian's religion is walking; another part is working; another part is watching, and sometimes it is weeping. In the midst of such experiences our souls find a sweet repose in Jesus.

After the hot walk of the week, with its toils and its temptations, we reach the blessed Sabbath, and then we sit down awhile among the green pastures and beside the still waters. That is our feeding time; and if we lose that we have no strength for either hard work or sharp fighting. That is our resting time.

"Tell me, O thou whom my soul loveth, where thou feedest, and where thou makest thy flock to rest at noon?" The response of our loving Shepherd is—"Come unto me"; I will feed thee with the finest of wheat; I will give thee to drink of the water of life, if thou art weak or soul-sick or weary. "My left hand shall be under thy head, and my right hand shall embrace thee."

The Christian who allows himself to venture into the week without his Bible food and some quiet communion with his Master on the Sabbath, as surely robs himself as the toiler who goes to his day's work without a wink of sleep, or the soldier who goes into battle without his rations. In these times of heated over-driving and money-seeking, one of the greatest dangers to Christians is that they fail to make the very most of an indispensable Sabbath. No wonder they give out when they neglect the "shadow of the great Rock" in this wearing, wearying world.

A third thought suggested by this beautiful passage is that the shadow of Jesus brings great coolness to our feverish spirits.

Our tempers often get ruffled. Some provocation has set us on fire; we need cooling down, and a look at that patient, forgiving Saviour who when reviled never reviled back again, may shame us out of wicked irritation.

There are other things which heat our souls—the fever of selfishness, the flame of covetousness, the inflamings of fleshly lusts, or the rash impetuosity of hasty words, and decisions and deeds. Oh, for the calming and cooling shadow of Christ at such seasons! How many mortifications, how many temperate acts, how many reckless blunders, how many falls into sin and how many woundings of our Christian character we would be delivered from!

It was a wonderful comfort to me when, after a toilsome clamber from Jericho under a broiling sun, my guide and myself found shelter under a great wayside rock. The change was so delightful; the protection was so complete; for we had been in absolute danger of sunstroke! Similar to this is the experience of the soul that finds shelter under the infinite love of a pardoning and protecting and purifying Jesus. Oh, the breadth and the depth and the height of the love of Christ that passeth knowledge! The broken law of God shot its condemning fires upon our heads; now we are delivered from the curse of these violations. Every step in sin brought the stings of conscience; here we are at peace with ourselves and at peace with God. There was no joy in travelling over the hard, flinty path of disobedience; but

I came to Jesus as I was,
Weary and worn and sad,
I found this Rock a resting place,
And He has made me glad.

"How do you manage to live here?" inquired a minister of an old poverty-stricken pilgrim, as he sat in his forlorn and leaking cottage, that was not much better than a hut. The aged man had his Bible on his knee, and replied, "Sir, I am sitting under the shadow of Jesus with great delight, and his fruit is sweet to my taste." This would have been a weary land to him; the journey was hard to a footsore pilgrim; but he could find repose under the cool shadow of the Rock, and wait with patience until his name was called to go up to his heavenly home.

Divine mercy provided this shelter for us. Man builds his showy mansions—often but a vestibule to the grave. Fashion rears its noisy house of mirth. But he who built snow-crowned Hermon, and placed the great, cool, overhanging rock on the hot highway from Jericho, has provided the soul's sweet, safe resting place in Jesus. As man cannot make, so man cannot move this Rock of Ages. Caravans of pilgrims have halted beside it,