

out the camp and with Him on the other hand seated in the heavenlies, in the holy enjoying the wonderful grace and blessing and privilege of our blessed relationship in Christ Jesus our Lord.

Now, my dear friends, when we get there it will be no longer necessary to say "Farewell" and no longer necessary for saying "Good-bye," but now we are not there yet and I am wishing you "Good-bye." I am wishing that as I say good-bye you will have the full meaning of it, "God be with you." Good-bye in its full meaning signifies "God be with you" and may He give you grace to grow, and keep you to the end. I know He will because He changeth not and He already has made all these arrangements for you and me and all, even as many as the Lord your God will call He has made the arrangement and He is faithful and will never change from His arrangement, and therefore the whole matter, my dear brethren, is "Good-bye," God be with you. Abide in His love; see that you do not wander away from Him and from the conditions of your covenant; He will not wander from you. It is a question merely to what extent you and I will be faithful to Him.

I don't know, dear friends, none of us know, how many more such conventions we will have. So far as we can judge, probably there will be very few. So far as our understanding of the Word of the Lord goes we are very near the end of this Harvest time. We do not claim that we have any infallibility in regard to the matter and our consecration was not made until 1914; our consecration was made until death, and if in the Lord's providence I shall live longer then the Lord be praised and then I can rejoice just as much in 1916 as 1925, rejoice as much as in this present moment and I shall anticipate that under the Lord's providence His grace will be more abundant as the years go by and that my joy in the Lord will go on increasing to the very end, but now, so far as we know, it looks from the Scriptures as though a very little while, three years, and less, and we will be in the kingdom. There may be things about it we do not understand and we have no desire to be dogmatic in any sense of the word and do anything rash, but we are trying to learn to appreciate the value of the present things and also the value of the things to come. We are trying to learn to take such a view as Paul did when he said, "I count all these things as loss and dross that I may win Christ and be found in Him"—in the anointed—membership in the Body of that Great Mediator. If He might win that, all other things of the present time might go and this is what is coming more and more into your heart and we are getting more and more lifted out of the selfishness of the world and we are looking beyond to the heavenly things. Indeed, I think nothing impressed me more lately than the strife between some candidates for the presidency of the United States, the strife between certain parties who were seeking the office, a noble office and all of them noble men, but in their strife they belittle themselves in striving for the office which we think rather should seek the men than the men the office, but I thought at the time of how different from ours. Those people would think of us, they would say, "Foolish, foolish, spending time and strength talking about a kingdom that they have never seen, talking about a kingdom they have never seen, worshiping, bowing down and laying their lives at their feet and counting all things as nothing to have the smile of His approval whom they have never seen except by the eyes of faith." And I had the pleasure of thinking to myself, "How foolish are these people." I can see they are spending time and strength and money, in legitimate propaganda you know, spending lots of money and time and all that and all for what? Oh, you say, for four years of the Presidency of the United States; a great honor. Great indeed, my friends, but it was not even for that, it was for having one chance out of four or five of being the President. Oh, I said, if those people would endure such things for the chance of being President for four or five years what could I not endure for the chance of being an heir of glory throughout eternity! What now, friends, is it insane or is it sane? Is it insanity? Then I am one of the insane. If you and I, my dear friends, stake our all upon the kingdom are we not following a good example? How much did Jesus give? He laid down His life. How much did St. Paul give? He laid down his life. How much did St. Peter, John and the others? They laid down their lives. They all bought that pearl of great price. Whoever sees that pearl, "let him go and sell all he has and buy it." It is the most wonderful bargain. I feel rich already. Why? Because all things are yours and you are Christ's and Christ

is God's. But I tell you candidly, my dear friends, if this whole matter about the future were a fable and there was no future at all, still I am having a happy time anyway. (Laughter, cheers.) We are having the very happy time the others are wishing they could get. I believe that is the very essence of wisdom, not only to get the happiness now, but, we believe, shortly to have that glory—immortality, and joint heirship to the kingdom, and then beyond, oh, beyond, the kingdom in the ages to come all that thousand of millions of worlds, to be joint heirs with Christ as associates in the great work stretching away beyond into eternity, if you can imagine the scope of such a word—millions and millions of years. We can count the millions forward; our evolutionary friends can count them backwards. (Laughter.)

Well, now, my dear friends, in conclusion I would say that as we depart from here and say good-bye, we make the resolution that by the grace of God we will, as we suggested during the discourse two days ago, every morning in life endeavor to think of that text that I brought to your attention: "What shall I render unto the Lord my God for all His benefits towards me. I will take the cup of salvation and call upon the name of the Lord." And then every day, of course, when we thus pray and if we can say we will take the cup of salvation, calling upon the name of the Lord, it will mean we will drink whatever cup the Lord pours for us that day, in His strength. We know what it means. It is to be a cup of joy by and bye, but now it is a cup of shame and ignominy. He has made certain arrangements for our good "to work in us both to will and to do of His good pleasure" and to work out for us "a far more exceeding and eternal weight of glory while we look not at the things which are seen"—don't spend your time looking too closely to the earthly things, lift your minds more and more to the heavenly things, the higher things God has in reservation for them that love Him, love Him more than houses, more than our lands, more than our parents, more than children, more than ourselves. Then how much we must love if we would be pleasing to the Lord for He hath declared that he that loveth Father, Mother or Sister or Brother more than Me is not worthy to be of My bride class and we see that wherever our love is our service will go. Whoever loves will love to serve. If you love the brethren you will want to do them good, and thus we are fulfilling the divine will, the divine plan and are being prepared for association with Christ. Farewell and God bless you.

A VISIT TO THE BRITISH MUSEUM.

(Letter from a Reader at the Museum.)

Leghorn House, Grafton Road, Acton, W. London.

August 2d, 1912.



DEAR Brother Dr. Jones:

By the resolution of the Elders and Deacons of the Church at London I was asked (as one of the readers of the British Museum) to take round seven or eight deacons of the London Church to assist me, and prepare them to take parties round the Museum.

This was with a view of giving the friends present at this year's London convention an opportunity of inspecting the monuments and antiquities on exhibition there, which are standing proofs of the Holy Scriptures, and among these, especially the Alexandrian Manuscript, Rosetta and Moabite Stones, etc.

In view of this, therefore, seven or eight brethren went round with me on the Saturday previous to the convention for about two and one-half hours, and I am now able to say that I could not have had better assistance than from these dear brethren. Their names are as follows: Brothers H. Lardent, Cronk, Kitteridge, Hooper, Crane, Davey. Bro. John Edgar took shorthand notes and typed them for the use of the friends who acted as guides. Without these dear brethren's kind assistance the visit could not have turned out the success that it did, for over 300 friends took advantage of the opportunity on visiting day of the convention, Tuesday, August 6, 1912.

As I am asked to put down in writing an account of this visit, to appear in this year's convention report, for the benefit of other brethren, I will endeavor so to do, and enclose the same under this cover.

This is accompanied with my best wishes and Christian

love to all the brethren in the Lord across the Atlantic, and trusting that the joy of the Lord may be our continual strength unto the end, I am,

Yours faithfully in the loving kindness of the Lord,
WADSWORTH E. JONES,

Diploma S. A. C.,

(Deacon London Church.) Affd. Durham University.

N. B.—I put my degree as a guarantee of some educational ability, as I was Oriental Prizeman of my college. Since many of the matters in this talk have come to be seen by me after investigation since I became a reader at the British Museum, and are now put in writing for the first time, and since they are new, and very striking, it seems necessary for me to add proof of ability, which would not otherwise be shown. I refer to the identification of King Men or Menes with Adam through the Abydos tablet and the whole following nineteen names in that tablet to Noah, the manuscript of which is now in preparation—this being, I trust, an entire refutation of the claim of science to man's being myriads of years on the earth before the Bible account.

DESCRIPTION OF VISIT TO BRITISH MUSEUM

August 6, 1912.

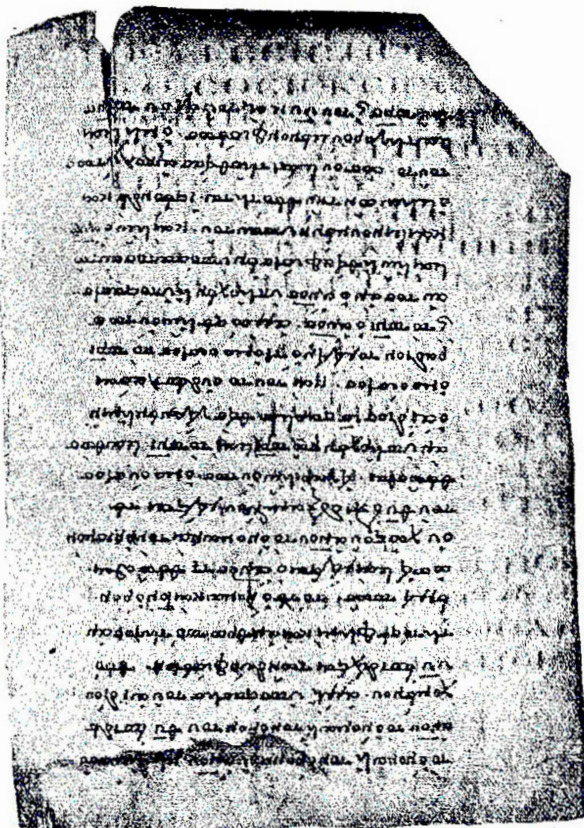
Visiting Day, London I. B. S. A. Convention, England.



A GOODLY number of the friends were in the courtyard of the Museum at 10. A. M., and parties started off soon after with the several brethren who kindly acted as morning guides. A further visit was made at 2 P. M. for those who were unable to take advantage of the morning visit.

NO. 1. THE PAPYRUS CABINET.

This case, containing books written on Papyrus reed, was shown first, to point out the perishable nature of the material upon which the original M. S. S. were written in Apostolic times. Paul the Apostle speaks



Palimpsest Manuscript.

thus, "the books, but especially the parchments." (2 Tim. 4:13.) The Greek is "biblia," the inner bark of the papyrus reed, upon which the Gospels, etc., were anciently written;

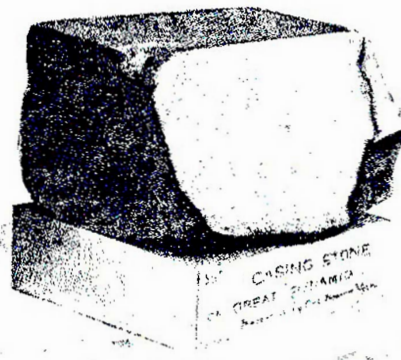
and the parchments, of course, refer to the law of the Prophets, which were on vellum. As time went on and the wealth of the church increased, they were able (as in the 3rd and 4th century) to afford the greater expense of parchment.

Within the last month a complete version of the New Testament in Syriac has been discovered at the British Museum. It is one of a date very much earlier than any yet known—this is on papyrus, the material the Apostles used. An account of its contents is awaited with great expectation by all lovers of God's Word.

2. THE ALEXANDRIAN MANUSCRIPT.

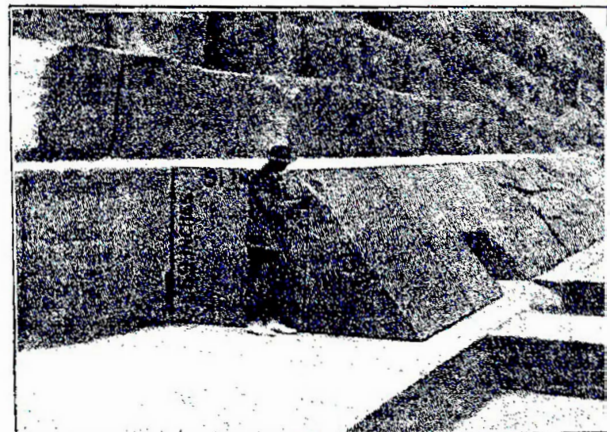
The friends then inspected the famous Alexandrian Manuscript, given to Charles the Second by the Sultan of Turkey. It arrived in England, of course, some years after the authorized version had been published, otherwise it would, no doubt, have influenced the translators in many cases. It is valued at two millions of English money (about \$10,000,000). It was written by an Alexandrian lady, and some suppose that the same hand at an earlier date wrote the Sinaitic. It contains the book of Revelation, is complete, and includes the Septuagint for the Old Testament.

In the same case is exhibited the oldest Hebrew manuscript extant of the Old Testament, "The Greater Masora." There are photographs of leaves of the Vatican, 4th or 5th century, and the Sinaitic MS. in the same case, as well as an early Palimpsest, i. e., copy of the New Testament in uncial Greek on vellum, with the writing of a secular work over it (crosswise) of a much later date; fortunately not wholly obliterating the original work.



3. PYRAMID CASING STONE.

The friends passed through galleries of Roman sculpture, altars, and of Roman Emperors, including poor Nero, all originals from the city of Rome, to which we hope, if space allows, to refer hereafter; but being out of chronological order, we hastened to the Pyramid Casing Stones. We saw that if the top corner-stone was [for instance, as an illustration] 100 inches high, though the angle of inclination of these other stones was the same, the bulk was much less,



Reproduced from "Great Pyramid Passages."

only 29 inches high [figured on the above basis];* showing that although the heart may be right towards holiness, the actual holiness in word, thought and deed was far below perfection, and hence the necessity of the robe of Christ's righteousness which covers us. We saw that there were three in number, and thought that in the providence of God were placed there (in the Museum) to remind us that there were brethren of England, Ireland and Scotland, that "Manasseh might not save Ephraim, neither Ephraim, Manasseh"; that racial traits might be subdued, as all were brethren. (These were presented to the British Museum in 1838 by Col. Howard Vise.)

4. THE ARCHAIC CABINET.

This case is remarkable from the fact that it is the oldest in the Museum. It contains, to our understanding, relics of the period between the age of Adam and the Flood. The key to this discovery, which we are able to put before the brethren for the first time, is the Abydos Tablet, in the grave of Seti 1st, probably the Pharaoh of the dreams who ruled Egypt in Joseph's time. This tablet gives but nineteen names from Adam to Noah, the exact number contained in the book of Genesis, chapters IV and V.

We are glad to notice that the Museum keeper of the Egyptian Antiquities, Professor Budge, assigns the date of the first human ruler of Egypt to be King Menes, as the Greeks called him. (The *é*, no doubt, is accounted for by the fact that the first to discover anything regarding Egyptian antiquities was Napoleon's scientific corps, and hence the French *e* sounded like the English *a*.)

King Men, or man, one of whose Royal Ovals reads backwards—*Adam* (the word *Manes* is derived from this). Professor Budge of Oxford and the Museum puts his date 4400 B. C. (about)—our chronology puts it at 4128 B. C. (Vol. II, Scripture Studies), which is more Scriptural, as we understand it. There was a bar of gold and a fragment of a porcelain vase marked with his name. His grave was discovered 1879 A. D. at Nakada, by Professor Morgan, who describes it as 180 feet long by 90 feet wide, and all the walls cut with an annual calendar (all in the solid rock beneath the earth), describing all the events which happened during each year (Morgan's Researches, 1879).

He, King Men or Man, claims to have invented the ship of the same shape as the Egyptian pattern of today, and to have made a new course for the Nile to flow into the Mediterranean Sea, instead of wasting the waters in the Libyan Desert.

The name of his wife was in hieroglyphics—*SHESH*, so like *Ishah* of Moses, Genesis 2:5-23. The progeny of this pair is *Khent*, or Cain. Ivory awls and pieces of glass drinking vessels were also shown in the same case thus described.

The above clearly proves the direct creation of Adam, which his Royal Oval claims, and not his descent from a monkey.

To interpret the oval it would say by derivation, "From earth, air and water, the Eternal made two legs to walk." (A good description of a living soul.)

SHESH hieroglyphics, "two ribs and a woman. She was taken out."

And their son *Cain*, Royal Oval *TETI*, "A breathing being gotten by gestation."

These three methods of the gift of life to these persons is so clear that the identification is to this writer's mind clear: (1) Creation, (2) Extraction, (3) Gestation.

If anything further is needed to show this clearly, note the Second Royal Oval of this 2d King, *ATEHUTI*, "the guilty one." A stele is shown of this king with a royal crown on his head, slaying a chieftain, evidently his brother, and not only his brother, but all his brother's seed, 6,000 persons. This, at first sight, is opposed to Scriptures, but we notice that it is mentioned by the Lord that "Thy brother's bloods" (margin, plural) cry to Me from the ground.

Again, in the Abydos tablet, Nos. 7, 8, 9, 10, is shown a family of father and three sons. (See Gen. 4:22, and following verses.) These are clearly *Lamech*, *NEKT*, and *Jabal*, *Jubal*, *Jubal-cain*. The latter three names in Egyptian are *OUABA*, *BESH* and *KAKAW*. The peculiarity of these names is that the meaning of the Egyptian hieroglyphics, the Hebrew of Moses, and the Greek of Herodotus, Manetho,

*This casing stone must have been taken from high up on the side of the pyramid, as the casing stones now remaining are many times larger than this one, as per the accompanying picture reproduced from "Great Pyramid Passages," by Morton Edgar.

Eusebius and Diodorus Sicculus is in nearly every case identical throughout the nineteen names.

Egyptologists have been puzzled for years by the amazing number of extra names in the lists of the kings of Egypt—extending for thousands of years. These extra names Moses brushes away with a stroke of the pen in the 6th chapter of Genesis, and makes the list of the kings of Egypt clear, by recording the descent of the angels to the earth in human form, which brought violence in the earth and all those dreadful things described in the Book of Jude. Hence the exaggerated state of the lists of Egyptian kings, with their gods and demi-gods, from which the Greeks obtain their mythology.

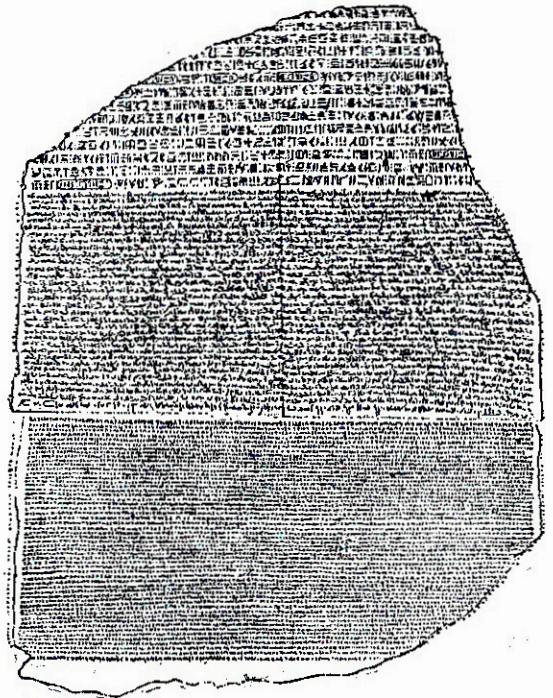
The same case shows another stele showing men hunting deer, but with this peculiarity: They each had a jackal's tail in their girdle as a symbol of their either being gods (fallen angels) or demi-gods (the offspring of the foregoing, whom Moses calls "Nephelim").

On the obverse, men are to be seen plowing and otherwise at work. Another stele shows them being cast to wild beasts who devour these sons of men.

The friends, therefore, saw much to help to confirm them in the Scriptural account.

5. THE "ROSETTA" STONE.

This stone is one of the most precious the world contains. It was by means of this that the hieroglyphic writing of ancient Egypt was discovered. It has an inscription of



"THE 'ROSETTA' STONE."

A slab of black basalt, bearing an inscription decreed between the years a. c. 198-195 by the priests of Memphis in honour of Ptolemy V. Epiphanes, king of Egypt, in recognition of the benefits conferred by him upon his subjects. It was discovered among the ruins of a fort near the Rosetta mouth of the Nile in 1799, and came into the possession of the British Museum in 1801, after the capitulation of Alexandria. The inscription is in the Egyptian and Greek languages, the Egyptian portion being in hieroglyphics or writing of the priests, and in demotic or writing of the people. The key to the decipherment of the Egyptian hieroglyphics and the interpretation of the Egyptian language was obtained from this inscription, a part of the hieroglyphic alphabet being recovered from the royal names which are enclosed in oval rings or "cartouches." It was ordered that a copy of the decree should be set up in every temple of the first, second, and third grade in Egypt.

Ptolemy at the top, and beneath the cursory language of Egypt, and a translation of the same in uncial Greek of 179 A. D., and as the Royal Ovals occurred pretty often they were able to decipher not only the names, but the whole inscription, and now things have so progressed that there is hardly an inscription which has not been deciphered and understood.

6. THE MUMMIES.

The mummies are helpful from a Scriptural point of view, not only as showing how Joseph and Jacob were embalmed in Egypt, but chiefly because, amongst these, lie the bones and fragments of the sarcophagus of *MENKAURA*, the Greek *Mycarimus*—the *Mizraim* of Moses. The Museum authorities lent this for exhibition in America during the Presidency of Mr. McKinley, but the vessel was wrecked

in bringing back the bodies. The bones and part of the casket, however, were recovered.

This man was the son of Ham (Ceops) and, therefore, the grandson of Noah. He built the Third Pyramid of Gizeh, and it was from thence that his body was taken and deposited in the British Museum. Of him it is said that a certain magician warned him that he would not live more than seven years, and so he shut himself up, turning night into day, so as to double the time. The three names, MEN-KAURA, and MYCERIMUS (Greek), and MIZRAIM

(1) Noah, SNOFRU, (2) Ham, CHEM, (3) Canaan, KHAFRE, preceding him—thus corroborating the Genesis account. He first built the false pyramid at Meidon, which bears his name.

The second, the Ceops of the Greeks, built (or rather, as we understand, allowed Melchisedec, King of Salem, under pressure to build) the Great Pyramid.

The third, Canaan, built the second Pyramid—Egyptian KHAFE.

7. EGYPTIAN MONUMENTS.

The brethren then saw the photographs of the mummies of Seti I, probably the Pharaoh of the dreams of Joseph, and Ramses II, the Pharaoh of the oppression—these bodies being in the Museum at Cairo. They contrasted the noble countenance of Seti with the mean and contemptible look of Ramses II.

Descending the staircase, they inspected the granite statues of the Pharaohs. Rameses II, having reigned 70 years, there were more of him than any other. Amongst others Mentetaph was shown, the Pharaoh of the Exodus, and not far away a statue of the son of Ramses II, a famous magician, whose name is not unlike Jannes, with a rod in his hand. Could this be the identical opposer of Moses? It seems possible.

8. ASSYRIAN MONUMENTS.

The Assyrian Room was full of interest to the dear friends, for there were "bricks with straw in them," and stamped with inscriptions; the earliest from Ur of the Chaldees, Nineveh, Calab, and other cities which Nimrod built.

It is in this collection that a clay cylinder containing an account of the sale of land by the King of Ur to the Lord Abraham is to be found; though it is not at present in view.

Bricks of cities built by Sargon, Sennacareb, Shalmaneser and Nebuchadnezzar and Nabonides, the last King of Babylon, were in beautiful preservation.

THE MOABITE STONE.

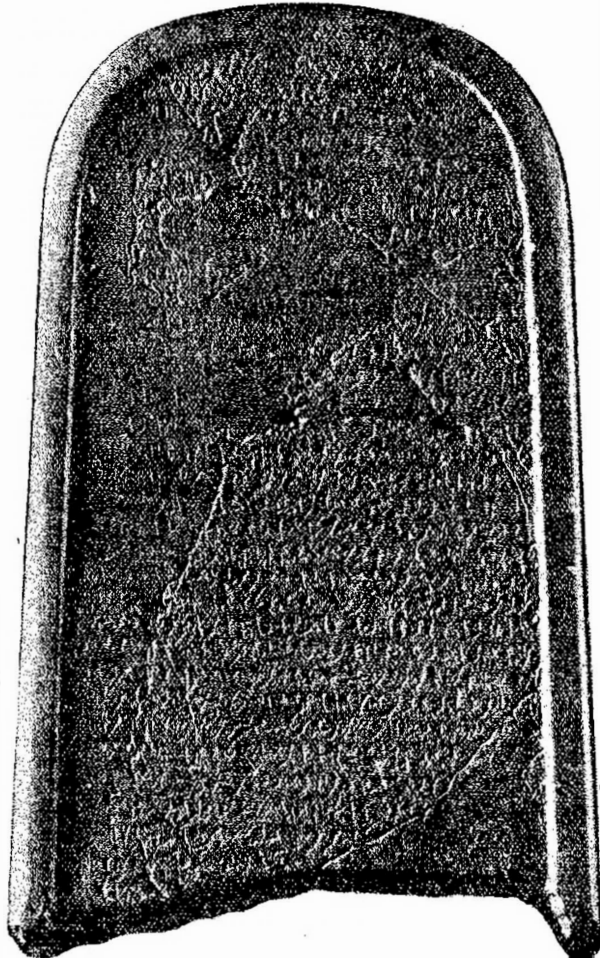
The Moabite Stone, or a cast of it, was close by, bringing the monumental proofs to the reign of Amazidh B. C. 858 to 829 from this source. So, too, the Assyrian Case contained its proofs from Nabonidas, the last Babylonish king B. C. 536. And a Persian inscription to Artaxerxes 454 B. C., since which date history is well established.

CONCLUSION.

Many other monuments and matters of interest were seen by the friends, but we would invite readers who have an opportunity to come to see them for themselves; and I am sure that any of the dear friends would be only too glad to show them round, seeing that these eight have acted as guides on this occasion—they will be glad to have the privilege again, I feel sure.

Our visit closed with a view of ancient bronze and earthenware lamps, such as our Lord referred to in saying that men do not hide it under a bushel, but putteth it on a lampstand. The brethren saw lamp-stands of every shape; also earthenware lamps, such as used in wedding processions, little earthenware things easily broken. It reminded the friends of the passage, "Let your loins be girded and your lights be burning, and be ye as men that wait for their Lord."

So the friends returned at the end of the day very tired with the many steps taken (there are five miles of galleries in the Museum), and very happy to have had this opportunity of serving the brethren in the Lord.



Moabite Stone.

(Heb.), all mean the same thing—"Shut up and a laughing stock." Or, as Moses in pity termed it, "Shut up in sorrow" in his own Mizraim. He was the one who opened again the idolatrous temples after the Flood, and wrote the book of the dead, from which the doctrine of the immortality of the soul and the eternal torment teaching was first propagated after the Flood.

He occurs second in the order of the Abydos Tablet.

"ON TO VICTORY."

On to vict'ry leads our Captain,
King of kings and Lord of lords.
On to vict'ry we are moving,
Strongly wielding Spirit swords.
On a horse of white we're mounted,
Heads adorned with helmets bright,
Looking unto Him who leads us
With the eye of faith's keen sight.

On to vict'ry! sang the angels
O'er the plains of Bethlehem,
Peace and good-will to all nations,
His the sceptre, diadem.
Abraham foretold the story,
How from him should come an heir
Who would lead the world to glory,
Who would all their sentence bear.

On to vict'ry! angels pointed
On the resurrection morn,
Jesus Christ has now arisen.
His no more the cross, the thorn.
Then to heaven He ascended,
There to wait a promised bride.
Now He comes, our Christ exalted,
Faithful, true, and glorified.

On to vict'ry! Sound the trumpet!
Seventh trumpet, loud and long.
Tell the world the blessed tidings,
Right shall triumph over wrong.
Satan's host shall soon be vanquished,
Death and hell shall be no more,
For the Lamb of God now reigneth,
Every knee shall Him adore.

On to vict'ry! On to vict'ry!
We'll be faithful to the end;
For thro' Him we're more than conq'rors,
Jesus, Saviour, Author, Friend.
And thro' all the endless ages
In the mansions far above
We will tell the "Old, Old Story"
God is love, yes, God is love.

Chorus:

On to vict'ry! On to vict'ry!
Glory, honor to our King;
Prince of Peace, Age-lasting Saviour,
Hallelujah! to our King.

—B. E. Riggs.



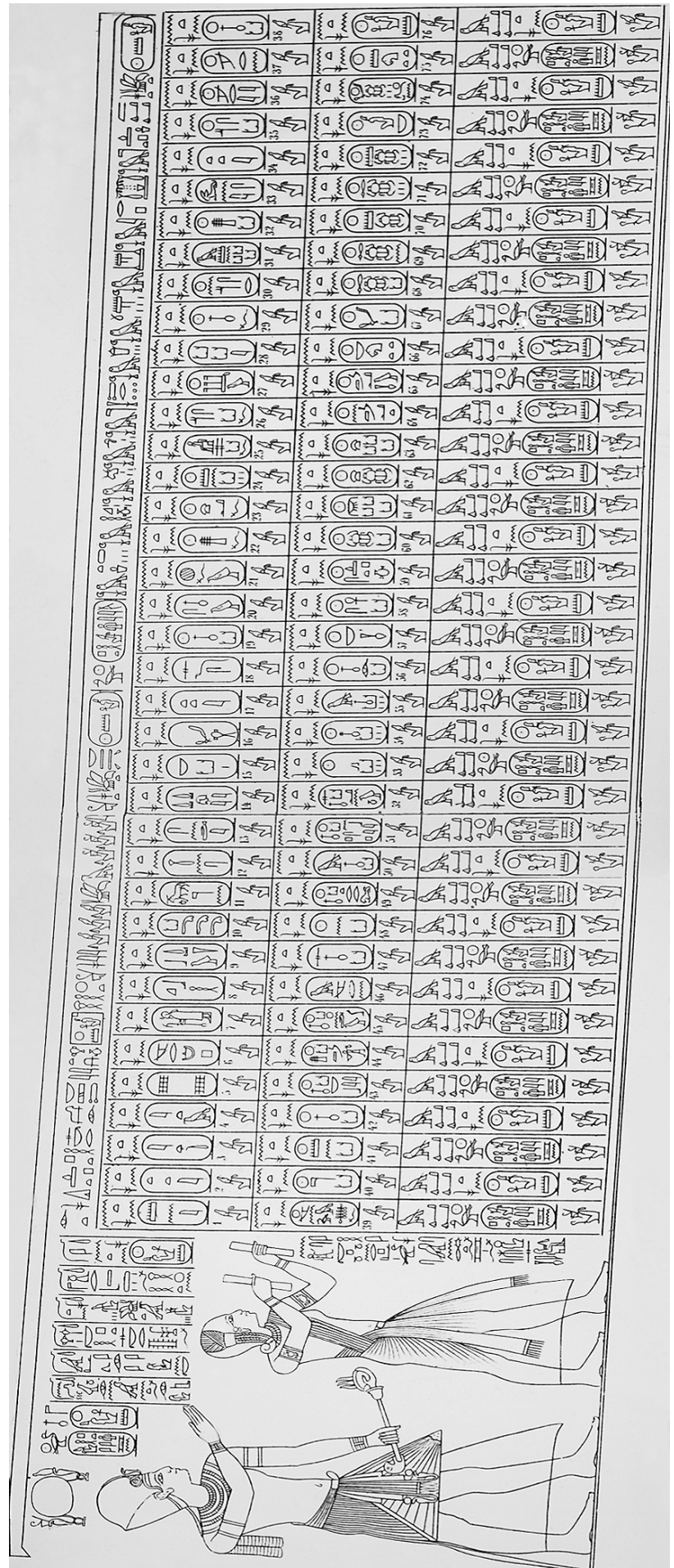
DEMIGODS OF GREECE AND EGYPT

Long have the learned wondered what foundation Grecian Mythology might have had. Now, taking heed to the sure Word of God, we perceive that the angels who materialized before the Flood were the gods of Mythology, while their offspring, the giants, were the demigods. The suggestion may well start a flood of reflection in thinking minds.

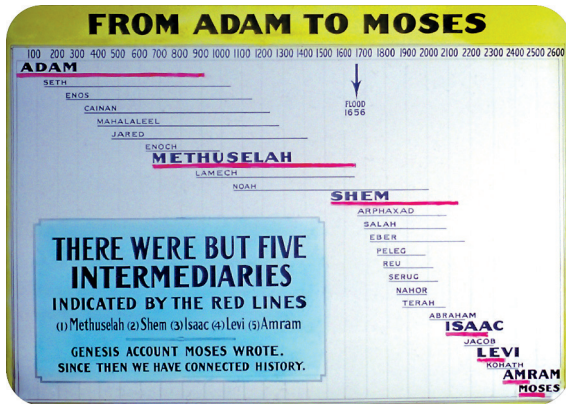
Egyptologists have been astonished by their findings in the tombs of the Pharaohs. In some of these, historic tablets have been found, tracing the ancestry of the Pharaohs apparently back to Creation—the first Pharaoh—Adam. But these tablets show so many more generations than the Bible record that Egyptologists lose all faith in the Genesis account. They become Higher Critics, discount the Bible record and pin their faith to the Egyptian tablets. They confess, however, that these tablets vary, and more or less contradict each other. Concededly, the most accurate is THE ABYDOS TABLET, found in the sepulchre of Seti I—probably the Pharaoh who made Joseph his Prime Minister and who is supposed to have died about 120 years before Moses was born.

The chief fault found with this Tablet is that it is not so lengthy as some of the others. Nevertheless, Pharaoh, Seti I, preserved this Tablet for us with great care. He sank a shaft sixty feet deep through solid rock. At that level his masons cut out the stone staircase on which THE ABYDOS TABLET is portrayed. An exact copy of it is to be found in the British Museum. At considerable expense and with difficulty we have secured the photograph of it, which we here present. Our object is to show that this best of Egyptian records fully corroborates the Genesis account.

This list of Pharaohs is shorter than the others because it omits the names of gods and demigods. It is the complete Egyptian record of the purely human line of rulers back to Adam. Furthermore, these omissions occur at the appropriate place—at the time of the Deluge.



“THE ABYDOS TABLET” SHOWING ADAM “MENA” AS PHARAOH I, AND EVE “ISHA” HIS WIFE



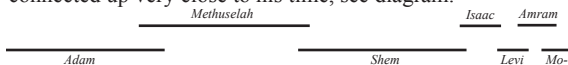
ADAM (MENA) WAS PHARAOH I

THE ABYDOS TABLET fully agrees with Genesis and is often corroborated by the Greek and Egyptian historians, Herodotus and Manetho. It shows Adam as the first Pharaoh, and Noah the twentieth, while the intermediate eighteen correspond with Genesis with remarkable accuracy. Mena's wife was Shesh—Hebrew, Isha—woman. Her first son was Pharaoh II—Greek, *Teta-Khent*—guilty one; Hebrew, *Kanighi*; Latin, *Athos*; English, Cain. The tablet for Abel represents him as the non-resistant one.

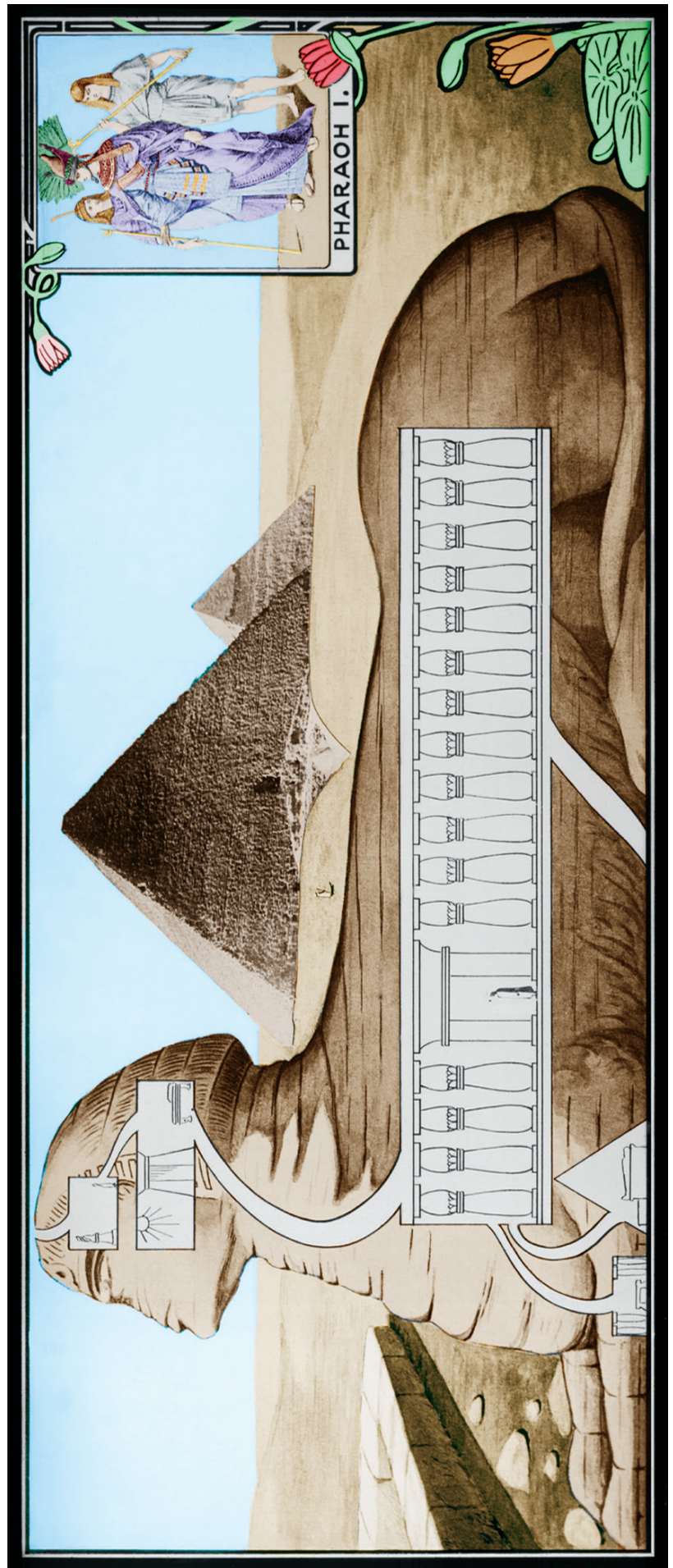
THE ABYDOS TABLET shows the same order as Moses (Genesis 4-6), giving first the line of Cain down to Jabal, who was Kakan. At that time, evidently, the gods and demigods began to fill the Earth with violence. Seti's list omits the names of these. All demigods were destroyed in the Deluge. Noah is next in order with a regal title. But since he was not of Cain's family, THE ABYDOS TABLET there goes back, mentions Abel and Seth, and Seth's line just as given in Genesis (untitled), down to Noah. These all, as Pharaohs, have their royal ovals, but no supertitle. After Noah (Nofru), Pharaoh XX, the line runs through his son Ham (Chamu Chufu). Appropriately Noah's other sons are ignored; for Shem and Japheth went to Asia and Europe, while only Ham went to Egypt.

Thus wonderfully is the Bible being vindicated by the very inscriptions once supposed to contradict it.

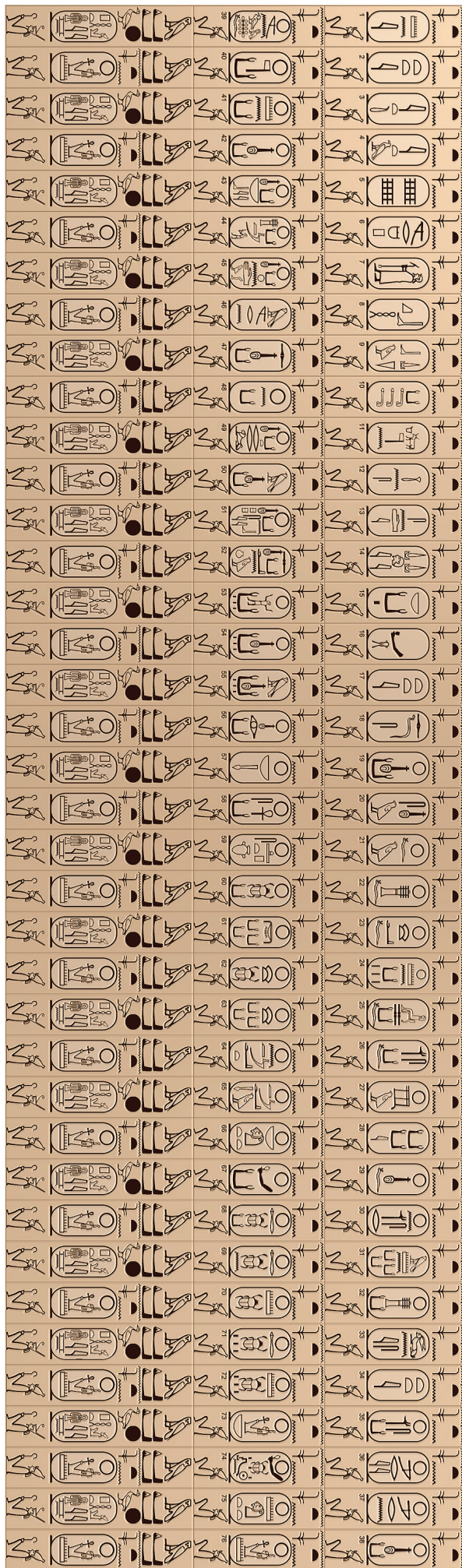
Moses was "learned in all the wisdom of the Egyptians." Besides this, he was Jehovah's Prophet, and so certified by Jesus. Although Moses lived two thousand years after Adam, history connected up very close to his time, see diagram.



Lines drawn to scale, showing overlapping of Adam's 930 years, Methuselah's 969, Shem's 600, Isaac's 180, Levi's 137, Amram's 137 and Moses' 120. The overlapping periods were respectively 243 years, 68 years, 50 years, 40 years, 58 years and 31 years.



SPHINX — SUPPOSED NEWER TOMB OF ADAM, MENA I



1. Mena — Adam (Gen. 2:19)

2. Teta — Cain (Gen. 4:1)

3. Ateth — Enoch (Gen. 4:17)

4. Ata — Irad (Gen. 4:18)

5. Hesepti — Mehujael (Gen. 4:18)

6. Merbap — Methusael (Gen. 4:18)

7. Semsu — Lamech (Gen. 4:18, father)

8. Qebh — Jabel (Gen. 4:20, son #1)

9. Betchau — Jubal (Gen. 4:21, son #2)

10. Ka-kau — Tubal-cain (Gen. 4:22, son # 3)

11. Ba-en-neter — Abel (Gen. 4:2, 25)

12. Uatch-nes — Seth (Gen. 4:25; 5:3)

13. Senta — Enos (Gen. 4:26; 5:6)

14. Tchatchai — Cainan (Gen. 5:9)

15. Nebka — Mahalaleel (Gen. 5:12)

16. Tehesersa — Jared (Gen. 5:15)

17. Teta — Enoch (Gen. 5:18)

18. Setches — Methusalah (Gen. 5:21)

19. Ra-nefer-ka — Lamech (Gen. 5:25)

20. Seneferu — Noah (Gen. 5:28, 29)

21. Khufu — Ham (Gen. 6:10)

Adam – Mena, Menes, Narmer created 4129 BC (B-54). 4128 BC being his first full year.

Flood 1,656 years later (Genesis 5) 2472 BC.

Noah – Seneferu, Nofru was 600 years old at Flood and lived another 350 years afterwards for a total of 950 years, 2122 BC (Genesis 7:6, 9:28, 29).

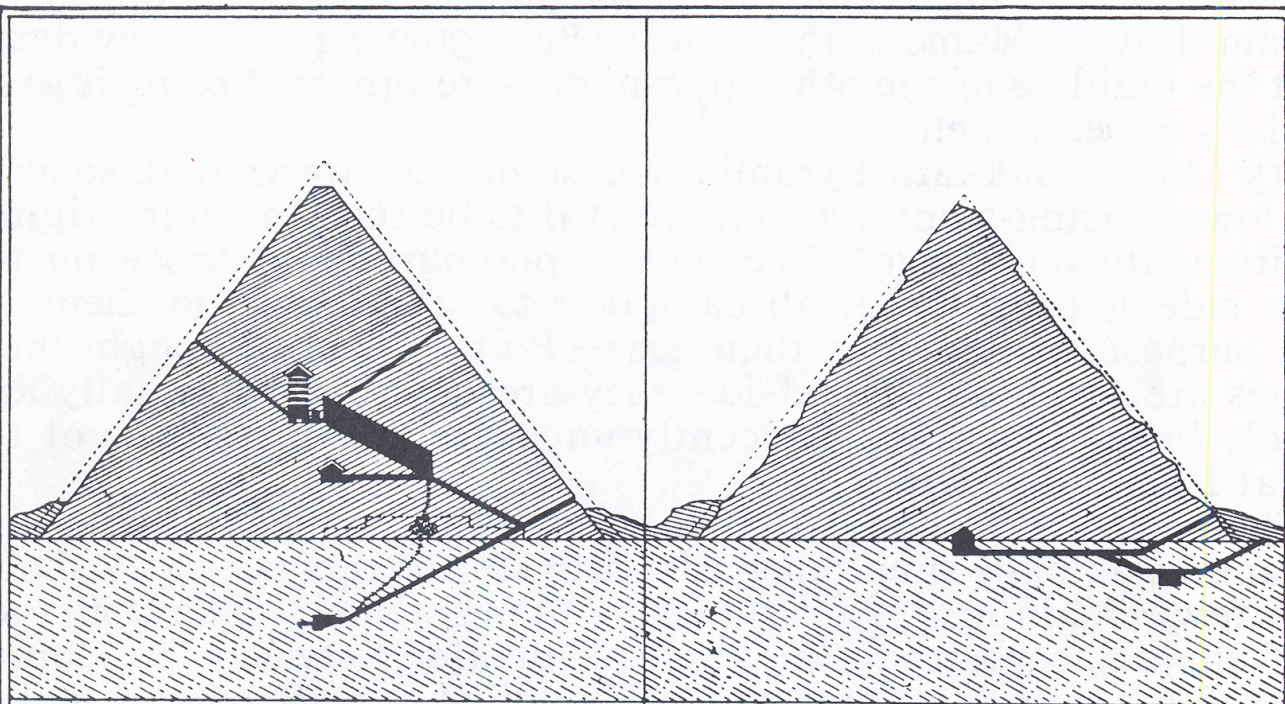
The Great Pyramid was built during a 30-year period ending 332 years after the Flood 2140 BC.

Noah lived after the Great Pyramid's construction 18 years.

Shem was 98 years old at the Flood (Genesis 11:10).

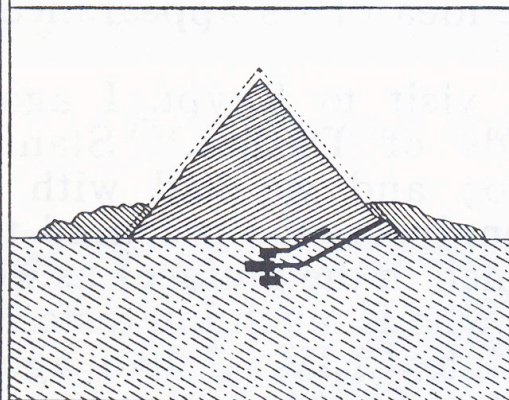
Shem lived a total of 600 years (Genesis 11:11).

Shem was 430 years old when the Great Pyramid was completed, and lived another 170 years afterward.

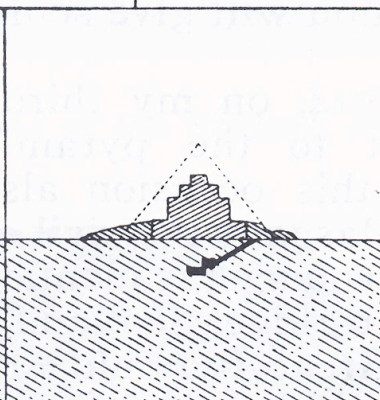


THE GREAT PYRAMID

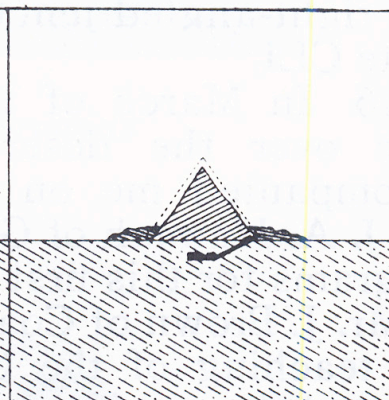
THE SECOND PYRAMID



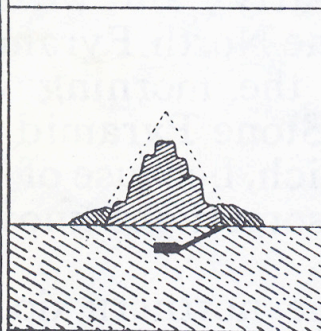
THE THIRD PYRAMID



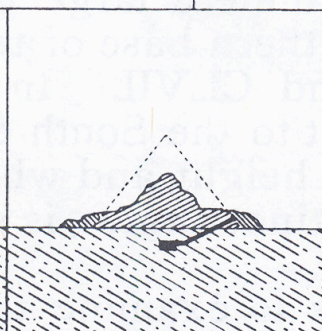
THE FOURTH PYRAMID



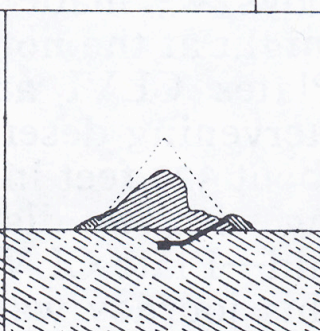
THE FIFTH PYRAMID



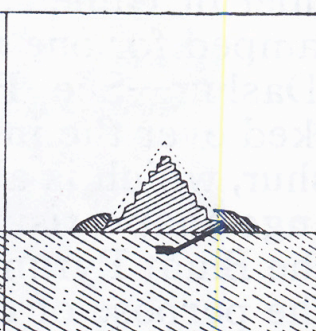
THE SIXTH PYRAMID



THE SEVENTH PYRAMID



THE EIGHTH PYRAMID



THE NINTH PYRAMID

ALL THE PYRAMIDS OF JEEZEH IN VERTICAL AND MERIDIAN SECTION
 THEIR ANCIENT SIZE AND SHAPE BEING SHEWN BY THE DOTTED TRIANGLES OVER THEM

SCALE $\frac{1}{5000}$ OF NATURE