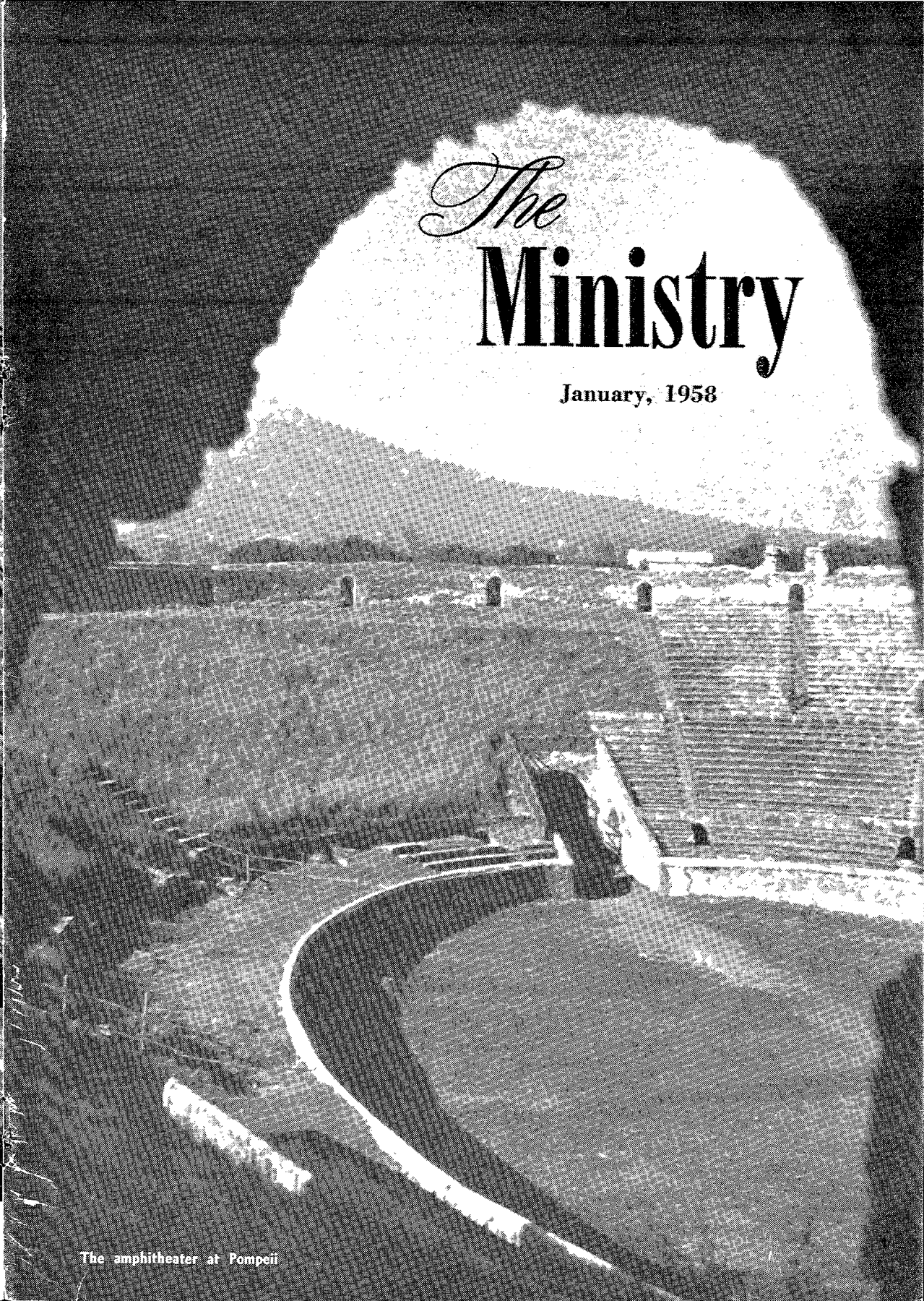
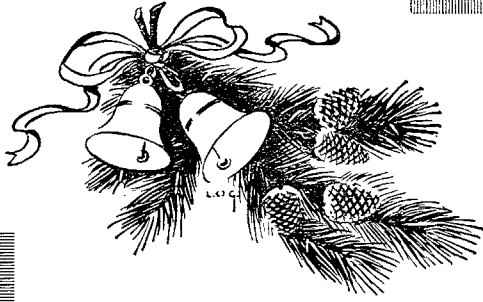


# *The* **Ministry**

January, 1958



The amphitheater at Pompeii



# Ring Out, Wild Bells

By *ALFRED TENNYSON*

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year will die ere falls the night;  
Ring out, wild bells, and let him die.  
Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.  
Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease,  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.  
Ring in the valiant man and free,  
The larger heart, and kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be.



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JANUARY, 1958

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### Our Cover

WE ARE indebted to Dr. S. H. Horn for our striking cover photo of the amphitheater at Pompeii and for the majority of the photographs in this issue illustrating the various places visited by the Bible Lands Tour. This beautiful picture carries with it a tremendous spiritual lesson, the impact of which should be felt by all in these uncertain times.

# Biblical Archeology

**A**RCHEOLOGY, ancient history, and the geography of the Bible lands have become important auxiliary sciences for the study of the Bible. During the Middle Ages ministers were trained almost exclusively in sacred theology and philosophy. The Reformers, however, feeling that this training was insufficient, began to place also a strong emphasis on a thorough understanding of the Bible text, and therefore required that ministers should be acquainted with the Biblical languages, Hebrew and Greek. During the last century new disciplines have been added to those in which a minister must be at home, to which belong a knowledge of the historical backgrounds of Bible times and of the cultural, religious, topographical, and climatological environments. A minister who has spent no time in studying these auxiliary sciences cannot lay claim to a rounded-out theological education.

The archeological investigations of the Bible lands during the last 150 years have reopened the history of the past, and have brought to light the religions and cultures of many nations of antiquity. We know now how the people of Bible times were dressed, what they ate, how they spent their days, what kind of furniture, musical instruments, and weapons they used. Also we have become familiar with their hopes and fears, their beliefs and concepts, that influenced their lives from the cradle to the grave. Many inscribed and uninscribed monuments have been found in the various Bible lands, covered up by the dust and debris of ages. They have shed light on the Bible and have confirmed many historical passages. Ancient Biblical manuscripts have also been discovered, such as the famous Dead Sea scrolls or the Chester Beatty papyri, which have provided evidence that the Bible text has been faithfully transmitted through the centuries. Most of this material is housed in great collections in famous museums of the Old World, including those of the Bible lands, for which reason one can get a firsthand acquaintance with these discoveries only by visiting the lands in which these collections are found.

Bible teachers and ministers alike teach, lecture, and preach all their lives about countries that most of them know only from books or other secondary sources. Since it is difficult without a firsthand acquaintance with the Bible lands to obtain a true picture of life in the Orient, so different from that to which Western man is accustomed, mistaken views can easily slip into lectures and sermons. On the other hand, the presentation of Biblical truth can gain much in forcefulness and conviction if all historical, geographical, or archeological facts used in its presentation are accurate and based on firsthand observations and on an intimate acquaintance with them. These are some of the reasons why a visit to the Bible lands can be a great inspiration to Christian ministers and teachers. Many denominations have recognized the value of such pilgrimages and have sponsored tours for their ministers under qualified guides.

The 1957 Guided Tour to Western Europe and the Bible lands conducted by the Seventh-day Adventist Theological Seminary was planned in such a way that the participating Bible teachers and ministers would have a maximum opportunity for studying the results of the archeological work carried out in the various Bible lands, and to obtain a firsthand knowledge of the countries and places in which Bible history was made. Before the tour began, the participants gathered in Washington, D.C., for an orientation week of intensive study in preparation for their trip. During the actual tour, which then lasted for nine weeks, many famous museums of antiquity in Europe and the Near East were visited, some time was spent in all major Bible lands, and many of those ancient places were visited that played a significant role in Bible history or prophecy.

S. H. HORN



# From the Thames to the Tigris

LEONA GLIDDEN RUNNING

Instructor in Biblical Languages, SDA Theological Seminary



ON JUNE 9, 1957, the group composing the Seminary Guided Tour to Europe and the Bible lands left by BOAC plane for London. During the preceding week we had sat for five hours a day in the third-floor Seminary classroom of our very competent guide, Dr. Siegfried H. Horn, and taken notes on the history and geography of Egypt, Mesopotamia, Syria, Lebanon, and Palestine, as he gave an intensive orientation course to prepare us for the trip.

The group was composed mainly of ministers and teachers of Bible and religion in Adventist colleges and academies. Included were two medical doctors, several wives, and a few other laymen. On the main part of the tour in the Near East there were thirty-six men and five women. The usual things that occur on such tours happened to us—someone lost his ticket before even reaching New York, but had time for a duplicate to be made up; at least one camera was lost, but later recovered; several light meters were broken; and assorted pencils, pens, and other small objects were lost—even someone's notebook full of copious notes on the tour. And there was a certain amount of minor illness—a few colds, many stomach upsets from unaccustomed food and water, a minor sprained ankle, a few fevers, two of which prevented two men from visiting Sinai and Petra; but we were very thankful that there was no major accident or illness on the trip—our heavenly Father watched over us.

Four men who had British and French passports were not allowed to enter Egypt, but spent the two weeks visiting islands of the Aegean Sea—Crete, Rhodes, Kos, Delos, Patmos, et cetera. Five men visited the sites of the seven churches of Revelation in Asia Minor (Turkey) immediately after the end of the tour in Athens on August 8; five other men went on around

the world from Beirut, having visited Greece before going to Egypt, and were scheduled to stop in Pakistan, India, Burma, Thailand, Singapore, Java, the Philippines, Hong Kong, Formosa, Japan, and Hawaii.

Since this was an archeological study tour, the main reason for going through Europe was to visit the museums where the outstanding archeological finds are kept and displayed (see Siegfried H. Horn's article). But members of the group were also interested in church history, gathering material for sermon illustrations, and other general cultural aspects, and Dr. Horn had planned to include such sight-seeing as our limited time in each place would allow.

In our four days in England we visited the British Museum, had two tours of West and East End London, including Westminster Abbey, St. Paul's Cathedral, and the Tower of London; spent a few hours at Adventist institutions in Stanborough Park; and had a day's excursion to Windsor Castle, Stoke Poges church (of Gray's "Elegy"), and Oxford, briefly visiting Magdalen College and the Martyrs' Memorial.

A long weekend in Paris gave opportunity for shopping and tours in that fascinating city, as well as a short trip to the historic, beautiful Palace of Versailles, and of course a few hours in the wonderful museum of the former Palace of the Louvre.

An overnight stop at our Séminaire Adventiste at Collonges, just across the border from Geneva, enabled us to see this school and to enjoy the Salève Mountain that rises challengingly behind it, overlooking Geneva with its lake and high fountain. Then there was a quick tour of Geneva, including the huge white League of Nations building and the Memorial Wall of the Reformation, before we went on by train to Bern. There we met old and new friends

and shopped, enjoying the well-preserved, shining-clean medieval city until time for our train ride through the exquisitely beautiful Swiss Alps to Milan.

From Milan through the rest of our time in Italy we had a private coach, which eliminated the mad scramble to put all of us and all our baggage on board trains. That had been no minor feat! After an all-too-brief visit to the vast stone-lacework Cathedral of Milan and da Vinci's *Last Supper* fresco, we drove through the lovely green Apennine Mountains to Florence, the city of the arts—really an art gallery in itself. There we enjoyed Sabbath services at the Adventist school in a beautiful villa on a former estate dating from the fourteenth century, and then visited the ancient marble cathedral, campanile (bell tower), and baptistry, found Michelangelo's famous statue of David with his sling, et cetera.

In Rome we spent a number of days visiting various churches, the Roman Forum, the Mamertine (Paul's prison?), the Colosseum, the Vatican Museum, and seeing the Pope in an audience in St. Peter's. Below the Church of St. Clement we found an excavated Mithras temple, with its altar and evidences of sun worship. In the *Scala Sancta* there were devout people painfully ascending on their knees the staircase supposedly brought from Pilate's judgment hall in Jerusalem.

On a long day's trip by bus we visited Naples, with its fine museum, and Pompeii, the excavated Greek-Roman city that always surprises visitors by the good state of its preservation, buried as it was in A.D. 79 by hot ashes and cinders from the violent eruption of nearby Vesuvius (see Edwin R. Thiele's article). Returning to Rome, we drove out along the Appian Way that Paul had walked, and visited the Catacomb of San Sebastian, one of such places where Christians buried their dead and took refuge in times of pagan persecution.

### *Egypt*

Our fabulous two weeks in Egypt included visits to the Cairo Museum, many mosques and bazaars; Memphis, Sakkara (see Douglas Waterhouse' article), and the Pyramids of Giza, where we crawled into tunnels and up and down shafts, and climbed to the 450-foot-high top of the Great Pyramid. We made a three-day trip by overnight train to the ancient capital of Thebes (modern Luxor and Karnak), with

its tremendous, impressive temple ruins, and across the Nile, the Valley of the Kings, Hatshepsut's Deir el-Bahari, and the Ramesseum and Medinet Habu. The desert sun beat down upon us mercilessly. We entered ancient tomb chambers where the colors of the beautifully carved hiero-

---

### *Confidence*

I do not know, I cannot see,  
What God's kind hand prepares for me,  
Nor can my glance pierce through the haze  
Which covers all my future ways;  
But yet I know that o'er it all  
Rules He who notes the sparrow's fall.

Farewell, Old Year, with goodness crowned,  
A hand divine hath set my bound.  
Welcome the New Year, which shall bring  
Fresh blessings from my God and King.  
The Old we leave without a tear,  
The New we hail without a fear.

—Anonymous

---

glyphs and pictures were still bright and fresh looking after more than two millenniums; and marveled at the skill demonstrated in the mid-third millennium B.C. by workers in stone—building with tremendous granite and limestone blocks, and also executing such delicate stone sculpture.

A high point, not only of the visit to Egypt, but of the entire tour, was our four-day trip in an eleven-car caravan to Sinai. After crossing the Suez Canal and passing Marah and Elim, we camped overnight beside the Red Sea at the point of Abu Zenima and had a refreshing swim there. Southward from the peaked buff tents set up for us by the travel agency was the Wilderness of Sin.

The next day we plowed through the sand in the Wadi Feiran, and many of us climbed the traditional peak where Aaron and Hur upheld Moses' hands for the victory in the battle with the Amalekites in Rephidim. We passed through many "deep, gravelly passes," as mentioned in *Patriarchs and Prophets*, and then reached St. Catherine's Monastery, nestled in a valley below the Horeb Range.

The following morning everyone in our group climbed to the top of Gebel Musa, or Mount of Moses, the Arab traditional Mount Sinai. There we gathered in the sunshine at the south side of the beauti-

ful little Greek Orthodox church on the peak and experienced a wonderful worship service led by Neal Wilson, president of the Nile Union. He did not let us leave Mount Sinai without a spiritual blessing on that place where God manifested His mighty power and gave to Israel His holy law.

Afterward some of us climbed another peak in the Horeb Range, Ras es-Safsaf, which overlooks the plain of Er-Raha, vast enough for the huge encampment of the Israelites. As we looked down upon the plain from the peak, it seemed clear that this was the right location, for here the "massive front" of the mountain, as Ellen G. White calls it, rises abruptly from the plain and a fence could easily be placed around its base. Later, looking back at Safsaf from the plain, we were confirmed still more in our theory that *this* was the place where God's display of power was given and where Moses broke the tablets of the law in sight of the camp, though it could

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### *Prayer for This Year*

**MARGARET D. ARMSTRONG**

God give you **FAITH** this coming year!

The faith that will not fail in keenest test;  
That trusts and sings in midst of fire and storm,  
And dares rely upon His Word and rest.

God give you **HOPE** this coming year!

The hope that through the darkness sees  
afar—  
The purifying hope that fondly waits  
The rising of the Bright and Morning Star.

God give you **LOVE** this coming year!

His own great love that burns out for the lost;  
That intercedes, and waits, and suffers long—  
That never fails, nor stops to count the cost.

---

easily be true that during his forty-day stay he had also gone over to the Gebel Musa. There we had been shown a cleft in the rock that tradition says is where Moses was hidden while the glory of the Lord passed by, as he had requested. (See also Orley M. Berg's article.)

The following weekend at our Middle East College in Beirut, Lebanon, was a restful treat, with time to catch up on a little sleep and good food. We made a half-day trip southward along the coast to see

Sidon, Sarepta (or Zarephath, where the widow fed Elijah), and Tyre (see Halvard J. Thomsen's article); then came an all-day trip northward to visit the monumental inscriptions on the cliffs along Nahr el-Kalb, or the Dog River, the ancient city of Byblos, and the Crusader castle at Tripoli. Most of us had a swim in the Mediterranean at Jouneh (Jonah) Bay near Byblos on the way back along the beautiful blue sea to Beirut.

On the bus trip from Beirut to Damascus we went northward in the fertile Beqa Valley between the Lebanon and the Anti-Lebanons to view the magnificent Greek-Roman ruins at Baalbek, where the Temple of Jupiter had been the greatest pagan temple of the Near East. In the quarry we found a huge block, the largest ever quarried, more than 69 feet long, still attached on the bottom to the bedrock.

In the oasis city of Damascus, of course, we saw the "street called Straight," the traditional church of Ananias, and the window from which Paul was let down in a basket to escape. Although the wall is Roman of a century or two later, as a guide once said, "the hole is the same"! In Damascus, as in Beirut, we visited the museum, full of objects discovered in excavations in Syria.

### *Mesopotamia*

Then we started on the uncomfortable twenty-four-hour trip by Nairn trailer-bus across the trackless desert to Baghdad, with the sand constantly streaming in a tan curtain across our tightly closed windows as we experienced a Turkish bath all the way! Since no one who has not experienced the Nairn bus trip can believe it if one describes it, there is no use talking about it! But finally we reached Baghdad, the fabulous city of the Arabian Nights—and found it surprisingly modern looking, except, of course, the old bazaar sections.

South of Baghdad we visited the former Parthian city that became the capital of the Sassonites from A.D. 210 on, where the oldest and highest brick arch is found—the tremendously high, vaulted roof of the banquet hall of the palace at Ctesiphon, across the Tigris from another ancient capital, Seleucia. Then we stopped at Tell Harmal, where the Eshnunna Law Code was discovered, older than Hammurabi's, about

(Turn to page 39)

# Viewing Archeological Treasures in European Museums

SIEGFRIED H. HORN

Professor of Archeology and History of Antiquity, SDA Theological Seminary



VISITS to museums can be tiresome, and there are not many people who go to museums for pleasure. Yet, cultured individuals consider it their duty to visit museums occasionally, especially if they are in cities they have never visited before. For this reason travel agencies usually include visits to museums in their tour schedules. Our Guided Tour to Western Europe and the Bible lands was no exception. We also paid visits to many museums, sometimes repeatedly. However, our purpose was not so much to see famous paintings, illustrious sculptures, or precious jewelry, but rather to become acquainted with ancient objects, which, after having recently been discovered in the sand and debris of the ancient Orient, have shed light on the Bible, strengthened the faith of many people, and helped to defeat skepticism of the truth of God's Word.

## *In the British Museum*

Every visitor to the British Museum stands in awe before the huge winged bulls and lions that formerly protected the gates of palaces and temples in ancient Assyrian cities. Yet these tremendous figures have no direct bearing on the Bible, although they and other monumental sculptures cause us to marvel at the mastery of stone carving achieved by the ancients. Also the famous Rosetta Stone, in which every visitor of the museum shows a keen interest, has shed no light on the Bible, although it provided the key to the decipherment of the Egyptian hieroglyphs, and thus made it possible to understand the queer picture writing of the Egyptians engraved on stone or inscribed on papyrus, which the dry climate of Egypt has kindly preserved for us.

The student of Biblical archeology stops only briefly to view these objects and many others of similar great value and interest, and hurries to some that have a direct bearing on Biblical history. There is the

Black Obelisk discovered by Henri Layard more than a hundred years ago in the ruined palace of Shalmaneser III at Nimrud, the Biblical Calah. This perfectly preserved monument depicts the payment of tribute by King Jehu of Israel and shows him kneeling before the Assyrian king, followed by his Israelite tribute carriers (*The SDA Bible Commentary*, vol. 2, opposite p. 49). Since this is the only contemporary picture of a Hebrew king, a study of this monument is certainly of great interest to every student of the Bible.

Then there are the large Lachish reliefs, huge stone slabs that formerly covered some walls of King Sennacherib's palace at Nineveh. These reliefs, many yards long, present a number of scenes that depict the siege and conquest of Lachish, a stronghold in southern Judaea, of which records are also found in three books of the Old Testament (2 Kings 18; 2 Chronicles 32; Isaiah 36). The reliefs depict the city of Lachish with its walls and towers, showing the Assyrian battering rams pounding against its walls and the fierceness of the attack. Another scene depicts the surrender of the city and the torturing and slaughtering of many unfortunate Jews, while others were driven into captivity. Sennacherib, sitting on his throne, is shown as watching this scene of horror with pleasure, while the leaders of Lachish, brought before him, kneel at his feet and implore mercy (*ibid.*, opposite p. 64).

Not many visitors to the British Museum notice a medium-sized statue, which is, however, of great interest to informed Bible students. This Assyrian statue of the god Nabu bears the inscription: "Trust in Nabu, do not trust in any other god!" Since it was erected in the time of King Adad-nirari III, a contemporary of the prophet Jonah, it seems that we have in this statue evidence of the temporary conversion of the Ninevites from polytheism to monotheism, as a result of the successful preaching of Jonah's message.

As we turn to the smaller objects exhibited on the second floor of the museum, great interest is aroused in every visitor by the clay tablets written in cuneiform script by the ancient inhabitants of the Mesopotamian valley. First of importance among these tablets is one, broken into many fragments, which contains the Babylonian description of the Flood. Its discovery by George Smith in 1872 created a great sensation, since it was the first time that a Biblical story had found a close parallel and also confirmation in an ancient text. Although better copies of the Babylonian flood story have come to light since the discovery of this first broken tablet, none is of greater interest than this one, which showed for the first time that the nations of antiquity also had a recollection of that great catastrophe which destroyed the whole world.

We also saw the annals of King Senacherib, which tell in proud words of his military campaign against King Hezekiah of Judah in 701 B.C., recorded also in the Bible. Among the tablets, which only recently have come to light, are some of the Babylonian Chronicles. One of these, published for the first time in 1956, tells of Nebuchadnezzar's conquest of Jerusalem, and provides the exact date of the city's fall, March 16, 597 B.C. This is the earliest Biblical date gained from ancient documents, which pinpoints an event described in the Scripture to the very day on which it occurred.

In another showcase is the famous cylinder of King Cyrus of Persia, the conqueror of Babylon (*ibid.*, vol. 3, opposite p. 64). The inscription of this ancient document, containing a proclamation to the Babylonians, provides a close parallel to the decree of Cyrus given to the Jews (Ezra 1). As this generous king returned to the Jews the cult vessels of their temple stolen by the Babylonians, and allowed them to return to their homeland and rebuild their temple, so he treated the people of other nations. We learn from this cylinder that Cyrus permitted other exiled people to return to their homelands and rebuild their temples, and that he returned to them their gods, which the Babylonians had carried away to Babylon.

It would lead too far to describe in this brief article the numerous other objects that are of great interest to the reader of the Bible. We would have to stop at a

showcase showing the famous Lachish Letters written on pieces of broken pottery at the time of Jeremiah, or the Nimrud ivories, which were found in an Assyrian palace, but originally had probably decorated King Ahab's palace at Samaria. We would also have to stop in the marvelous library of this British Museum, which possesses among its treasures two of the earliest Bible manuscripts in existence, the Codices Sinaiticus and Alexandrinus. These two famous manuscripts, which are exhibited side by side in one showcase, have done much to show that the Bible text has been faithfully transmitted to us.

### *In the Louvre*

The Louvre is a former royal palace in the gay city of Paris. Most visitors to the "City of Light" who visit the Louvre do so

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### *At the Gate of the Year*

#### **M. LOUISE HASKINS**

And I said to the man who stood at the gate of the year:

"Give me a light, that I may tread safely into the unknown!"

And he replied: "Go out into the darkness and put your hand into the Hand of God. That shall be to thee better than light and safer than a known way."

---

to see the famous Mona Lisa of Leonardo da Vinci, the Greek Venus of Milo carved in the fourth century B.C., or the winged Victory of Samothrace, and, of course, the Regent, the most beautiful diamond in the world, estimated to be worth \$1.5 million. Our group also briefly viewed these illustrious objects. However, as Bible teachers and ministers of the Word of God, we were more interested in other objects that are not usually sought by many tourists. To these belong the Moabite Stone, the location of which even the guards did not seem to know. I asked one of them about it, since I could not find it at the spot where I had seen it before, but met only ignorance until I learned that it had been temporarily removed to be exhibited in another city. Hence we could not see the famous monument discovered in 1868 in Dibon in Moab, which carries the longest monumental Hebrew inscription in existence (*ibid.*, vol. 1, p. 121; vol. 2, pp. 864, 865).

Another monument that aroused our keen interest was the famous Code of Hammurabi, a seven-foot-high black diorite column, that shows in relief King Hammurabi standing before his god and receiving his laws. When this monument was discovered underneath the ruins of Darius' palace at Susa in 1901/02, it created quite a sensation among Biblical scholars, be-

but the Bible. The Ras Shamra documents have shown that these people lived in such a degraded state of immorality that they deserved annihilation like the citizens of Sodom and Gomorrah before them. We saw some of the religious alphabetical texts of the Canaanites, a stone stele depicting the god Baal, so frequently mentioned in the Bible, and gold amulets carried by Canaanite women with the nude figure of the goddess Astarte engraved on them.

### *A New Year Wish*

*FRANCIS RIDLEY HAVERGAL*

New mercies, new blessings, new light on thy way;  
 New courage, new hope, and new strength for each day;  
 New notes of thanksgiving, new chords of delight,  
 New praise in the morning, new songs in the night;  
 New wine in thy chalice, new altars to raise;  
 New fruits for thy Master, new garments of praise;  
 New gifts from His treasures, new smiles from His face;  
 New streams from the fountain of infinite grace;  
 New stars for thy crown, and new tokens of love;  
 New gleams of the glory that waits thee above;  
 New light of His countenance, full and unpriced:—  
 All this be the joy of thy new life in Christ!

cause it proved that the liberals among them had been wrong in claiming that the laws of Moses as found in the early books of the Bible could not have been written at the time of the Exodus, since such laws according to their views did not exist at that early age. The discovery of the Code of Hammurabi changed all this, and proved that regular law codes had existed even before the time of Moses (*ibid.*, vol. 1, pp. 616-619).

In one of the rooms of the Louvre, material is exhibited that comes from Ras Shamra, a seemingly inexhaustible mine of antiquities since excavations were started there in 1929. The material discovered there has especially shed much light on the religion of the ancient Canaanites, of which little was known from any sources

Another interesting object is a bronze model of an ancient "high place" made several thousand years ago. It gives us a good picture of a typical open-air sanctuary of the ancients living in the Bible lands. It shows worshipers kneeling before sun pillars and praying to stumps of trees, and contains also in model size an altar, vessels of incense, and other paraphernalia that belonged to a pagan high place.

The Louvre is especially rich in objects found in the palace of the Persian kings at Susa, Biblical Shushan, of Queen Esther's fame. We saw large sections of wall coverings consisting of beautifully colored tiles. They show whole processions of Persian and Median soldiers, and other exquisite decorations such as multicolored sphinxes. There is also a column of the Festival Hall of King Xerxes with its original capital consisting of one lion body with two heads facing in opposite directions. This column stood originally in the festivity hall, in which Queen Vashti was asked to appear before the drunken participants in her royal husband's feast (Esther 1).

The few objects mentioned will give the reader a little foretaste of what he can expect to see if he visits the British Museum and the Louvre, and the rich experience gained by an intelligent study of the objects exhibited. One should not forget that all the objects mentioned in this brief article, and many more, have been discovered during the last hundred years. They were hidden under sand and debris for ages, preserved for our day, and have come to light in the providence of God in order to perform a valuable service in these last days of this world's history. They illustrate the historical sections of the Bible, corroborate its truth and veracity, and provide background material that helps every reader and student of the Bible to gain a better understanding of that wonderful Book.





S. H. HORN

Via Abundancia at Pompeii, showing the ruins of shops and houses on both sides of the street.

## Pompeii an Example of the End of the World

EDWIN R. THIELE

Professor of Religion and Philosophy, Emmanuel Missionary College

**A**NCIENT Pompeii—one day the sinful but one of the richest, gayest, most beautiful, and carefree cities of the Roman world, and the next day nothing but a desolate, forsaken mass of ruins lying prostrate in the dust.

The location of Pompeii seemed to be almost perfect—just off the coast of the beautiful blue Mediterranean on the Gulf of Naples in southern Italy. The city was on rising ground, less than a mile from the foot of Mount Vesuvius. The volcanic nature of the soil made for extreme fertility, and the climate was ideal. Apples and figs, almonds and melons, wheat and millet—vegetables, fruits, grains, and nuts were produced in great abundance and with a minimum of effort.

Earlier eruptions of Vesuvius and the terrible destruction wrought were forgotten by later generations. The once-angry volcano had become quiescent and was looked upon as a beneficent friend. People set-

tled on the slopes, peacefully building their homes and cultivating their crops on the cold and disintegrating lava.

With the passing of the years Pompeii became increasingly attractive to the citizens of Rome. Wealthy and influential citizens of the capital found here the seclusion, peace, and beauty they so much desired. Flourishing vineyards produced excellent wine that proved a great attraction. Skilled architects took advantage of the beautiful situation provided by the combination of mountain and sea, and produced many villas of surpassing beauty. Everything about the houses indicates a desire for gaiety and good living. Everyday cares were kept at a distance, and life was to be enjoyed to the utmost.

Pompeii is the delight of the archeologist seeking to recover the facts of a bygone age, for it provides vivid and detailed pictures of life exactly as it was lived in the days when Rome was at the height of its

## *The New Year*

**HORATIO NELSON POWERS**

A flower unblown, a book unread,  
A tree with fruit unharvested.  
A path untrod, a house whose rooms  
Lack yet the heart's divine perfumes.  
A landscape whose wide border lies  
In silent shade 'neath silent skies.  
A wondrous fountain yet unsealed,  
A casket with its gifts concealed—  
This is the year that for you waits  
Beyond tomorrow's mystic gates.

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power and glory. The sudden, unexpected eruption of Vesuvius gave little opportunity for flight, and the total devastation of the city just as it was when disaster struck, left many of the streets, houses, temples, and shops exactly as they were on that terrible day of August 24, A.D. 79, when the city was overwhelmed.

With an awful convulsion that rocked the earth, the top of Vesuvius rent asunder, there was an ear-splitting crash, a blast of flame shot high into the heavens, and a rain of ashes, earth, and stones darkened the sun and covered everything within fifteen or twenty miles of the exploding volcano.

The whole of Pompeii was covered with a layer of cinders, volcanic stones, and fine white ash twenty feet in thickness. Houses, animals, and men were covered where they were at the hour of tragedy. The action of water on the ash consolidated the materials into a solid, moldlike mass about the bodies of men and women, birds, and household pets, giving us today striking pictures of the horror and pain manifest in the countenances and the contorted bodies at the hour of death.

Pompeii was never rebuilt; only a few of the survivors succeeded in returning to the site and digging through the mass of volcanic debris to their homes to recover any objects of value. Thus, the archeologist excavating there today finds the city as it was nineteen hundred years ago, with food still on the tables, watchdogs tied to their posts, paintings on the walls, utensils and pots in the kitchens, surgical instruments in the offices of surgeons, gladiators confined to their barracks equipped with weapons, armor, and helmets, horses laden with their burdens unable to get away from the hail of ashes and death, statuettes of ex-

quisite beauty and grace in the gardens, and shops of silversmiths, wine merchants, blacksmiths, bakers, and grocers lining the chariot-rutted streets.

### *Interests of the Inhabitants*

As one visits the ruins of Pompeii and makes his way through the streets and into the ancient houses and shops, temples and theaters, villas and baths, he is impressed by the fact that the inhabitants were interested in the lusts of the flesh and the pleasures of life. Religious subjects treated on the frescoes deal particularly with the love affairs of the gods. Venus is found repeatedly in the arms of the stalwart Mars or the beautiful Adonis, Apollo is pictured as pursuing Daphne, and Jupiter's main concern seems to be the rape of one or another of the lovely goddesses, who in turn appear to take great delight in being seduced.

A stately forum became the center of the pleasure city. Chariots were excluded, permitting the citizens to enjoy to the full this spot given over to leisurely strolls, visiting, business, worship of the gods, and recreation. At the northern end of the forum was an imposing temple sacred to Jupiter, Juno, and Minerva. On the east were a number of public edifices, on the south shops, and on the west a basilica, which was the largest structure in the city, and a temple of Apollo.

Pompeii was a religious city, devoted to the service of the gods, but religion seemed to provide for as much of pleasure and gaiety in this life as in the hereafter. The mystery cult of the Egyptian goddess Isis was popular; her Pompeian temple is the only structure dedicated to this Egyptian deity that has come down to us in a good state of preservation. The cult had a wide popular appeal since it provided for pleasures in this world as well as a life of bliss hereafter.

A temple to Venus stood west of the basilica. This goddess of beauty and love was regarded by the young men of Pompeii as their particular protectress. The goddess was not always revered, however, as is evidenced by an inscription on a wall written by a man who reviled the goddess and swore that he would break her ribs and crush her skull because she had stricken him with an unrequited love.

Pompeii had many houses of pleasure. Its largest theater had seats for five thou-

sand spectators and was excavated from the native rock on the side of a hill. Immediately adjoining it was a smaller, covered theater for fifteen hundred spectators, devoted largely to comedy. Far larger was an amphitheater with seats for twenty thousand spectators. Here were carried on the cruelest of sports, where men fought to the death against their fellows or against wild beasts, or where beasts were pitted against each other. Successful gladiators became exceedingly popular, particularly with the women, and had their names and exploits scrawled on walls and pillars throughout the city.

The public baths of Pompeii were not only for the practical purpose of washing but were also centers of amusement and recreation. Some were of enormous size with elaborate equipment and luxurious appointments. There were great communal swimming pools, Turkish baths, cold or warm water baths, and apartments for exercise, rest, or recreation. Walls were ingeniously heated by concealed ducts and water was supplied by subterranean pipes of lead.

Pompeii also had its houses of vice, still in mute existence today, portraying to our modern world something of the unmentionable depths to which men and women had fallen in their search for sinful pleasure. The Roman world was much more flagrant, much more blatant, much more open, in its display of the flesh and its

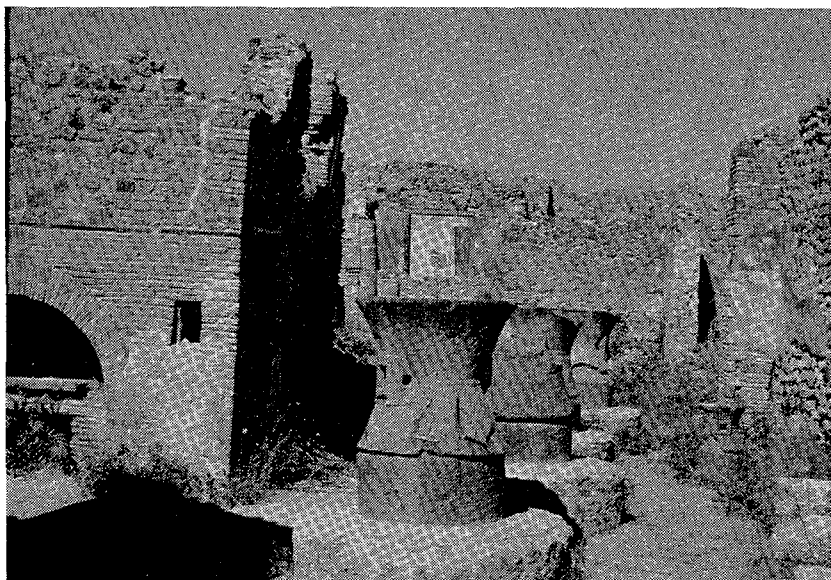
practice of vice than our world of today. Licitious dances and lecherous scenes of love are portrayed in public houses as well as in luxurious anterooms of private dwellings. The joys of Venus were unashamedly kept before the public eye, to excite lovers to the utmost.

Inscriptions on walls throughout the city are particularly revealing concerning the current of life and thought of the times. Men express threats against their enemies, candidates for public office call down curses on their opponents, men extol the charms of women, or express their bitter hatred and fury against their rivals. The bulk of these personal messages deal with love. That was the beginning and end of life, the center around which everything else revolved.

Drinking was as common in Pompeii as it is anywhere in the world today. Wine shops were everywhere in evidence along the city streets. Inscriptions on the walls portray their writers' limitless thirst. Wine was served with meals in exquisite drinking vessels of silver or glass.

And if the Roman loved to drink he also loved to eat. Much of the time and effort of life was given over to the question of food. Epicurean delights were vividly pictured in charming frescoes adorning dining-room walls. Guests are pictured enjoying to the full the pleasures of life. Dishes served included oysters, fish, and almost every type of sea food, all kinds of meats,

Interior of a bakery at Pompeii; oven to the left contained more than 80 loaves of bread when excavated. Three grain mills are seen in the center.



S. H. HORN

and such fruits as the grape, date, cherry, quince, and fig.

### *Their Final Concern*

Even at the hour of death the inhabitants of Pompeii could not forsake their allegiance to the gods they had chosen. Everywhere the bodies of the dead give evidence of their final concerns in life. While the rain of fire and death was falling upon the doomed city, many lingered too long amid their treasures and pleasures to be able to escape. And when they finally decided to flee, it was not till they had collected their treasures which they were determined to take with them. One after another is found with his sack of gold, his hoard of coins, lovely jewelry, vessels of silver, or simpler objects of copper and bronze, with which they tried desperately to make their escape, only to sink into the ocean of ash, overcome with the sulfurous fumes, and perishing miserably with their treasures about them. Expressions of utmost terror and pain are found on the faces of the dead, their beautiful garments thrown up about them in a last desperate struggle to keep off the hail of death. Gladiators and priests, babes nestling in the arms of parents, slaves still protecting the wealth of their owners, a maiden convulsively clutching her little bronze mirror, a mother and daughter wearing their costliest gowns and arrayed in their most precious rings, bracelets, and buckles of gold, a father, a son, and a slave, trying to flee after attention had first been given to the household treasures—all went to a common and miserable death.

One wonders whether the inhabitants of Pompeii had any opportunity to understand the significance of what was taking place and whether the message of Christianity had ever come to them. It probably had, but evidently it had not made much of an impression. A mysterious cryptogram and an impression of the cross may be secret signs of the presence of Christians in this distinctly heathen community. Paul on his journey to Rome about A.D. 61 found fellow Christians at Puteoli on the Bay of Naples, only a few miles from the scene of the disaster which was to come some eighteen years later, and so it is entirely possible that a community of Christians was in existence here. A painting on one wall in all probability represents the judgment of Solomon. On another wall were

found scratched the words "Sodom, Gomorrah." Thus it is clear that there were at least some in the city who were impressed by the enormity of its sins and the awfulness of the judgment that was to take place.

The destruction of Pompeii is only a faint echo of the much more terrible and universal destruction ultimately to engulf the world. Peter foretells the day of the Lord which "will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10). John gives the following vivid description of that day: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:14-17).

Jesus likened that day to the days of Noah: "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

Jude gives the following instruction concerning the significance of Sodom: "Sodom and Gomorrah, and the cities about them . . . , giving themselves over to fornication, and going after strange flesh, are set forth for an example" (Jude 7).

Though disaster will overwhelm the world, God's people will find refuge in Him: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea" (Ps. 46:1).

In the awful destruction of Pompeii we today may see a prototype of the greater destruction soon to overwhelm the world.



The 1957 Bible Lands Tour party, some on camels, in front of the second Pyramid and the Sphinx at Giza, Egypt.

## Polytheism as Expressed by the Serapeum

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**A**LMOST none of the antiquity remains found in Egypt can give the visitor quite the same feeling of painful polytheistic awareness as the ancient bull cemetery of Memphis. Though it is a place of awe and fascination, it may often impart to the modern tourist a feeling of instinctive aversion or embarrassment. For it was here, at Sakkara on the western desert banks of the Nile, that the sacred Apis bulls of Egypt were interred and mummified with abnormal pomp and ceremony.

The Serapeum, or subterranean Apis tombs, is today hardly discernible above the desert waste under which it lies. Its inclined passage-entrance is too modest to prepare one adequately for the vast vaults that lie in still darkness be-

neath. Once the visitor is inside, however, halls of startling magnitude branch out, giving the appearance of immense caverns. One gallery alone measures as long as 640 feet.<sup>1</sup> As one walks within these halls, large side chambers appear, their depths reaching down from six to eight feet below the central corridor floors. And within the side chambers are found the astoundingly immense granite coffins, of superb workmanship, which were provided for the last resting place of the Apis. Twenty-four of these were found in the third gallery. They average 13 feet in length, 11 feet in height, and 7 feet 8 inches in breadth, and weigh not less than 65 tons apiece, "magnificent specimens of the engineering skill of the ancient workers who transported

these vast blocks from Aswan to Memphis, a distance of almost 600 miles."<sup>2</sup>

The tomb vaults date back to the time of Amenhotep III (c. 1412-1375 B.C.), or perhaps earlier, down to the Roman period. The earlier tombs are square chambers, hewn here and there in the rock. But in the time of Ramses II (1299-1232 B.C.) a subterranean gallery, about 110 yards long, was hewn out and flanked by some 40 chambers, each of which was walled up after receiving the remains of a sacred bull. In the reign of Psamtik I (663-609 B.C.) a new gallery was excavated upon a much more extensive scale, and additions were made to it from time to time by the Saïtic and Ptolemaic monarchs. In later times of Christianity and Arab conquests, the Serapeum lay forgotten. Ravaged by robbers and the vicissitudes of the centuries, it lay hidden under the desert sand until its chance discovery by the French in 1851.<sup>3</sup>

The Serapeum brings to the fore that strange link the Egyptians gave between divinity and actual beast. In its vaults the decadence of animal worship may gain a horrible concreteness. In the Apis bull we deal, not with a species considered sacred, but with one individual identified by certain marks, not as the incarnation, but as the divine servant of the god Ptah.<sup>4</sup> As each successive Apis died it was buried with all the reverence and splendor due to a deity. In later history the Apis was identified with the god of the underworld, Osiris, and was called Osiris-Apis. The Greeks corrupted this name into Serapis, giving the name Serapeum to the now-famous bull tombs.<sup>5</sup>

### *History of Animal Worship*

A study of the Serapeum inevitably leads to a study of the history of animal worship. In Egypt it is interesting because it disproves the evolutionary theory that religion started out as a "crude" animal cult, later to develop into "transitional forms," eventually to evolve into the anthropomorphic gods of a more enlightened age. This theory ignores the fact that the earliest divine statues that have been preserved represent gods in human shape. Conversely, we find to the very end of Egypt's independence that gods were believed to be manifested in animals. The goddess Hathor appears, for instance, as a cow. Yet in the earliest extant depiction found of her, she is represented with a human face, cow's horns, and cow's ears.<sup>6</sup> Thus, instead of evolving into higher realms, the Egyptian religion grew more and more debased with the passing of time. This fact is becoming increasingly evident to historians. H. Frankfort has stated:

It is wrong to say that the worship of animals is a survival from a primitive stratum of Egyptian religion. . . . Any treatment of the sacred animals which stresses their local or political significance at the expense of their religious importance flies in the face of the evidence. . . . In Egypt *the animal as such*, irrespective of its specific nature, seems to possess religious significance.<sup>7</sup>

The Bible indicates that certain animals were originally used by mankind in sacrificial offer-

### **BIBLE LANDS SOUND FILM**

**The Theological Seminary has in process of production for sale a 16-mm. color sound film on Bible Lands. Price will be announced in a coming issue of *The Ministry*.**

ings to direct minds to the great Sacrifice.<sup>8</sup> It is thus significant to observe that "bloody" sacrifices were conducted in archaic Egypt. Even as late as the time of King Khufu (or Cheops, the great pyramid builder) of the fourth dynasty (third millennium B.C.), animals were slaughtered freely.<sup>9</sup> But it may also be noticed that already the baleful influence of pantheism was beginning to be felt. Two of the royal cattle of Khufu, for example, are depicted with their names compounded with that of the divine pharaoh, while a third bears Khufu's Golden Horus name.<sup>10</sup> By the time of Moses (*i.e.*, in the fifteenth century B.C.), pantheism had developed so far that those very animals that were once used for sacrificial purposes were now considered to be too sacred to harm. It may be recalled that when the pharaoh of the Exodus offered the Israelites permission to sacrifice in Egypt, they refused to accept such conditions. Said Moses, "It is not meet . . . : lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?" (Ex. 8:26). Ellen G. White interestingly comments:

The animals which the Hebrews would be required to sacrifice were among those regarded as sacred by the Egyptians; and such was the reverence in which these creatures were held, that to slay one, even accidentally, was a crime punishable with death. It would be impossible for the Hebrews to worship in Egypt without giving offense to their masters.<sup>11</sup>

By identifying the infinite God by an image and then by a beast or a reptile, the Egyptians opened the way for further depravity. As indicated above, not only did the people hold



that certain species of animals revealed themselves as sacred and divine, but they went to such extremes as to embalm each of the sacred animals at death and to bury them ceremoniously.<sup>12</sup> The Egyptian divinities came to be most frequently conceived in a variety of animal forms: the god Mendes as a ram, Sobek as a crocodile, Thoth of Hermopolis as an ibis, Horus as a falcon or sparrow hawk, while his adversary Seth was given the form of some kind of fabulous beast.<sup>13</sup> By contemplating and worshipping their own conceptions, the Egyptians unwittingly accomplished Satan's purpose of destroying the knowledge of God. Religion came to consist largely of attempts to placate the spirits.

### *A New Year's Promise*

Another year I enter,  
Its history unknown;  
Oh, how my feet would tremble  
To tread its paths alone!  
But I have heard a whisper,  
I know I shall be blest:  
"My presence shall go with thee,  
And I will give thee rest."  
What will the New Year bring me?  
I may not, must not know;  
Will it be love and rapture,  
Or loneliness and woe?  
Hush! Hush! I hear His whisper,  
I surely shall be blest;  
"My presence shall go with thee  
And I will give thee rest."

—Author Unknown

### *Results of the Ten Plagues*

The Long-suffering One, however, did not leave Egypt in complete darkness. As early as the time of Joseph—

God overruled events . . . so that the knowledge of Himself should be given to the people of Egypt. . . . The Israelites in Egypt . . . became prosperous and wealthy, and such as were true to God exerted a wide-spread influence.<sup>14</sup>

The ten plagues themselves were not given primarily as a curse but as a blessing. Each judgment cursed the Egyptians through the very objects they had worshipped.<sup>15</sup> It was by this divine means that Egypt was given evidence of the power of Jehovah. Pharaoh and his people probably looked in horror as their sacred animals were in turn killed by murrain (Ex. 9:3), smitten by boils (verse 10), or slain by the judgment of hail (verse 25).

The results of the plagues must have been profound on Egyptian religious thought, and we find evidence that the pharaoh who survived the Exodus turned away his attention from the discredited current pantheon of Egypt to seek out remotely ancient and new gods for worship.<sup>16</sup> Pharaoh Ikhnoton, a later contemporary of Joshua, was evidently so influenced by the impact of the plagues that in his twelfth year he surprisingly sacrificed his country's sacred animals.<sup>17</sup> This gesture toward monotheism undoubtedly hastened his own downfall, for in the same year this famous king lost much of his previous influence.<sup>18</sup> Such groping for light was a rare exception to a pantheistic rule of degrading spiritual darkness.

Interestingly, though the ten plagues had convinced the Hebrews of the fallacy of worshipping the diversified gods of Egypt, they still refused to give up the revolting, senseless animal-symbols of the Nile Valley. At the foot of Mount Sinai a molten calf was made to represent the living Jehovah. "These be thy gods, O Israel," it was monolatrously proclaimed, "which brought thee up out of the land of Egypt" (Ex. 32:4). No, the Israelites would not bow down to the repudiated divinities around them, but their concept of deity had become warped by association with the heathen. The Hebrews had become so blinded to the power, majesty, and glory of the Infinite One, that they stooped to represent Him as a beast. Success was nearly in Satan's hands when the chosen people of God so readily destroyed the efficacy of worship.

The pantheistic influence of Egypt on Israel did not end at Sinai. Jeroboam I, on returning from exile, caused the northern tribes to sin by again representing Jehovah as a golden calf (1 Kings 12:28-30). As king after king of the northern kingdom perpetuated this evil, Jehovah most probably came to be regarded by many as merely an image of gold. Eventually the sin grew until it evidently became a curse that led to the Assyrian conquest and the consequential dispersion of the ten tribes. It is no wonder that the Bible again and again condemns those monarchs who "cleaved unto the sins of Jeroboam the son of Nebat, which made Israel to sin" (2 Kings 3:3).

Peculiarly, Egypt was the only prominent nation of the ancient Near East that gave such decided deference to the beast of the field. In Western Asia, instead of doing away with the sacrificial system that God had appointed, Satan perverted this divinely ordained service so as to obscure its true meaning. Canaanite sacri-

(Turn to page 45)



S. H. HORN

A group of the Adventist ministers and Bible teachers of the Guided Tour, in front of the little chapel on top of Mount Sinai.

## We Saw Sinai

ORLEY M. BERG

Minister, Southern California Conference

IT WAS 8:15 on Monday morning, July 8, 1957, that we left our hotel in Cairo with our eleven cars turned toward the Wilderness of Sinai. In just a few miles we were already in a lonely expanse of desert sands, which was to continue without a break until we reached the city of Suez, about eighty miles east. Mrs. E. G. White describes this part of Israel's journey as a "dreary, desert-like expanse."<sup>1</sup> Somewhere between Cairo and Suez we crossed the trail of Israel's multitude as they went from the land of Goshen in the north toward the more southerly approach to the Red Sea. It was indeed a "dreary, desert-like expanse." The narrow ribbon of highway was practically deserted. Desert travel is not a luxury and is attempted only when necessary. When Israel left the fruitful land of Goshen to be guided by fire and cloud into the desert, they were indeed meeting an experience fraught with many trials.

One hour and forty-five minutes after leaving Cairo our cars pulled up in front of a hotel in Suez. How happy we were to pause for a cold drink and then a good lunch! How would we have reacted to an experience such as Israel met on their first day out of Goshen?

At 12:15 we headed north for several miles where, after a wait of about one and a half hours, we crossed the famous Suez Canal. While waiting, we watched with interest the large vessels passing through this historic one-hundred-mile strip of water.

As we traveled southward along the east side of the canal and then the Red Sea, our first point of special interest was the probable site of the Red Sea crossing by ancient Israel. It was not our privilege to explore the region on the west side of this body of water. However, we were very fortunate to have with us Neal Wilson, president of the Nile Union Mission, who had made such explorations on more than one occasion. While stopping briefly at Ayun Musa, the well of Moses, an oasis about seven miles south of Suez, Elder Wilson directed our attention to some comments of Mrs. White. She states that the children of Israel had been instructed to "turn aside into a rocky defile, and encamp beside the sea."<sup>2</sup> After two paragraphs the descriptive account continues: "The Hebrews were encamped beside the sea, whose waters presented a seemingly impassable barrier before them, while on the south a rugged

mountain obstructed their further progress.”<sup>8</sup> Elder Wilson pointed out to us that in the mountains somewhat to the south across from us he had found the mountain formation that in his opinion fitted very accurately into the picture described in this inspired account. Although some would place the site of the miraculous crossing farther to the north, still the opinion of one who more than any other has had opportunity to study the shore line carefully is worthy of consideration.

The sea at this point is about fifteen miles wide. Unfortunately the skyline at 2:30 on this Monday afternoon was thick with haze, making it difficult for us even with the aid of binoculars to distinguish clearly the course of the mountains in the distance.

As we continued our journey southward, our cars sped around and over jagged ridges, sandy mounds, and low-lying windswept mountains. First, we stopped at a well of which the brackish water seems to fit an identification with Marah, and later at Elim, with its palms, but no more pools. Another two miles, and the road emerged into a very large plain bordering on the Red Sea. It was 5:10, and after a brief stop at the checking station in the desert town of Abu Zenima, to which we had come, we turned toward the shore and there spent the night in nineteen white tents prepared for our arrival.

That night special study was again given to the inspired account of Israel's journey. Dr. Horn directed us to Numbers 33:10: “And they removed from Elim, and encamped by the Red sea.” Verse 11 continues, “And they removed

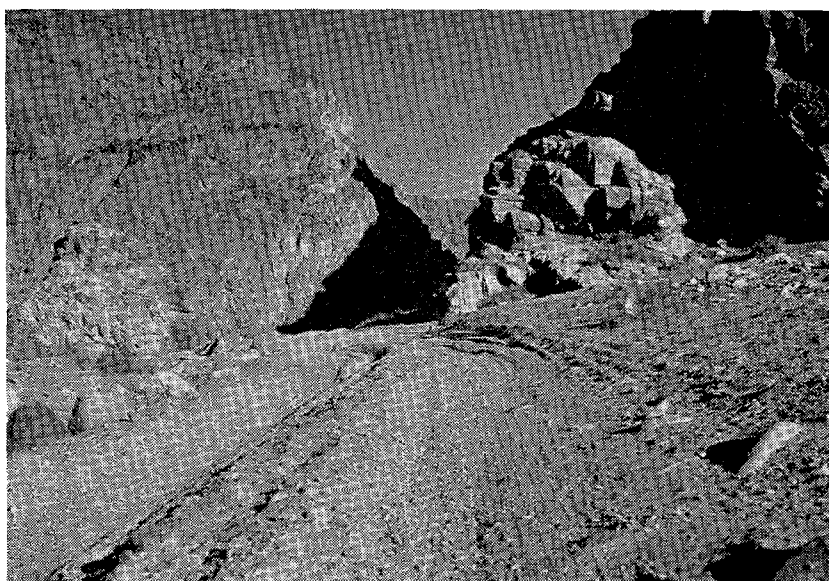
from the Red sea, and encamped in the wilderness of Sin.” In the light of these words we were without question encamped in the same general area indicated in verse 10. This was the first open area to be found after removing from Elim, and the next day we were to discover that beyond this suitable camping site along the Red Sea there was none other until the Wilderness of Sin was reached. (Sin was the moon-god of Ur and Haran.)

### *Inland From the Red Sea*

The Wilderness of Sin, about ten miles south of Abu Zenima, was reached the following morning just as day was beginning to break. Here the mountains recede quickly to a distance of about twelve miles from the sea. The usual route would have taken us along the course of the mountain and then beyond into the interior through a narrow pass. However, because of recent hostilities, this road was still closed. Therefore we continued southward through the wilderness, and after fifteen more miles, the mountain range again converged upon us near the sea. Another five miles, and we entered the Wadi Feiran, a dry river bed, which was to be our “road” into the interior. As one car after another got stuck in the sand, we could readily understand why one car is never permitted to make this journey alone.

Thirty-two additional treacherous miles of steady ascent and two and a half hours later, we had arrived at Rephidim. It was now 9:10 and already growing warm. Here Israel had found no water. Should we have met the

One of the “gravelly passes” in the desert of Sinai.



S. H. HORN

same fate our disappointment would have been intense. To be without water in a dreary, rocky, sun-baked desert is a horrible experience. The little want of it that we suffered as the day wore on and the heat of the sun grew more intense made us wonder just how we might have responded to the plight of ancient Israel. We were given refreshing cold water by the monks at a monastery garden.

It was also here at Rephidim that Israel had their encounter with the Amalekites. Twenty-five minutes of steady climbing took a number of us to the top of the mountain overlooking the valley. Here Moses perhaps sat during the course of the conflict, with Aaron and Hur upholding his hands (see Exodus 17). The valley appeared to be about one-fourth of a mile wide, stretching off into the distance in either direction.

At 10:35 we were headed again into the cruel wilderness, the mountains now becoming more imposing. The steady climb beneath the hot sun necessitated our stopping every few minutes to let the motors cool. About twenty miles beyond Rephidim, according to the route we traveled, brought us to the most imposing mountain range thus far approached. It appeared to be blocking our passage, but then a narrow pass revealed itself. It was a narrow defile only about one hundred feet wide, with imposing cliffs on either side.

About seventeen more miles, according to the speedometer of the car in which I rode, and all eleven cars pulled up to the massive walls of St. Catherine's Monastery. It was 1:30 in the afternoon. We had arrived! This was to be our home for a day and a half.

The accommodations on the second floor of this time-honored Greek Orthodox monastery were far beyond expectation, and the monastery officials were most cordial. Later in the afternoon we were conducted on a tour through the many chambers and chapels, including the world-renowned library.

Our principal interest was, of course, focused upon the mount where Moses had talked with God and received the holy law. It was our great hope that it might be possible for us to establish in our own minds some certainty as to the site.

### *Climbing Mount Sinai*

The ascent of Gebel Musa, the generally accepted site for Mount Sinai, began from directly behind the monastery at 5:45 on Wednesday morning, July 10. We followed the steps prepared by the monks over a period of many years, steps that were to continue until the very

summit was reached. After about twenty-five minutes we passed the Chapel of St. Stephen, and a few minutes later the Gate of St. Stephen, known also as the Gate of Heaven, through which only blue sky could be seen from below. Now the path became less steep, and soon we entered a fairly flat plain or meadow. Here a crude rock shelter is identified as the Chapel of Elijah, where Elijah is supposed to have rested during his flight to Horeb.

From certain positions here it was possible to look toward the left and up to the top of Gebel Musa, and to the right and to the top of Ras es-Safsaf, another possible site of the historical Mount Sinai. Taking the left trail, we ascended again around the great granite cliffs, coming at last to the summit, 7,497 feet above sea level, or about 2,000 feet above the monastery. The last of the group reached the top at about 9:30. The moderately cool breeze that met us was refreshing, also the water so graciously provided by our host, a monastery monk who greeted us at the little chapel.

The view from this lofty peak was magnificent, with the rugged mountain peaks and canyons all about us and narrow, winding valleys far beneath. However, we were quick to conclude that the area visible from this point would certainly not have made possible the encampment of the tribes of Israel. Could this be the true site of Mount Sinai? Or would Ras es-Safsaf prove to be more probable?

While on the summit we enjoyed a rich spiritual experience as Elder Wilson led us in a devotional service followed by prayers offered by nine persons in seven different languages. Thus was symbolized our united dedication to our great task.

### *Ras es-Safsaf*

At about 11:00 o'clock some began the descent to the monastery, food, water, and rest, while others of us turned our feet toward Ras es-Safsaf, which could be seen beyond an intervening canyon and mountain. It was reached by retracing our steps to the meadow and then following a less obvious course through inclines, over ridges, and finally up a steep and even dangerous granite cliff.

At the summit an amazing and convincing view met our eyes. There it was—the great desert plain on which the children of Israel must have camped in the long ago! It seemed to stretch out before the foot of the mount for some five or six miles.

At vespers the previous evening Elder Wilson had read Mrs. White's account of Israel's approach to the plain of Sinai:

Often as they had traversed the sandy wastes, they had seen before them rugged mountains, like huge bulwarks, piled up directly across their course, and seeming to forbid all further progress. But as they approached, openings here and there appeared in the mountain wall, and beyond, another plain opened to view. Through one of these deep, gravelly passes they were now led. It was a grand and impressive scene. Between the rocky cliffs rising hundreds of feet on either side, flowed a living tide, far as the eye could reach, the hosts of Israel with their flocks and herds. And now before them in solemn majesty Mount Sinai lifted its massive front. The cloudy pillar rested upon its summit, and the people spread their tents upon the plain beneath.<sup>4</sup>

Now looking out to the mountains at the far end of the plain, I knew that if among those mountains could be found a pass similar to that described in these words, then the likelihood of this being the true Mount Sinai would be even more firmly established. It was now about 1:00 o'clock. By 2:45 I was back at the monastery, and thirty minutes later, after food and drink, I was on the trail seeking for the evidence.

One mile, and I had passed the foot of Ras es-Safsaf near where we had entered the valley on the previous day. Now leaving the mount behind, I walked directly across the hot desert plain. As I looked back three prominences appeared above the level of the valley. However, soon the two to the right were hid from view by other mountains, leaving Ras es-Safsaf standing alone as a very impressive peak.

The last mile or so took me into more rugged terrain, and for a short time the top of the mountain was lost from view, but then it reappeared as impressive as ever. Now the mountains to both my right and left converged upon me with another formidable mountain ridge directly ahead. It looked as though I had come to a dead end. But then the way opened up to my left. It was one of those "deep, gravelly passes." "It was a grand and impressive scene." Here the cliffs rose "hundreds of feet on either side." The pass, which was less than one hundred feet wide, skirted the far end of the mountain range that had converged upon me from the left and the foot of the range that stood directly ahead. Going into the narrow defile, I followed for a few hundred feet the course that I was now convinced the multitudes of Israel had followed.

Retracing my footsteps, I emerged from the pass. Away in the distance "in solemn majesty Mount Sinai lifted its massive front." I was sure that in the plain before it "the people spread their tents." Returning past the foot of the mount, I noticed how easily a fence might have been built to keep back the people.

## How to Preach so as to Convert Nobody!

By Charles G. Finney

1. Let your supreme motive be to secure your own popularity.

2. Aim at pleasing rather than at converting your hearers.

3. Aim at securing for yourself the reputation of being a beautiful orator.

4. Let your style be flowery, ornate, and quite above the comprehension of the common people.

5. Be sparing of thought lest your sermons contain enough truth to convert a soul.

6. Make the impression that if God is as good as you are, He will send nobody to hell.

7. Preach the love of God, but ignore the holiness of His love.

8. Avoid pressing the doctrine of the total moral depravity of man, lest you should offend the moralist.

9. Flatter the rich so as to repel the poor and you will convert none of either class.

10. Be time-serving or you will endanger your salary.

11. Make little or no impression on your hearers so you can repeat your old sermons often without its being noticed.

12. If your text contains any alarming thought, pass lightly over it and by no means dwell on it or enforce it.

13. Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say.—*The Watchman Examiner*.

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It was 7:15 when I returned to the monastery. The Lord had sustained me with more than normal strength, for which I will ever be thankful. At 5:00 the next morning a very tired but grateful group started back through the great desert. At 7:45 that evening we were again at our hotel in Cairo, about 260 miles distant by the route we had traveled. We were tired and weary. Very tired! Very weary! It had been a hot day. But then—it had been hot for Israel too! They also had become tired and weary! Surely a journey to Mount Sinai helps us to understand more readily the trials of ancient Israel. May we learn the many precious lessons that God designs to teach us through the experiences that came to them.

### REFERENCES

<sup>1</sup> *Patriarchs and Prophets*, p. 283.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Ibid.*, pp. 283, 284.

<sup>4</sup> *Ibid.*, p. 301.

# Tyre and Sidon

HALVARD JESSEN THOMSEN

Minister, Washington Conference

OUR great interest in the ancient cities of Tyre and Sidon, always mentioned together in the Gospels, is fixed largely by the specific prophecies of Ezekiel about Tyre. We Christians use this city as a dramatic exhibit of divine predictions fulfilled.

It was with a heightened sense of anticipation, therefore, that we boarded the bus at Beirut to visit these sites, wondering how they would look to our eyes conditioned by the study of the Bible and our standard Adventist writings.

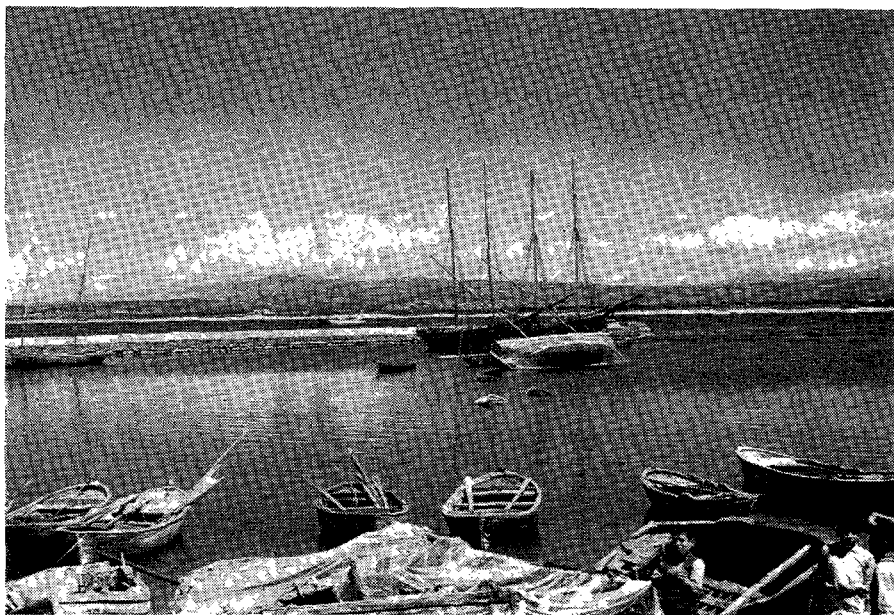
I already knew something about the history and geography of the area. I had learned, for example, that each city had at various times been ascendant in the history of Phoenicia, a land prominent and important in the ancient world out of all proportion to its diminutive size, a nation of traders and sailors. I knew that the climate of the Phoenician coast, now a part of modern Lebanon, was characterized by mild, rainy winters and warm, dry summers with almost no spring or autumn. I knew, too, that at more or less regular intervals the subcoastal mountain range thrusts headlands right down to the Mediterranean as if to divide the shore

into links in a natural chain. These jutting barriers made boat travel from one city to another a necessity until roads could be laid, blasted, or beaten across the mountains. The ancient cities of Arvad, Tripolis, Gebal, Berytus, Sidon, and Tyre, from north to south, which were roughly equidistant and separated by the protruding mountain barriers, formed the chain of rival city-states in the nation of Phoenicia.

Sidon was famed as a fishing center and for its glasswork and its dyes of purple, the Greek name of which, *phoinikous*, gave the land its name. The unsuccessful thirteen-year siege by Nebuchadnezzar and the brilliant military destruction of Tyre by Alexander were common knowledge. With these few facts in mind we were off across the Lebanese countryside to see what we could see.

En route we passed melon fields, banana plantations, olive groves, and almond, apricot, and citrus orchards. We saw ample evidence of American money and influence in the bulldozers and farm machinery at work everywhere. As we traveled, it seemed to me that cities, like people, have personalities. Dressed in brick, mortar, glass, stone, and steel, they beat with a

Modern small harbor at the village of Tyre. Note the fishing nets.



R. A. A.



pulse that is the collective soul of their inhabitants. They live, breathe, and die like human beings.

There are cities of sin or sorrow, hard and harsh and masculine like New York; brash and driving cities, reckless and free, like Chicago; sleepy cities like Naples; or gay and feminine cities like Paris. There are thriving, busy, hectic crossroads cities like Beirut; and ghost towns like Tyre, our destination.

These were my thoughts as we rode along. When they are living, cities have a kind of soul of their own. But when war and siege come they shed their lifeblood, hoping to live on, and yet they too die.

### *Modern Sidon*

I was therefore wholly unprepared for modern Sidon, now Saida, when we drew up in one of its busy streets. On the whole, the city does not present a pleasing aspect to an uninitiated American traveler. It is dirty, crowded, and unplanned, with crooked, narrow streets and choked plazas. I learned to my surprise that forty-two thousand people call it home. None of its early glory remains in the modern commerce, industry, or buildings.

Like most Phoenician cities it was built on a promontory, faced by an island upon which the Crusaders built the prominent Castle of the Sea. In the blocky walls of this crumbling castle cylindrical fragments of columns are embedded, probably taken from an ancient heathen temple, we were told.

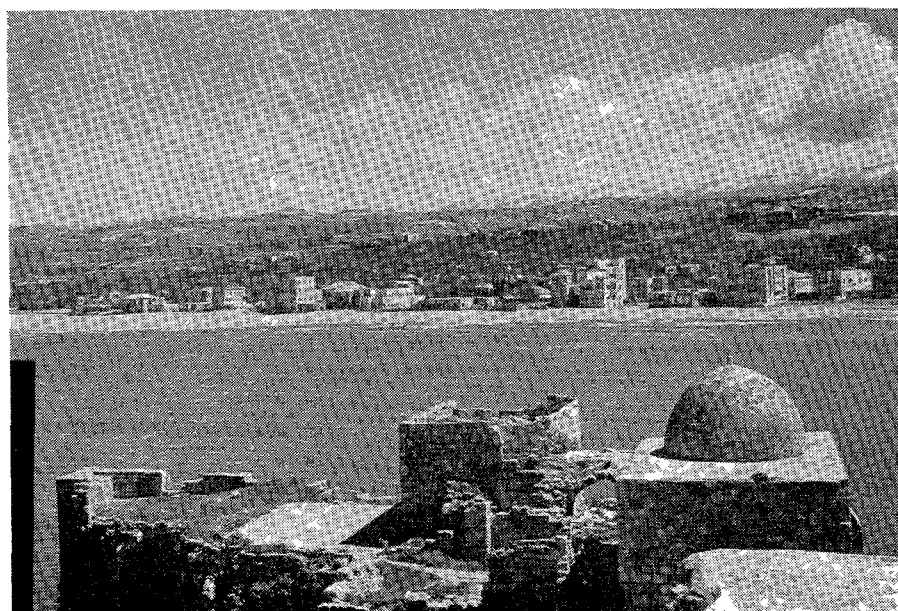
We saw a huge mound of debris, called Murex Hill, formed by the accumulation of refuse from purple-dye factories and topped by a small cemetery. Rather high, surely more than a hundred feet, and perhaps as long as a city block (three hundred feet), its very size proves that the ancients must have broken open many of the small murex shells from which to extract their dye. It seemed that they had an extensive business.

Saida is still active. There we took photographs of the fishing nets drying in the warm Mediterranean sun. We saw many woodworking shops manned in part by young boys, who looked to be twelve, fourteen, or sixteen years of age, operating planers, jointers, band saws, and other complicated and dangerous machines. It was there too that we noticed a large log being sawed asunder by the crude whipsaw method. This is done by two men, one standing upon and another under the log, pulling a blade through the wood. The contrast did not escape our cameras.

### *Tyre as It Looks Today*

Perhaps this tourists'-eye view of Saida will prepare you for the shock I experienced when we entered Tyre, or *Şûr*, as the Arabs call it. I had supposed, of course, that I would see a barren, windswept, rocky coast, breasted by an uninhabited island upon which there would be a few boats beached and fishermen's nets drying on upended sticks.

Undoubtedly this mental picture was largely



A view of the city of Sidon, Lebanon, taken from the old sea castle in the foreground.

R. A. A.

formed by the prophecy in Ezekiel 26:14, which reads: "I will make thee like the top of a rock: thou shalt be a place to spread nets upon; thou shalt be built no more: for I the Lord have spoken it." Rather conclusive, isn't it? That's exactly what I expected to find—wouldn't you?

But it isn't that way at all. Instead there is a crowded Arab village, the population swelled to twelve thousand by refugees from Israel, a military fortress, an archeological workshop—and *no island!* Photography was strictly forbidden, the ban enforced by the military, as some members of our party learned to their embarrassment, because *Ŝûr* is at the southernmost boundary of Lebanon and therefore visible to the Israelis, who might conceivably like to have pictures of its defenses.

We saw the remnants of a jetty in the "Sidonian harbor" on the north coast, though they were for the most part submerged. Once a thriving seaport, it is now deep enough for only small craft. It is still possible, though difficult, to make out the faint outlines of the "Egyptian harbor" on the south, which a Catholic archeologist named Father Poidebard discovered in 1935-36. He used divers, aerial photography, and motion pictures, as well as the more conventional excavations in his work.

Apparently the refugees make up half or more of the population. Most of the permanent residents are fishermen or boat builders, though a few are shopkeepers, who deal in foods and building materials. One persistent fellow offered us "genuine" antiquities from a folding display case he had set up on the rubble. As we were leaving we found that some of these people are fairly well educated: about a dozen of their schoolboys greeted us in English and opened up a rather enlightened discussion of American foreign policy in the Middle East.

Yet you feel that you are in a dead city. There is nothing about the modern town to hold your attention for long. Your mind keeps going back to the prophecies in an effort to understand what you see. Who are these people? How long have they lived here? What eternally important events happened in this once proud commercial city "in the midst of the sea" (Eze. 26:5)?

The answers don't come easily. The combined sources available to scholars leave an incomplete picture. Sanchuniathon, Herodotus, Diodorus, Arrian, Pliny, Strabo, Josephus, Eusebius, and Justin—all of them tell something, but not enough. The oldest and most reliable sources are the Ras Shamra findings and the Amarna Letters. Excavations have revealed little because the city was so completely destroyed.

The digging we saw on the south part of the former island had not brought to light anything from the Phoenician period. There were some Roman remains that included an interesting sarcophagus and what was thought to be a Roman bath in the middle of things. The broken columns lying about were said to have been thrown down by the many earthquakes that shook the island. They probably supported the mile-long arcade over the north-south main street from the Sidonian harbor to the Egyptian harbor. Paved in mosaic, an art form with which we became most familiar on our tour, the street was about thirty to thirty-five feet wide, but the only paving we saw was of the Byzantine.

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**Biblical theology and biblical archeology must go hand in hand, if we are to comprehend the Bible's meaning.—G. E. Wright.**

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There are remains of walls and towers of the Crusaders' fortifications, thinly buried for the most part under the ever-growing sand dunes, and a series of cell-like chambers on the western shore, the walls of which are plastered with a hard stucco. They may have been tombs or else parts of the dye factories.

That striking sense of missing a whole island that jolted me when we arrived was caused by the silting in of the sea between Tyre and the mainland. Here waves and currents have dumped their loads ever since Alexander's causeway blocked their passage nearly 2,300 years ago. Now rubble and debris scattered over the sandy beach have buried the ancient workmanship so that the whole appears to be a natural part of the original coast line. How easily an uninformed person could make a snap judgment and be altogether wrong about what he saw!

Three miles away, before the village of Han-nawe, we saw a remarkable monument called Kabr Hiram and said to be Hiram's tomb, a huge sarcophagus of stone with a gabled lid, which is itself more than 6 feet high and about 13 feet long. Since there is no longer a body in it and no inscriptions have been found on its surface, no proof exists that Hiram was laid there. But the archeologists do say that it is doubtless Phoenician. It seems appropriate to Hiram, friend of King David.

The origin of the Phoenicians, who called themselves Canaanites, is learned from Genesis 10:15-19, which shows that sons of Canaan founded several of their cities.

### High Points of Tyre's History

Their religion is reasonably well understood. A revolting corruption of the worship of God, it descended to a bloody and obscene image worship. The notorious Jezebel, symbol of heathenism and heresy, was a daughter of Ethbaal, seventh king of Tyre after Hiram and a priest of Astarte, otherwise known as Aphrodite. Jezebel took with her to Israel a retinue of her licentiously obnoxious priests, for whom Ahab was induced to build on the hill of Samaria (1 Kings 16:32) a temple to the Tyrian god Baal, also identified as Melkarth and Adonis.

A study of this cult leaves one nauseated and

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A true knowledge of the Bible can be gained only through the aid of that Spirit by whom the word was given.—E. G. White.

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depressed. But it does serve to explain why Ezekiel was led to predict the utter destruction of this nerve center of Baal worship. The mind is glad to turn to the higher religious ideals of Scripture.

Tyre was besieged and pillaged many times: for five years by Shalmaneser V and Sargon II in Hezekiah's time; by Sennacherib in 701 B.C.; by his successor, Esarhaddon; by Nebuchadnezzar for thirteen years, from 585 to 572 B.C.; and by Alexander in 332. Each of these devastating wars took its toll of the city's population. Alexander alone is said to have killed eight thousand men and sold thirty thousand more into slavery, leaving only a few pitiful Tyrians of the poorer sort amid the ruins.

The Arabs who presently inhabit Şûr are not true Phoenicians, being descendants of Ishmael, though there are still Phoenicians in Lebanon. None of the sources consulted nor any of the people to whom I have talked indicate that the present villagers are of the old stock.

After Alexander's destruction Tyre no longer figured in Mediterranean trade. It was rebuilt, however, without political importance. Its new inhabitants were converted to Christianity—Paul en route to Rome found believers there—and it became the see of an archbishop with fourteen bishoprics, by the fourth century A.D. having a magnificent basilica.

In 636 it fell to the Arabs. In 1124 a fleet of Venetian Crusaders attacked the town, by this time again considered impregnable; five and a half months was required to conquer it. A cathedral was begun in 1127. Conrad of Mont-

ferrat twice successfully resisted Saladin's efforts to capture the city. But in 1291, after 167 years of occupation, the Crusaders were forced to abandon Şûr to the Moslems, who again destroyed it, using the ruins as a ready-made stone quarry.

After the Ottoman Empire fell, Şûr was incorporated into the Lebanese Republic.

The *Seventh-day Adventist Bible Commentary* takes the position that Ezekiel's prophecy was fulfilled in the destruction of the old city, which was undoubtedly complete, as any Bible-loving traveler can readily see. It has never been rebuilt.

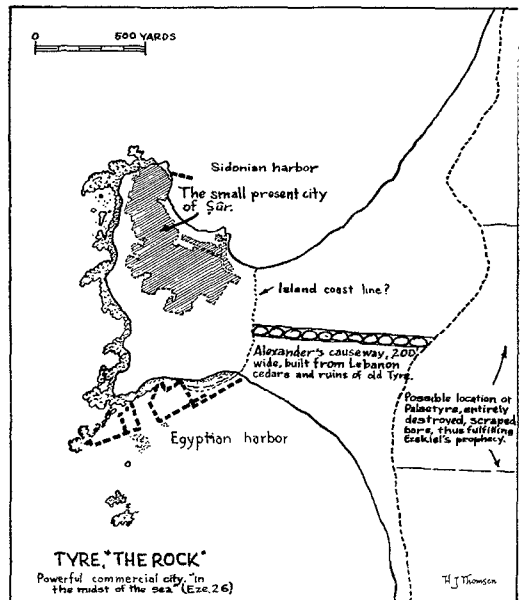
One is reluctant to concede that his firmly established opinions must bow to the unwelcome facts, but since the Bible does not contradict them, only two or three solutions to the problem of the existence of Şûr in the face of Ezekiel's predictions present themselves:

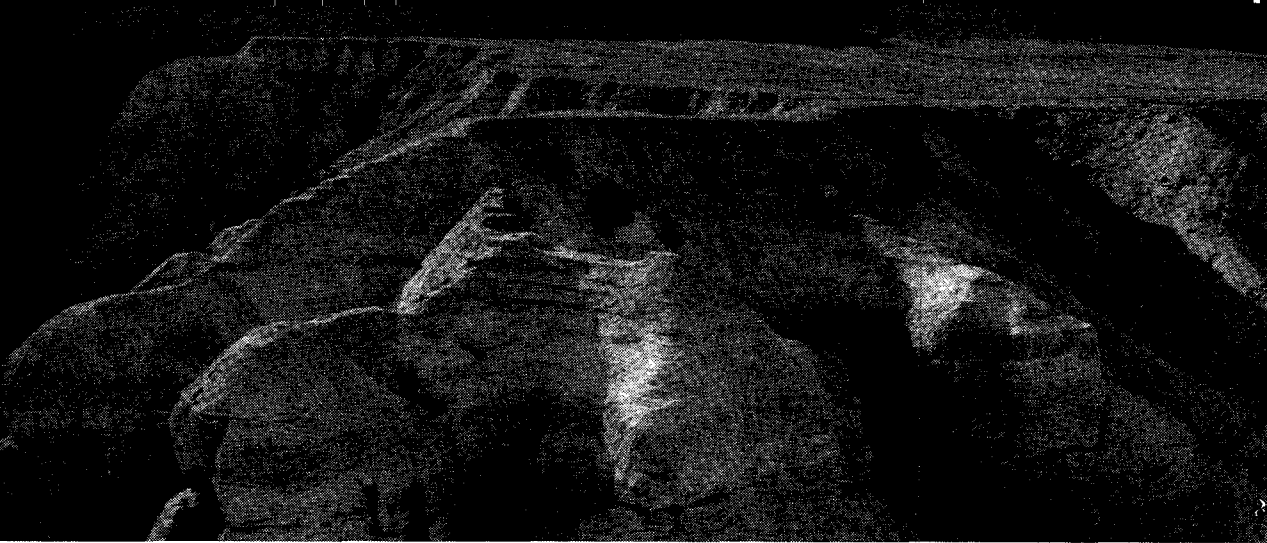
1. Tyre did not fulfill prophecy but contradicts it. I certainly do not hold this view.

2. The prophecy is yet to be fulfilled by some modern destroyer who has not yet appeared—possibly in the forthcoming battle of Armageddon. But this seems to strain the original idea behind the destruction of the Baal center, and can be held only as a last unreasoned resort by those who prefer to believe that Şûr's existence denies Scripture. I think it is exegetically unsound.

3. The destruction of Tyre by Alexander did fulfill the prophecy of Ezekiel. Baal worship was dealt a serious blow; the ground was

(Turn to page 40)





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The Qumran area. At the left is the spur of the mountain in which Cave IV is found. Behind it is the mountain in which Cave I is found, with

## A View of the Dead Sea Scrolls

KENNETH J. HOLLAND

Editor, "These Times," Southern Publishing Association

**K**HIRBET QUMRAN is situated in one of the most unlovely spots in the world, the arid, uninhabited wilderness north and west of the Dead Sea. That was the unanimous opinion of the members of the Seminary Guided Tour who spent three hours on a fiercely hot day last July scrambling over the ruins of this ancient Essene community. Led by Joseph Saad, curator of the Palestine Museum, our sweating group of Bible teachers, pastors, and editors followed the nimble-footed archeologist as he pointed out the remains of an Essenic culture that thrived despite lack of rain and vegetation.

Notwithstanding the desolation of the area, which is but a few yards from the Dead Sea (1,280 feet below sea level), the scrolls found in caves there have touched lives around the world since their discovery in 1947. Wherever the Bible is known, the Dead Sea scrolls are eagerly discussed. In fact, it is almost as if a magic spell were cast about this religious literature of a Jewish communal monastic sect, whose monastery was near the caves, and who lived there from about 100 B.C. to A.D. 68.

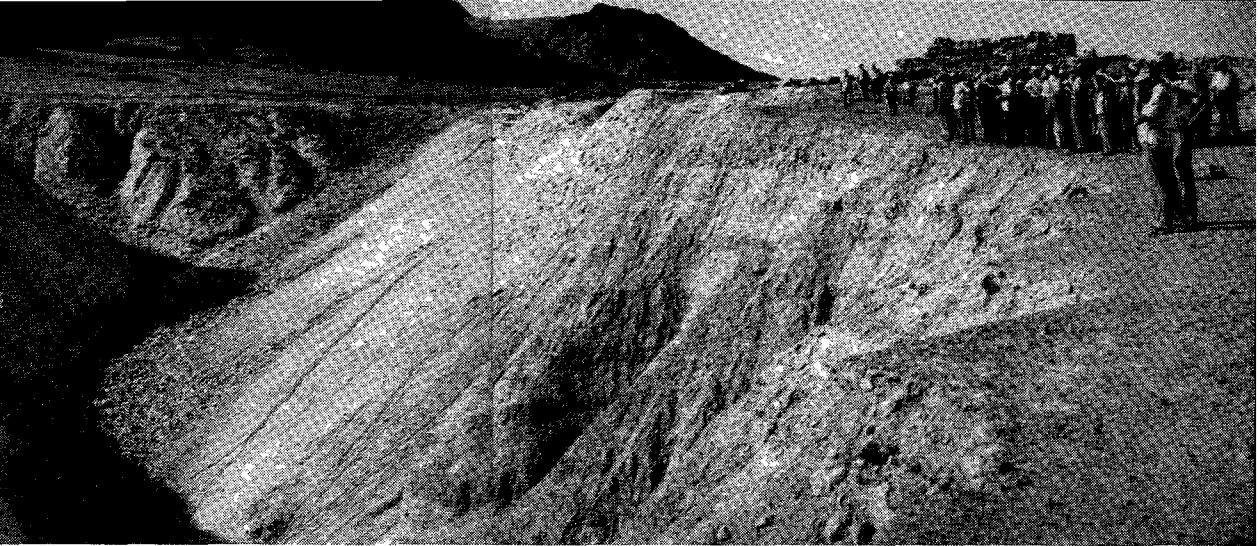
In one way this interest is rather surprising, since the significance of the scrolls can be readily understood only by those whose training has equipped them to understand it. But evidently the layman is not to be deterred. He senses

that there is something of consequence in this discovery, and if at all possible, he is determined to know what it is.

The whole matter of the scrolls began when they were found by an Arab shepherd in 1947. One version of the finding has it that early in the spring of that year some Bedouins of the Ta'amire tribe took a roundabout journey from Transjordan into Palestine. It is said that they wished to avoid the legal points of entry at the frontier since the merchandise they were transporting was contraband. The route that they chose took them through desolate country to the springs at *'Ain Fashka* on the northwest shore of the Dead Sea. Here they replenished their supply of fresh water and lingered for a while before going on to the markets at Bethlehem.

While they were waiting, one or more of their number climbed the cliffs not far from the shore line, and either accidentally or as a result of a search discovered a cave. The true details of the story may never be disclosed. It is known, however, that the Ta'amire Bedouins were not without previous experience in exploring caves and that they were astute vendors of whatever they happened to find.

Failing to sell the scrolls to a dealer in antiquities in Bethlehem, they were advised to



the group standing at the right are the ruins of the Qumran community center. To the left of which contained, among others, the Isaiah scroll.

contact a Syrian merchant in Jerusalem. To the latter it seemed probable that the manuscripts would be of interest to the Metropolitan, Samuel. He, of course, saw their worth and bought them. The rest of the story is a long but interesting one, the end of which is nowhere in sight today as scholars pore over the tiny fragments from Cave IV and await further exploration of the Qumran area.

The scrolls had been placed in the caves by the Essenes when the Roman war began in A.D. 66, and the Essenes learned that the Roman army was marching toward their settlement. The manuscripts themselves were wrapped in linen and placed in clay jars about two feet tall. Then they were put into the caves. The entrances to the caves were camouflaged.

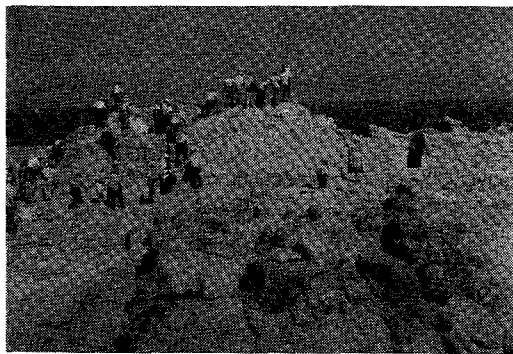
From then until 1947 the manuscripts lay untouched. Because of the dryness of the air at Qumran there has been a minimum of deterioration, although rats and insects did some damage. There are no birds in this area. Once when a scroll was taken to nearby Amman, which is somewhat more humid, deterioration was evident in a few months' time.

### *Impression Made by the Discovery*

It is of interest to note just how deep an impression the finding of the scrolls has made on the American public. Edmund Wilson's book *The Scrolls From the Dead Sea* has made the best-seller list. The remarkable part of the Wilson book is that it is little more than a hard-cover version of his report in the *New Yorker* (itself a rather unlikely source for Biblical archeology). A larger and more expensive book

on the same subject, Millar Burrows' *The Dead Sea Scrolls*, has been prominently displayed in many bookstores. Of late the discovery of the scrolls—together with the controversy—has been a subject for after-dinner conversations, television programs, popular lectures, newspaper and magazine articles, and pulpit sermons.

Scholars, of course, have been exceedingly interested in the scrolls since the original find proved so important. Scrolls have now been found in eleven caves. Lack of funds prevents further exploration of the area. The Isaiah scrolls were found in the cave designated No. I. The copper scrolls were found in Cave III. Cave IV, which had the greatest quantity of scrolls, measures 10 feet by 15 feet by 30 feet, and forty-two of us descended into it through a small tunnel. There were no jars found there, as the Essenes were in too great a hurry to escape from the Roman army. In addition to



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**Tower of the community center  
with the Dead Sea behind it.**

copper scrolls, there were leather and papyrus scrolls. There are enough scrolls and fragments to keep several generations of scholars busy interpreting them. All over the world scholars eagerly wait for the latest photographs of these writings to come from Jerusalem. As one inspects the original text he is impressed by the beauty and clarity of the penmanship. To those of us who had the great privilege of visiting the Scrollery of the Palestine Museum in Jerusalem, it was apparent that the Essenes were careful workmen.

As far as I know, only one scholar, Solomon Zeitlin, a Jew, doubts the authenticity of the scrolls any longer. Regarding the interpretation of them, however, scholars are not in agreement. Some feel, for instance, that the rites and beliefs of the Essenes were strikingly similar to those later adopted by the Christian church. This has led to charges that Christian practices were copied from the Qumran sect, rather than developed by Christ, and even that Christ Himself had been a member of the sect. Others feel that the scrolls throw no doubt whatever on traditional beliefs about Christianity.

To us Seventh-day Adventists, of course, the important fact about the text of the Dead Sea scrolls is that it is for all practical purposes identical with the one-thousand-year-old Masoretic text of the Hebrew Bible, on which all modern translations are based. Therefore, it is apparent that the Old Testament text has undergone virtually no change in the past two thousand years. This conclusion materially supports the scholars of all conservative persuasions and greatly strengthens the confidence of the average layman in the Old Testament.

On this point an archbishop of the Syrian church, Mar Athanasius Yeshue Samuel, who was one of the first men to see the scrolls after they were taken from the caves near the Dead Sea, says:

The scrolls establish the fact that the Bible was written before and during the time of Christ, not in the Middle Ages as some have maintained. This proves that the Bible in our hands today is the true Bible. Now we can say with certainty that the prophecy of Isaiah was written before the birth of Christ. The truth of all the prophecies is reaffirmed and strengthened by this fact.

### *Our Attitude Concerning the Scrolls*

What about prophecy and the Dead Sea scrolls? Do we see in the discovery the hand of God? How are we as Seventh-day Adventists to view the academic assault on Christian beliefs touched off by the discovery of the scrolls?

Taking these items in order, we find that the

Bible does not predict the discovery itself. It does, however, give us enough light to evaluate the total situation. Undoubtedly the hand of God is seen in the recent discovery of these scrolls. For example, the priceless copper scrolls could not have been examined except by today's scientific methods. Men in other ages might well have mutilated the scrolls so much that the contents would have proved unreadable. We see God's hand in blinding the eyes of the Romans who settled in the area where the Essenes hid their precious manuscripts. Apparently none of the manuscripts was ever touched until the young Bedouin stumbled upon them a few years ago. Then, of course, there is an unusual wistfulness abroad in the world today, a longing after God. Surely the finding of the Hebrew Bible scrolls can help to satisfy these longings. Recovered bit by bit,



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**Bible Lands Tour party listening to Joseph Saad, curator of the Palestine Archeological Museum.**

the scrolls now add up to the Old Testament, lacking only the book of Esther. God knew the world was ready for the discovery of these scrolls. The time was ripe.

Despite the blessing accruing from the discovery of the scrolls, however, we also find a tragic situation in the academic approach to the findings. We discover in consulting a mass of books and articles on the Dead Sea scrolls that scholarship, for all its value, has tended to blur the uniqueness of Jesus Christ and His plan of salvation. In all the confusion about the ceremonial customs of the Essenes, their teacher of righteousness, the wicked priest, the man of the lie, the house of Absalom, one finds precious little space devoted to the One most lovely. We can only conclude, then, that despite all the learning of modern scholars there is a famine for the Word of God (by choice), as prophesied in Amos 8:11, 12: "Behold, the days come, saith the Lord God, that I will send a



famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Again 2 Peter 3:5 predicts that men in the last days will be willingly ignorant. Truly learning has traveled from the north to the east (by the archeologist's spade), but having all this light, many scholars willingly cling to the atheism of the past. Jesus, the Saviour of men, has not been exalted.

What shall be our attitude toward the Dead Sea scrolls? Surely we as Seventh-day Adventists are deeply interested in what scholars will find concerning the yet unpublished non-Biblical Dead Sea scrolls. They will give a better understanding of religious thinking in the time of Christ. We can also agree with other Christians that these scrolls may be considered the greatest manuscript find in centuries, and that God's overruling hand may be seen in the discovery. At the same time we must be aware of the untoward results—the exaltation of man, rather than of the Lord Jesus Christ.

## All Things New

**T**HERE is a vast difference between the bracing assurance of the Lord, "Behold, I make all things new," and Macbeth's doleful lines, "And all our yesterdays have lighted fools the way to dusty death."

This world presents a grim continuity from the old to the new. In Ecclesiastes it is observed: "That which is done is that which shall be done: and there is no new thing under the sun." If life is bound irrevocably in this sequence, we face the tomorrows only in sorrow.

The great message of the gospel centers about the breaking of this continuity. Yesterday's sins need not mean tomorrow's disaster. The chain is cut by the Lord's illimitable forgiveness. Yesterday's scarlet is followed by today's mercy, and tomorrow becomes white as snow.

A new year on the calendar is meaningless unless it symbolizes new hope, new promise, new mercies. Nor will the mere passage of time yield such rich fruit. But there is a God who moves within the passage of time. He who is timeless is able and willing to bestow upon us eternal life while we yet move from one day to the next and from one year to the next.

And then one day, with time no longer imprisoning us, He will usher us into His new heaven and new earth!

## Questions on Doctrine

**W**E HAVE been asked whether the new book just off the press, *Seventh-day Adventists Answer Questions on Doctrine*, represents the work of one man, a small group, or the combined work of a large representative body.

Probably no other book published by this denomination has been so carefully read by so large a group of responsible men of the denomination before its publication as the one under consideration. Some 250 men in America and in other countries received copies of the manuscript before it was published. The preliminary manuscript work by a group of some fourteen individuals had been so carefully prepared that only a minimum of suggestions of improvement were made. There was, however, a remarkable chorus of approval.

The material that went into the book, together with what criticisms came in, were then put into the hands of a smaller editorial committee, with instructions to do the regular routine editorial work that is always done on such manuscripts before being printed, but that no change of any importance was to be made without further consultation with a larger representative group, to which instructions the editorial group carefully adhered.

In the preparation of the material that appears in this book the counsel and light of the Spirit of prophecy was assiduously sought and carefully followed. In the ample Appendix, generous quotations are made from Mrs. White, particularly on Christ, His nature and ministry. These quotations appear under such headings as "Deity and Nature of Christ," "Eternal Pre-existence of Christ," "Three Persons in the Godhead," "The Mystery of the Incarnation," and "Perfect Sinlessness of Christ's Human Nature." There are also valuable quotations on the atonement, stressing its importance, under such headings as "Centrality of the Atoning Cross," "Complete Sacrificial Atonement Made on Cross," "Christ Both Sacrificial Offering and Officiating Priest," "The Cross Central in the Atonement," "Christ's Ministering in Heavenly Sanctuary," "Wondrous Results of Christ's Priestly Ministration," and others.

This book representing, as it does, the careful work of a large group of responsible leaders, and containing such valuable quotations from the Spirit of prophecy, is unique and, we believe, fills a needed place among our published works.

R. R. F.



R. A. A.

Palace ruins at Babylon.

## Cities of Prophecy

**HERBERT E. DOUGLASS**

Assistant Professor of Religion, Pacific Union College

**A** STRANGE, warm feeling tingled my backbone as I walked through the Ishtar Gate of old Babylon. Along this same street rode the haughty emperors of the golden empire, among them Nebuchadnezzar with his conquered hosts from the western outposts of his far-flung empire, and Nabonidus leading human trophies from Arabia or Lebanon. Down this Procession Street leading from the various palaces to the temple complex were dragged the desert-weary Judeans, the spoils of Nebuchadnezzar's Jerusalem campaign. Daniel and his three Hebrew companions gazed with awe at the forty-foot towers commanding the Ishtar Gate. They were no doubt attracted, as we were, to the unique caricatures of composite animals, called *sirrush*, on the walls of the tower. This was the gateway to one of the most fabulous cities of antiquity, of which Isaiah sang, "Babylon, the glory of kingdoms, the splendor and pride of the Chaldeans" (Isa. 13: 19, R.S.V.; the R.S.V. is also used for all texts hereinafter).

In golden Babylon most of the major sciences found their beginning. Here the heavenly bodies were carefully measured and charted and

time was plotted accurately; feats of engineering were performed with the crudest of building materials—clay instead of stone; and hosts of handicrafts were mastered. The art of writing opened the door to extensive advance in linguistics, mathematics, law, and literature. In fact, many historians trace the brilliant contributions of art and learning produced in Greece back to their original creators in Babylon.

From a human viewpoint there was no geographical reason preventing Babylon from continuing forever. We saw the extensive remains of an intricate lacework of canals and irrigation channels that brought life to latently fertile soil. In fact, Herodotus thought that he would be considered a liar if he reported what he actually saw of the productiveness of the Mesopotamian valley.

The amazing feature of Isaiah's statement is that it was penned approximately 150 years before the city of Babylon became the "glory of kingdoms." Although Babylon had always been a religious and cultural center of the Mesopotamian valley, assuming a role in the ancient world that Rome now plays in the modern, it had not been the glittering metropolis and po-

litical center of the contemporary world until Nebuchadnezzar's day. Under his reign the city became, to human eyes, imperishable.

But the time came when the might and glory of man's best achievements crumbled into dust and oblivion, exactly as God's prophet had predicted. Many political factors, external and internal, caused the decline and ultimate demise of the "pride of the Chaldeans," but the fact remains: the death of Babylon was unique, and its subsequent story remains a marvel to all historians.

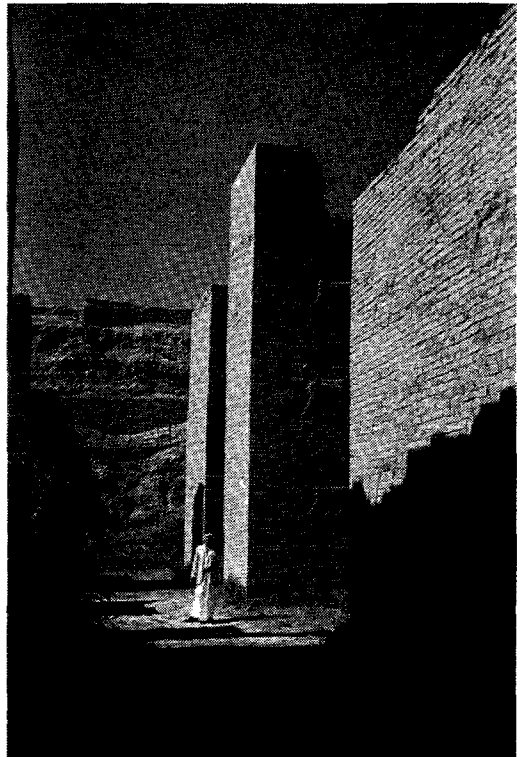
Both Isaiah and Jeremiah are united in the prediction that Babylon would never again be inhabited. "It will never be inhabited or dwelt in for all generations; no Arab will pitch his tent there, no shepherds will make their flocks lie down there" (Isa. 13:20); "For out of the north a nation has come up against her, which shall make her land a desolation, and none shall dwell in it" (Jer. 50:3); "'So no man shall dwell there, and no son of man shall sojourn in her'" (Jer. 50:40); "'She shall be peopled no more for ever, nor inhabited for all generations'" (Jer. 50:39); "'To make the land of Babylon a desolation, without inhabitant'" (Jer. 51:29); "'And Babylon shall become a heap of ruins, the haunt of jackals [and we saw one run over a heap], . . . without inhabitant'" (Jer. 51:37); "'A land in which no one dwells'" (Jer. 51:43). (Texts from R.S.V.)

Because the future of Babylon as a completely deserted ruin was so unlike the story of other defeated cities, Isaiah and Jeremiah emphasized this uniqueness so that the readers of Scripture in the years to come would be utterly convinced that God knows the end from the beginning and that His comments on the years ahead are completely trustworthy.

As any visitor to ancient Babylon can see, no one lives within the precincts of Nebuchadnezzar's city. Today, the Euphrates runs in a course somewhat west of its ancient channel, and on the fertile area of the ancient river bed stands Kweish, a poor Arab village. The debris of the demolished city renders most of the area impossible for agriculture or even animal grazing. Unlike defeated Sidon, Tyre, Damascus, Athens, Alexandria, and countless other ancient cities that still remain populated areas today, Babylon, the queen of them all, exists no more. No wonder Jeremiah wrote, "'Everyone who passes by Babylon shall be appalled'" (Jer. 50:13). The complete lack of ambiguity in prophecies concerning Babylon accents the infinite foreknowledge of God, who knows all things in advance, the Father of mankind who is never caught by surprise. To foretell the de-

struction of a great city would not have required great sagacity, because such was the cycle of history—but to describe the conditions of Babylon as it would be observed by visitors in the twentieth century was beyond the wildest imagination of any man, except that he be instructed by God.

Another stark reminder of the frailty of man's best achievements is the miserable swamp-pit, approximately 300 feet square, which once was the foundation of the world-famous temple tower, *Etemenanki*. Reaching more than 300 feet high, this soaring edifice was the center of the Marduk religion, which influenced countries far beyond the borders of Babylon. Only the Karnak Temple in Upper Egypt surpassed Nebuchadnezzar's temple tower. Some say that this ziggurat was the successor to the ancient tower of Babel, which was certainly erected in this general area (Gen. 11:2-5). As one stands on this rim of departed glory, the scenes of innumerable worshippers and their devoted gifts, coupled with the rites of Marduk worship with their animal offerings and human degradation, flood the imagination. This empty pit, this miserable swamp with the small heap of ruins in its



R. A. A.

The Ishtar Gate of Babylon through which the Procession Street led toward the main temple of Marduk.

center, is the end, the grand climax, of religion without the true God, a fearful portent of the end of all counterfeits and man-designed programs to ensure immortality.

This article does not intend to contribute a graphic eyewitness report of the various ruins as they exist today in Babylon, because this information is already available in *The Seventh-day Adventist Bible Commentary*, vol. 4, Additional Note on Daniel 4. However, one visit to the ancient site is more valuable than many hours of studying charts and descriptions in a cold textbook. The previously sterile maps now throb with the pulse of reality, each temple or palace of Nebuchadnezzar's day shapes up in the mind's eye, and the body again feels the dusty sweat of that Sunday morning when we walked over the debris of incomparable Babylon.

### *Desolation of Nineveh*

Each click of the rails on our night train ride from Baghdad to Mosul added to the expectancy of meeting face to face with the remains of perhaps the most feared empire of all history, Assyria. The archeological discoveries from the Assyrian area in northern Iraq have shed more light on Biblical history than those of any other country. Most infrequently would a foreign nation mention any detail of Israelite history, but Assyrian records have corroborated Biblical information with a number of incidents.

A visitor to the Mesopotamian cities, however, must be prepared for a keen disappointment if he is expecting to view graceful temples and vaulted palaces with the grandeur of former art depicted in monuments, pillars, and sculptured walls. The stone that built the wonders of Egypt or the Greek and Roman cities throughout Palestine was not available in the alluvial soil of the Mesopotamian valley; almost all construction was fashioned out of burnt or sun-dried brick—a likely victim of rapid deterioration. In addition, the vengeance of succeeding conquerors requited the Assyrian cities with punishment equal to the scourging that the Assyrians had given their foes in the years when they mercilessly ruled the world.

Nahum 1:14 predicted an amazing consequence of Nineveh's overthrow by the coalition of Medo-Persia and Babylon in 612 B.C. Although Isaiah and Jeremiah had foretold the unique fact that Babylon would never again be inhabited, Nahum predicted that the very site of Nineveh would be forgotten by succeeding generations, a pitiful retribution that even Babylon did not taste, for the site of old Babylon has always been known. Only two hundred years

after Nineveh was plundered, the famous Grecian general Xenophon led the "immortal" ten thousand past the site and marveled at the gigantic ruins. Inquiring from the Bedouins who camped nearby as to the name of this spoiled city, he soon learned that the original city's name of Nineveh had been completely forgotten. Such was the history of Nineveh down to the last century—no one knew where it had existed and most Bible critics doubted *that it had ever existed!*

Because of the excavations of Layard, Rassam, and others since the middle of the nineteenth century, we now are permitted to reconstruct a significant portion of Assyrian history as well as to verify many historical facts of the Old Testament.

The prediction of utter desolation was made by both Nahum and Zephaniah: "And all who look on you will shrink from you and say, Wasted is Nineveh; who will bemoan her?" (Nahum 3:7); "He will make Nineveh a desolation, a dry waste like the desert" (Zeph. 2:13). The utter ruin of this "exceedingly great city" (Jonah 3:3) was so complete that even when the archeologists began their excavations in earnest, they had considerable difficulty even finding the formless mound of ancient Nineveh.

Although there are two mounds today that carry the secrets of old Nineveh, only Kuyunjik, the northern mound, is available for excavations; the southern mound lies under the modern mosque of Nebi Yunus, which, according to Moslem tradition, contains the tomb of the prophet Jonah. If the latter mound contains as much helpful material as the excavated northern mound, the scholarly world has much to anticipate.

What now can be seen is only the leftovers of previous excavators—which seem to add to the general desolation. However, the British Museum is proudly the richer for these excavations. Besides the gigantic winged bulls, each carved out of one stone and weighing forty tons, and countless other carved objects, the fabulous library of Ashurbanipal is now available in the British Museum for the modern scholar. Space does not here permit a fair evaluation of this library's contribution to our knowledge of history during the time of the Biblical kings.

One last prophecy of Nahum deserves our attention. Written at the time when the sight of the Assyrian army was enough to chill the blood of the unfortunate victims, when Assyria raised its flag over more land than any other imperial power, before or since, when the slight-

*(Turn to page 41)*

# Petra, Rock Fortress of the Elamites Captured by Amaziah

J. PAUL GROVE

Chairman, Department of Religion  
Oshawa Missionary College

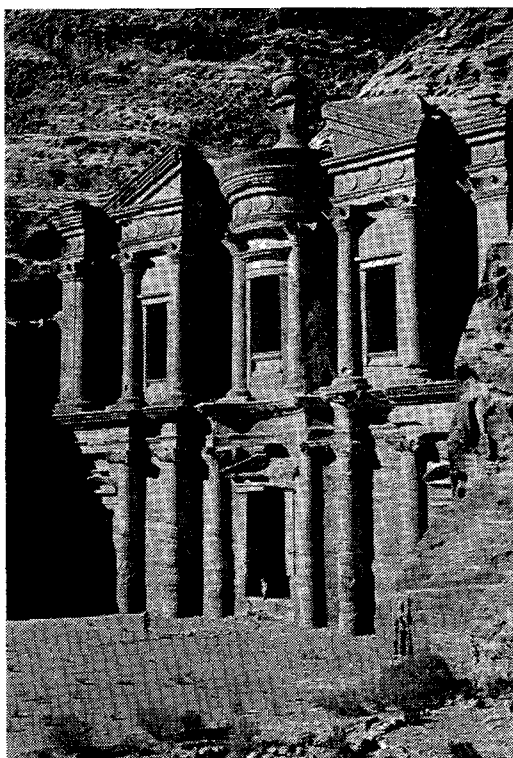
**C**OLD WATER! How welcome the spring of Ayin Musa was to a group of weary, dusty, and thirsty travelers could hardly be imagined unless one had been with the group that had traveled all day to reach Eljih. Eljih is the last village on the way into Petra, the ancient Edomite fortress of Biblical fame, eighty miles north of the Gulf of Aqaba.

We arrived at Eljih just as darkness was falling, and what little could still be seen in the gathering twilight was blotted out on both sides by the sea of horses and burros through which our cars were being maneuvered. These animals, brought in by the natives of the area, were to furnish transportation for the remainder of our journey into the "City of the Dead."

Our group left Eljih with only the stars and a few flashlights for illumination. As I sat in the saddle of a horse being led by an Arab, into whose hands I had committed myself somewhat unwillingly, some serious thoughts arose. I could easily imagine how the caravans carrying incense and other items of trade in ages gone by could have been robbed by the Nabataeans, the Arab tribe descended from Ishmael. It was these Nabataeans who made Petra their capital and carved most of the temples and tombs still visible and quite well preserved today.

For hundreds of years Petra was literally the hub, or crossroads, of the ancient caravan routes trading in the goods of Africa, Arabia, India, Egypt, and Palestine.

As we entered the Wadi Musa (a dry river bed named after Moses), my eyes and heart were directed upward to the stars, the same that had looked down on the area when the children of Ishmael, Esau, and Jacob fought their battles with each other. When Jacob and Esau quarreled, Esau moved his family and pos-



S. H. HORN

**Monumental tomb façade called *Deir*,  
cut from the living rock at Petra.**

sessions to Mount Seir, the area through which I was riding. His descendants were the Edomites (Gen. 36:6-8). They were bitter enemies of Israel, the descendants of Jacob's twelve sons. Saul fought against the Edomites (1 Sam. 14: 47); David conquered them, patrolled their country with his warriors, and took their gold and silver for the temple he planned to build in Jerusalem (2 Sam. 8:14; 1 Chron. 18:11-13). I thought, too, of the many troubles Moses had in this area. One of the most serious was the refusal of the Edomites around the city of Sela (Petra) to let him cross their territory on the way to the Promised Land with the children of Israel (Num. 20:14-21).

The wadi deepened, and we entered the *Siq*, the cleft through the mighty barrier of the eastern range of the red sandstone mountains that enclose Petra. The cleft narrowed so that in spots it seemed that I could reach out and touch either wall from the saddle in which I rode. The height of its walls was unbelievably great in comparison to the cleft's width.

At times the towering walls of the *Siq* completely blotted out the stars above, and then we were in total darkness. But I wanted to

see! So I turned on my flashlight to scan those walls for the carvings I knew would come soon. Finding none, I turned it out and immediately was beseeched by my barefooted boy guide, in a burst of polite-sounding Arabic, to turn it on again. He did not know a word of English, nor I a word of Arabic, but I plainly understood his wishes. That tiny light in the complete darkness of a mountain fastness had made it easier for his nimble feet to traverse the rocks of the stream bed. Just a few moments before he had been doing well enough without the light, but once the light was experienced, its loss was cause for concern. I thought of Psalm 119:105, "Thy word is a lamp unto my feet, and a light unto my path." Previous to this the Arab boy had joined his friends in singing and shouting to drive away the evil spirits. Now he was more concerned about the light. How much like the light of the gospel dispelling the superstition of heathenism!

We were in the saddle about an hour when the stars again became visible over a wide expanse of the sky. We had passed through the *Siq* and emerged into the expanse of a valley floor. Across the valley a light could be seen. Immediately our path turned in that direction. Even though it was small, it had a tremendous drawing power for us. It was the light from our camp! John 12:32 came into my mind as I thought of Jesus, the Light of the world, and "I, if I be lifted up . . . , will draw all men unto me." As soon as we turned out of the darkness toward that gasoline lantern away off in the distance, the feet of my guide no longer stumbled. So it is when one turns from the darkness of unbelief into the way of the Lord. "But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble" (Prov. 4:18, 19).

At the light I was met by one of my roommates. When I had dismounted, he led the way up a path and on up some steps to a cave tomb in the face of the cliff. That was to be our "room" for the next few days. I wondered how many other people had slept here before us. Perhaps even Paul, who spent three years in the desert of Arabia before he returned to Damascus, found natural shelter here in these caves, as we were doing!

### ***Sabbath at Petra***

Sabbath morning at 4:45 three of the group in our "tomb" arose and went out to study and commune with God in the midst of nature, wild yet majestic, that now could be seen in the light of the rising sun. As I looked through my binoc-

ulars I noted many from other "tombs" making their ways to chosen places for their private devotions. It seemed the normal, natural thing to do in these unusual surroundings on a Sabbath morning.

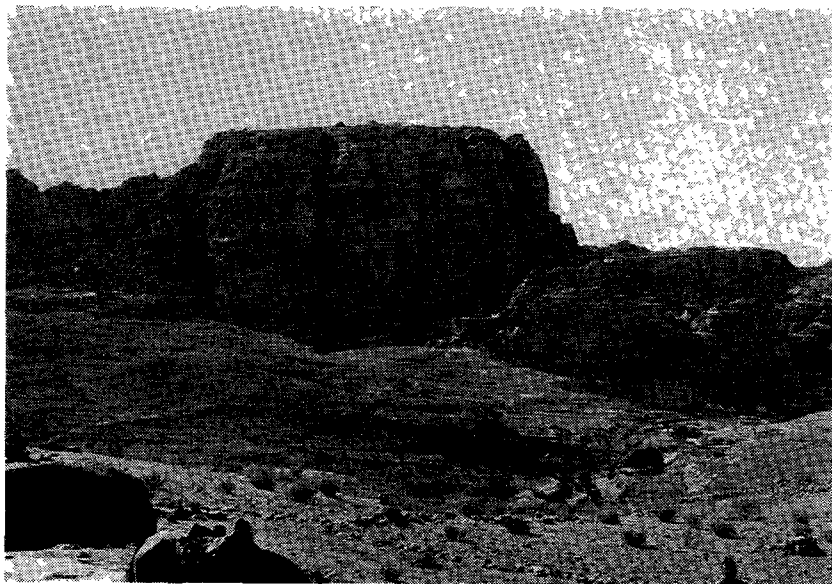
After breakfast we walked leisurely for about one-half hour to a spot that had been chosen for our Sabbath school and church services. We appropriately turned our backs on the Roman theater on one side of the wadi, to find shelter from the sun below the natural cliffs on the other side. We were probably the largest group that had ever held Sabbath services in Petra. Our audience also was unique. Besides our regular group and missionary visitors, there were fellahin, an Arab policeman, our guide, a few horses, and a braying donkey!

When the services were over we walked back out through a part of the *Siq* with eyes turned neither to the right nor to the left to avoid missing a monument that we knew was there. We walked only far enough so that we could turn around and have it burst on our eyes as many others had described. We rounded a bend in the narrow gorge and there it was! El Khazneh is the surprising temple that was probably dedicated to the Egyptian goddess Isis. The Arabs call it "Pharaoh's Treasury." This was the finest of Petra's monuments, glowing in the rays of the sun like a huge cameo cut in the cliff facing us. Men can spend a lifetime building great treasures here on earth, but when all is said and done, they must stand as empty and ghostlike as did this great hand-carved building at which we were staring. Not so with our treasures stored up in heaven.

Some of the most interesting features of Petra are its "high places." We climbed to the largest one that same afternoon. On the way we stopped to admire the only cave that was decorated with pillars and panels carved on the inside. The human workmanship was excellent, and the beautiful colors of the rock seemed to be as vivid as any I had seen.

When we reached the top we saw sun pillars, the court, the ablution tank, and the place of the slaying of the sacrifice. Whole tops of mountains were cut off to leave these structures, which were carved, yet still attached to the rock on which they stood. The altar itself faces directly on Gebel Harun, the most holy mountain. It could have been hallowed in the time of the Israelites, when Aaron died atop a mountain in the borders of Edom (Num. 20:22-27). This was one of the "high places" that was the basis of the clash between Jehovah and Baalim in Kings, Chronicles, Judges, Jeremiah, and Hosea.

The rock of Sela on which the capital of the Edomites was located.



S. H. HORN

How the children of Israel could have become involved in the worship of a god who required, at times, even human sacrifices, is hard to understand. It was more understandable as we viewed the barren terrain of the countryside all around us, almost devoid of any living foliage, and then realized that the god they worshiped was the god of fertility. The whole land was a confusion of Baalim in their day. Every village had a local high place requiring the blood of men and animals, which fact also encouraged licentiousness. Elijah led a counter-revolt against the prophets of Baal on Mount Carmel, as recorded in 1 Kings 18. Jehu killed them in their own temples (2 Kings 10), and Josiah pulled down their temples throughout Judah (2 Kings 23). Here was a system of religion based on works and fear that was as useless and dead as the bare rocks on which we stood. The religion of faith in a living and loving God, on the other hand, is as vibrant today as it was in the time of Christ. What a pleasure it was to climb down from this high place and worship the true God during the Sabbath vesper time, in the old Roman theater near our camp!

### *Climbing Sela*

Sunday morning at 5:00 A.M. about half of us were up preparing for the most difficult and dangerous climb of the whole tour—Mount Sela, the most imposing peak in the entire Petra area. Umm el-Biyara, the Arab name for this flat, plateau-topped peak, was an Edomite stronghold, inaccessible except by the aid of a sort of staircase built, in one spot, in a pas-

sage so narrow that it could be closed with a gate. On the top were great cisterns hollowed from the rock and plastered. In these the defenders of the mountain stored water for use in case of a prolonged siege.

We were glad that its top was not being defended as we began our climb, for the ascent was difficult enough as it was. There were places where some climbers had to be practically lifted up from one section of the pathway to another, where one slip could have meant a dangerous fall onto the rocks below. In many of these places one man could have held off an army storming the fortress. This city was probably a challenge to David, the mighty warrior, who said in Psalm 108:10, "Who will bring me into the strong city? who will lead me into Edom?"

Exploring the top of the plateau, we found several of the large water cisterns. The mouths of these were cleverly hidden. We could understand how, when the Edomites were warned of an approaching enemy, they could transfer the weak and old up to this plateau and then live there until the enemy was defeated and driven away. We had some idea as to the vessels they might have used while living there, for so few people have climbed the peak that pieces of pottery still could easily be picked up. The pottery was Edomite, dating from the eighth to the tenth century B.C.

I was particularly interested in looking for projections or abrupt cliffs where Amaziah could have killed the ten thousand captives mentioned in 2 Chronicles 25:12. King Ama-



ziah of Judah made war against the children of Seir and took Sela (Petra), smiting ten thousand. "And other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they all were broken in pieces." As we looked, there were several sites from which this could have been done, but the cliff with the greatest sheer drop was on the side facing our camp. This great victory of Amaziah over the Edomites in 790 B.C. made him so proud that he attempted to defeat Israel in order that it might be reunited with Judah. His plan did not succeed, for he was defeated by Jehoash.

The Edomites must have had defenses on Umm el-Biyara even before the time of Amaziah, for they refused to let Israel pass through their borders on the way from Egypt to the land of Canaan. The story is told in Numbers 20:14-18: "And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel: . . . Let us pass, I pray thee, through thy country: . . . we will go by the king's high way, we will not turn to the right hand nor to the left, until we have passed thy borders. And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword."

Because of their harsh treatment of the Israelites, the Lord sent messages through His prophets denouncing the Edomites. One example is that found in Jeremiah 49:16, 17: "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down. . . . Edom shall be a desolation: every one that goeth by it shall be astonished." Surely it is evident that the prophet was picturing the Petra country of today, especially Umm el-Biyara.

The next morning before sunrise our horses galloped into camp, and we rode back out through the *Siq* to Eljih and the long trip back to Amman. I could not help wishing for more days in which to explore the Petra stronghold. Time and schedules called us, however, so we rode away.

Few of us will ever have the opportunity of revisiting Petra. The ride in through the darkness, sleeping in tombs, Sabbath services under the shadow of a cliff, the first glimpse of Pharaoh's treasury, the climbs to the high place and Umm el-Biyara—all are now joys of the past that linger only in the memory of those fortunate enough to have been members of this first Seminary Tour to the Holy Lands.

## Rumpus Christians

William Lyons Phelps has left on record an interesting anecdote relative to one of his visits in Munich. He says, "I was walking in Munich one day and I saw a shoemaker's sign. His name was Christian Rumpus. I immediately went in and told him that his name would be an admirably accurate name for many a Christian church." Some people seemingly can never be satisfied unless they are in the midst of some sort of church trouble. They have much the same attitude as the man in search of a church position who, when asked what he felt his qualifications were, replied that he thought if there was anything brought up in committee with which he did not agree he could manage to raise an objection.

There are others who concentrate on fault-finding and evilspeaking—one of the most perverted habits of unregenerated human nature activated by the spirit of satanism. We are told that "the Spirit of God will not abide where there is disunion and contention among believers in the truth. Even if these feelings are unexpressed, they take possession of the heart, and drive out the peace and love that should characterize the Christian church."—*Testimonies*, vol. 4, p. 221.

"All this gossip, and talebearing, and revealing of secrets, and dissecting of character, separate the soul from God. It is death to spirituality and a calm religious influence."—*Ibid.*, vol. 2, pp. 185, 186.

It is said that Diogenes, that eccentric philosopher whose remarks were very often disconcerting to the egoistic, self-centered people of his day, on one occasion passed by a church with a cracked bell and made the following comment: "Cease your whining, master clapper. Remember, in the first place, you cracked the bell; and in the second place, nobody would know if you didn't tell."

## ★ Christian Standards Indispensable for Psychiatry

Most important of all, Christianity can supply the ultimate purpose, the ultimate hope, and the ultimate standard of values for human society as a whole; it is the one answer to the human need to believe which both explains and justifies this need; and for medicine and psychiatry, particularly in their ethical aspects, Christian standards remain indispensable. Without such standards, there is the ever-present danger of purely technical interests or apparent expediency subordinating recognition of the essential worth and dignity of man.—D. Stafford-Clark, physician in charge of the Department of Psychological Medicine, Guy's Hospital, New York, *Christian Essays in Psychiatry* (Philosophical Library, Inc., New York, 1956), p. 24.

# SHEPHERDESS -- Her Vital Partnership



## Our New Baby!

LOUISE C. KLEUSER

Associate Secretary, General Conference Ministerial Association

**WE** HAVE an interesting secret to reveal to our shepherdesses. To use an apt figure of speech, the Ministerial Association has adopted a new baby. With this number of THE MINISTRY we are beginning a series of lessons that may later become a shepherdess manual or guidebook. Judging from the many requests received at our office during the past year, it is now time to give the new baby enthusiastic publicity. And certainly this long-awaited event will be warmly welcomed by our shepherdesses.

This series begins under "Organizing Shepherdess Groups," (page 38). Subsequent issues of the journal will present information on the leadership of shepherdess groups, the conducting of programs, suggestions for study courses, as well as for hobby projects. Our shepherdess groups at educational centers change leadership more frequently than do the groups in our conferences. New leadership will want to be informed on the duties of officers. Kindly file this material for future use.

### *The History of Shepherdess Groups*

Naturally we are always interested in finding out how things had their beginning, for women have an inborn curiosity. Shall we start at the headquarters of our work? We are conscious that previously there have been intermittent efforts to form shepherdess groups. The Theological Seminary at Takoma Park deserves recognition for paying attention to the educational needs of ministers' wives while their husbands are doing graduate work in the nation's capital. Seminarianes were conducting regular gatherings early in the history of this institution; our nearby Washington Missionary College had capable leadership before their group meetings were fostered by the Evangelennes. Emmanuel Missionary College, Union College, and our Western colleges were also in line. Some Pris-

cilla groups were heard from a little later. But as far as real organized effort is concerned, the last decade tells the story.

War conditions necessitated furthering the education of both young men and women. In this predicament marriage may have taken place when either the husband or the wife had not yet completed his education. Few young mothers are able to pursue their education when babies and toddlers claim first attention. But unless younger women with ministerial ambitions catch the true spirit of the Advent ministry, this lack will seriously affect the work in our churches. We may point to this war emergency as accentuating the need for profitable shepherdess instruction. Today this particular problem is still claiming the attention of our college Bible departments and the Seminary.

During the past decade a veritable flood of literature has been produced by publishers who have become conscious of the needs of ministerial women. Many journals have featured articles, guidebooks, or manuals, as well as works of fiction produced by gifted women writers of other denominations. These have revealed the fish-bowl problems of the mistress of the manse, and Mrs. Minister has become a conspicuous personage. Interesting, and in some cases helpful, as these books have been, Seventh-day Adventist ministerial women have had more specific problems to discuss.

THE MINISTRY has recognized this need and has been guiding the work of the shepherdess during this decade. From time to time we have published lists of profitable books for our ministers' wives. And around a few of them we have built a series of lessons for our shepherdesses to use in their meetings. Now we are about to provide more detailed instruction on how to organize our meetings and what to provide for profitable discussion. It is timely for a pattern to be set, slanted toward Adventism.

## Organizing Shepherdess Groups

**B**EGINNING with the minister's wife, who shares her husband's profession, every woman employed by the Seventh-day Adventist Church should be guided by our denominational ideals and objectives. Education, culture, dignity, meekness of spirit, balanced judgment, kindness of manner, and loving sacrifice are necessary qualifications for every type of gospel service. Our women should be good mothers and homemakers, whether in their own families or in the role of "mothers in Israel." Shepherdess meetings are to foster the work of women in gospel service.

### *The Adventist Shepherdess*

Who is the Adventist shepherdess? Primarily she is the minister's wife, his life companion, the first assistant in his work. Her husband wooed her to help him in shepherding the sheep and lambs of the flocks he would be pastoring. She is the responsible shepherdess of the community, and her interest will ever be the welfare of the flock. The ministerial household represents more than merely a profession; it is a service.

The minister's next assistant is the Bible instructor, a shepherdess of a different type. As a reliable personal worker she must share many of the details of the shepherd-evangelist's work. If he oversees a large church, he may also be sharing clerical details with a church secretary. Both the Bible instructor and the church secretary are employed by the organization; they minister among holy things.

Our doctors' wives and the women serving in our health institutions are called to a medical ministry. They, too, should have heard the call—the call of the Great Physician. This vision of medical service must never become dimmed; it is our medical ministry.

### *Shepherdess Leadership*

The organization should be simple. In most shepherdess groups a good leader, with an assistant, an alert secretary-treasurer, and a few women as helpers will be sufficient leadership. Small committees to look after class and hobby instruction are helpful when the need arises.

While at our educational and medical centers our women represent various departments of educational work, the local pastor and his wife carry the responsibility of shepherding

them all. This would not suggest that the pastor's wife is the only eligible leader, but her ability in leadership might be given consideration when the whole picture is studied.

We are not anxious to add clubs, for the true purpose of a women's organization should be to unify our objectives. We are each working for the Great Shepherd, the Great Physician, the Master Teacher. From the church school to the college, our women teachers are recognized shepherdesses. And doctors' wives, wives of directors, supervisors, and nurses belong to such a group. Bible instructors and church secretaries also should be included. Too often the last-mentioned women sacrifice their hearth-and-home interests for the work of God, and the inspiration the fellowship of shepherdesses provides means much to them. Good leadership may be drawn from this group whether evangelistic, medical, or educational.

### *Nature of Meetings*

The meetings of the group should be varied, with a strong emphasis on developing the less experienced. Short courses of a month's duration, in teaching the Bible to non-Adventists, in training teachers for the children and youth of the church, and for studying community health and civil defense, homemaking, diet, and nutrition, should be held in balance. Where there is a special financial need an occasional shepherdess project might also be in order. Homemaking hobbies may be included, but these are not to eclipse the spiritual interests of the group. The spiritual life of the women employed in our work is of paramount importance. Free discussion in the group should be encouraged. Prepared counselors will be able to handle the questions that come before the group. In this way the spontaneous, overtalkative advisers will receive broader guidance from experienced women. Usually a monthly meeting is stimulating and not burdensome.

Early in the year the shepherdess program committee should outline plans for the entire year's gatherings. Without this planning ahead it will be easy to ride hobbies, for hobby leaders are usually enthusiasts. If the topics presented at the meetings fail to capture the interest of the majority, the group will suffer the loss of its more active members. The telephone as well as the mail should be used to announce the meetings, and the church bulletin should also remind the shepherdesses of these important gatherings. Try to have a set time of the month for your meeting, and do not overlook the many advantages of meeting on a Saturday or Sunday evening.

### *Conference Shepherdess Meetings*

The conference workers' meeting and the annual camp meeting suggest other opportunities for our workers' wives to hold inspirational and spiritual get-togethers. Usually the wife of the conference president, or someone appointed by the conference, is in leadership. Often the women attend long workers' meetings that are slanted toward their husbands' needs. But opportunity should be provided for them to discuss their own specific problems. For many years this has been a recognized need, and in some conferences a good work has been accomplished. A number of our presidents' wives have become skillful leaders of shepherdesses. Their sisterly interest in the younger women has greatly strengthened the work in fields where shepherdess groups have been organized.

Although such gatherings may be irregular, they need to be planned for. The services of a group of assistants should be enlisted to help carry out plans. A health supper, a family outing, or some other function may be a pleasurable event. Our workers do not have much opportunity to gather together, and anticipating a shepherdess meeting adds to the joy of fellowship. Preceding the meal an instructional hour should be enjoyed. Let us remember that serving meals is an everyday chore for women and that their greatest need is the part which Mary chose. The Great Shepherd commended her ministry rather than Martha's. "The king's daughter is all glorious within," is the psalmist's evaluation (Ps. 45:13). A too-elaborate display of culinary skill may defeat the objectives of the group; so let the meal be the occasional treat. (Next month Lesson II will suggest ways of making your shepherdess meetings inspirational.)

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### **From the Thames to the Tigris**

*(Continued from page 7)*

2000 B.C. We spent Sabbath with our believers at the Dar el-Salaam Hospital church. In the shade the thermometer registered 113°.

Sunday morning we went in cars southward to old Babylon, exploring the excavated Ishtar Gate, the hanging gardens, Belshazzar's palace area, et cetera, and going out through Kweish Village, built in the ancient river bed, to the present course of the Euphrates. Then we drove on southward to Birs Nimrud, the highest temple-

tower ruins in Mesopotamia, but probably not the site of the Tower of Babel—that probable site we had just seen, a low mound surrounded by a lake, to the south of Babylon. (See Herbert E. Douglass' article.)

We made an overnight train trip in Iraq from Baghdad north to Mosul, across the Tigris from Nineveh. At Nimrud (Biblical Calah) we tramped over ruins of palaces built by Shalmaneser III (859-824 B.C.), Adad-nirari III (810-782 B.C.), and Tiglath-Pileser (745-727 B.C.). At Nineveh we went to see a restoration of the Nergal Gate and looked at other excavations on the Kuyunjik mound; on the Nebi Yunus mound we entered the Moslem mosque at the top to see the supposed tomb of Jonah. No excavations can be made at this mound, which is under Moslem control, although it is known that at least two palaces lie underneath it—that of Esarhaddon (681-669 B.C.) and that of Ashurbanipal (669-c. 626 B.C.).

Northward from Mosul-Nineveh we visited Khorsabad, the capital of Sargon II (722-705 B.C.). A few weeks earlier, in digging for a new road, the workmen uncovered temple ruins. Now the road is making a curve around the area and excavators are at work on the temple. We sat on a brick bench along the side of the long, narrow room where perhaps the ceremonial meal was eaten on a long table down the middle.

Back at Baghdad, we drove out in the sandy desert to the ziggurat (temple-tower) ruins of Aqarquf, and pulled pieces of 3,500-year-old matting from the layers between courses of bricks. Then a quick visit to the Baghdad Museum—as we had also made to the Mosul Museum—and we were ready (?) for another twenty-four-hour bus crossing of the desert, this time to Amman, Jordan. And this time we rode in two ancient Mercedes-Benz buses, one of which broke down every few hours. After three Nairn buses had passed this bus, even when it was moving, as though it were standing still, we came to the point of actually being able to wish we were on a Nairn bus!

The weekend we spent camping in marvelous Petra was another unforgettable high point; this is described in Paul Grove's article. Then after visiting Jerash, described in Walter Specht's article [see next issue], we crossed the Jordan, visited excavations at Jericho, and went up to Jerusalem.

## *Palestine*

One day we drove southward to Bethlehem and Hebron; another day the buses took us northward to Gibeon, Beitin (Bethel), and Balata (Shechem), in all three of which places we saw actual archaeological excavations now being carried on. A quick drive past Nablus, the city of the Samaritans, and to the top of the hill of Samaria, allowed no time for exploring any ruins, for we had to hurry back to Jerusalem before that Friday evening sunset.

On one day Mr. Joseph Saad, curator of the outstanding Palestine Archaeological Museum in Jerusalem, escorted us around the ruins of the Essene monastery at Qumran and took forty-one of us down through a narrow tunnel into Cave IV, one of the eleven caves in which the Dead Sea scrolls have been discovered (see Kenneth J. Holland's article). On our visit to the museum Mr. Saad escorted us all through, and even took us into the Scrollery, where visitors simply do not penetrate, to see where the fragments of the scrolls, under glass plates on long tables, are being worked over to try to piece them together and translate them. This privilege ranked with that which we had received in the Cairo Museum, as the result of the friendly influence of Dr. Selim Hassan, of viewing the royal mummies, which are no longer shown to even visiting professors or politicians!

Wading through Hezekiah's water tunnel from the Pool of Siloam to the Gihon Spring was another interesting experience we are glad not to have missed.

Our last Sabbath together we spent in Gethsemane and at the Garden Tomb. There we had Sabbath school at 7:30 A.M., followed by the communion service in that quiet garden. Although this is probably not Christ's actual tomb, it is a Roman tomb dating from His time, and afforded us the best place in all Jerusalem for our meeting and for quiet meditation. The pretty little ceramic wine cups that we had used, inscribed "Jerusalem, 1957," were given to us as a souvenir of this sacred occasion, by courtesy of the Jordan Mission. In the afternoon we visited the two Gethsemanes, watching a colorful Greek-rite service at the Russian church higher on the Mount of Olives, and then descending in the late afternoon to the Roman Catholic (Franciscan) Gethsemane. Beside the Church of All Nations, in the flower garden with its

ancient, gnarled olive trees, we held our vesper service. This day was the true climax of our tour.

The next morning we flew to Beirut, where the five men, Members Berg, Lewis, Mershon, Ruppert, and Dr. Beltz, left us to go on around the world. We flew on to Nicosia and Athens, where we had the most luxurious hotel, the largest and most comfortable bus for our use, and the best food, that we had anywhere on the trip! Of course we visited the Acropolis, with its treasures of architecture, especially the Parthenon; Mars' Hill, once described as "the stone of impudence" where we thought of Paul and his effective speech to the philosophers; the museum, and other interesting places. One all-day trip was made to visit Corinth—the ruins of its Temple of Apollo and its Agora (like the Roman Forum)—and Mycenae, where we tramped over the ruins of Agamemnon's palace on top of the acropolis and saw his nearby "beehive tomb." On the way back to Athens we enjoyed a swim in the blue Aegean.

The tour ended almost before some of us had been able to realize we were actually on this dream-come-true trip. Up to the end in Athens on August 8, we had traveled 6,415 miles by plane, 1,800 miles by train, 4,485 miles by bus or car, and at least 200 miles by foot! Each one traveled at least 20,000 miles by the time he reached home. We had visited ten countries in the sixty days; it seemed as though we had lived a whole month in each week. All of us agree that the Bible has "come alive" for us in a way it never had or could, before. We have new understanding, interests, and appreciations as the result of our profitable and unforgettable trip.

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## **Tyre and Sidon**

*(Continued from page 25)*

scraped bare. What we saw, *Sûr*, is not the ancient city nor even a reincarnation of the island city, but a modern transplantation of displaced persons to a location that has much in its favor. Commercially it is insignificant. Politically it is impotent. Religiously, Baal, Melkarth, and Adonis are reduced to tradition and myth. It poses no threat to God's people, gives no comfort to atheists.

I am glad for the privilege of visiting Tyre. I hope you too may someday have the experience.

## Our Declaration of Fundamental Beliefs

THE question is asked, When did we first officially adopt our "Fundamental Beliefs of Seventh-day Adventists"?

The first of what might be termed an official statement of our beliefs was provided for in a General Conference action on December 29, 1930. The action reads as follows:

A request was presented from the African Division that a statement of what Seventh-day Adventists believe should be printed in the *Yearbook*, since they feel that such a statement would help government officials and others to a better understanding of our work.

*Voted*, that the chair appoint a committee of which he shall be a member, to prepare such a statement for publication in the *Yearbook*.

Such a committee was appointed, which drew up a statement according to the instruction of the General Conference Committee.

The next reference we find to the statement appears in the January 14, 1932, minutes and reads:

*Voted*, That we request the Review and Herald to print in tract form the statement which is published in the *Yearbook* on "Fundamental Beliefs of Seventh-day Adventists."

The same year this statement was printed in our *Church Manual*.

On June 13, 1946, at a General Conference session, the following action was taken regarding this same matter:

That the Statement of Fundamental Beliefs now found in Section XI [of the *Church Manual*], be placed at the beginning of the *Manual* as Section I.

That no revision of this Statement of Fundamental Beliefs, as it now appears in the *Manual*, shall be made at any time except at a General Conference session.

This statement appears in the present *Church Manual*, 1951 edition, on pages 29-36.

It is true that in 1872 a "Declaration of the Fundamental Principles Taught and Practiced by Seventh-day Adventists" was printed, but it was never adopted by the denomination and therefore cannot be considered official. Evidently a small group, perhaps even one or two, endeavored to put into words what they thought were the views of the entire church. The very first paragraph of that statement makes this clear:

In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline,

aside from the Bible. We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them. We often find it necessary to meet inquiries on this subject, and sometimes to correct false statements circulated against us, and to remove erroneous impressions which have obtained with those who have not had an opportunity to become acquainted with our faith and practice. Our only object is to meet this necessity.

When the denomination did officially adopt a statement of fundamental beliefs, certain sections appearing in the one printed in 1872 were left out, notably the one on the atonement. Further light from the messenger of the Lord on the matter of the atonement seems to have cleared up certain aspects of this subject, and this portion of the 1872 declaration was not included. Today it is difficult to secure copies of the 1872 declaration, as it has long been out of print.

Seventh-day Adventists have long held that the path of the just, which "shineth more and more unto the perfect day," must not be circumscribed by any formal denominational creed. While truth is progressive, the great fundamental doctrines of salvation are proclaimed in the unchangeable "everlasting gospel" of God, and are wholeheartedly accepted by all Seventh-day Adventists.

—EDITORS.

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When it gets so dark you can't see in any direction, look up.

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## Cities of Prophecy

(Continued from page 32)

est desires of a Sennacherib or an Esarhaddon brought worldwide repercussions, the words of Nahum seemed singularly audacious and puny. "I will throw filth at you and treat you with contempt, and make you a gazingstock" (Nahum 3:6). "A gazingstock," "desolation and ruin," and "no more shall your name be perpetuated"—what a striking illustration of the end of all evil powers when God at last steps into history and calls an end to cruelty, oppression, and grief! Regardless of how mighty man may make his kingdom, the seeds of destruction are born within it. Man's only security for eternal happiness rests, not in any philosophy or kingdom of his own creation, but in the proffered love of his patient Lord. The Mesopotamian cities of the dust witness to the fact that the eternal city can be erected only in heaven.

## IMPORTANT NOTICE

(Extended opportunity to secure social security for ministers.)

Ordained and licensed ministers who did not file waiver certificates before April 15, 1957, and lost their right to elect coverage as self-employed persons under the social security program now have another chance. An amendment to the Internal Revenue Code, which President Eisenhower signed into law on August 30, 1957, gives them an extended period of two more years to secure old-age, survivors, and disability protection for themselves and their families.

Ministers who file waivers during this extended period will be mandatorily covered for 1956 and subsequent years for which they have net earnings from self-employment of \$400 or more, including earnings from the pursuit of their ministry. In addition, any minister who filed a waiver before August 31, 1957, but who filed it too late to secure coverage for 1956, may elect coverage for 1956 by filing a supplemental waiver during the extended period. The law does not permit ministers to elect coverage retroactively for 1955.

The amended law does not change the two-year deadline for a minister who files a waiver after the close of the extended period, to begin his social security coverage with 1958 or a later year. He will have lost his chance to elect coverage unless he files his waiver on or before the due date of his Federal income tax return (including any extension thereof) for his second taxable year after 1954 in which he has net earnings from self-employment of \$400 or more, some portion of which is from the exercise of his ministry. For example, a minister who has such earnings in 1955 and 1959 must file his waiver on or before April 15, 1960.

Ministers who file waivers after the close of the extended period ordinarily will be covered for the first as well as the second year of their ministry if these years are consecutive. For example, a person who becomes a minister in 1958 and who files a waiver on or before April 15, 1960, will be mandatorily covered both for 1958 and for 1959 if in each of those years he has net earnings from self-employment of \$400 or more, some portion of which is from the exercise of his ministry. Under the old law, a minister could not elect coverage for any year for which the return-filing date had passed.

The new law also provides that ministers will now include as net earnings for social security purposes, (1) the rental value of a parsonage or rental allowance furnished them as part of

their compensation and (2) the value of meals and lodging furnished them for the convenience of their employer. This change in the law affects ministers' liability for self-employment tax but does not otherwise affect their liability for income tax. This provision is effective for taxable years ending on or after December 31, 1957, except that, for the purpose of the retirement test under old-age and survivors insurance, it becomes effective with taxable years beginning after August 1957.

Ministers who permitted the deadline to pass without securing for themselves and their families old-age, survivors, and disability benefits offered through the social security program, who desire to elect coverage under the provisions of the extended period should contact their conference treasurer or their local Social Security Field Office for further information. It is suggested that every young minister carefully consider the benefits of protection to his family in the event of his decease and the provision for disability payments beginning at age 50, which are important features of social security coverage.

W. E. PHILLIPS, *Assistant Treasurer*  
*General Conference of*  
*Seventh-day Adventists*

---

### *Toward New Heights*

Not yet attained, but still my feet are pressing  
Toward those heights which lie outstretched  
before;

That which the past has held of heavenly blessing

Will not suffice, I hunger still for more.  
And now as dawns for me one more New Year,  
So grant, O Lord, 'twill bring me yet more near.

More near to Thee! Yea, Lord, and ever nearer,  
Forgetting all the things now left behind;  
My aim is higher ground, with vision clearer  
To see Thee close, though steep the path may  
wind.

Forgive, O Lord, the blindness of the past;  
Be still my Guide, I pray, and hold me fast.

"One thing I do," my time cannot be squandered

In grieving o'er mistakes of years now gone;  
Though in side paths my feet have often wandered,

Yet reach I forward still—Lord help me on!  
And grant this year, in mercy given me,  
May lead to untrod heights, close, close to Thee.

—Selected



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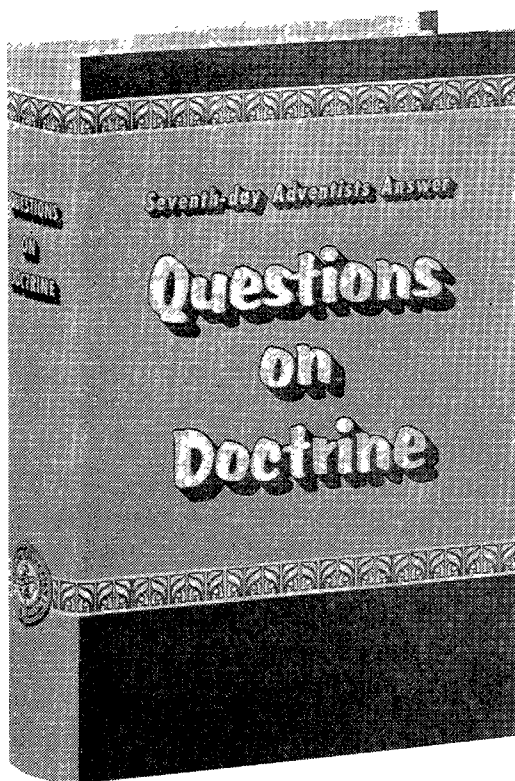
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## Daniel's Faithfulness

- I. Faithfulness in Purpose (1:8).
- II. Faithfulness in Prayer (6:10).
- III. Faithfulness in Performance (6:4).
- IV. Faithfulness in Persecution (6:10-23).
- V. Faithfulness in Persistency (6:20).

—Adapted from JEAN NELSON

## The Serepeum

(Continued from page 17)

ficial ritual was consequently much more diversified than Israelite. Many more animals were employed as offerings.<sup>19</sup> Even the extremes of human sacrifice were not unknown (2 Kings 3:27). Obviously, the divine institution of Israelite ritual practice made direct borrowing from the heathen unnecessary.

In viewing the Serapeum, the visitor is appalled by the thought of the great amount of workmanship that went into this massive memorial of religious insipidities. Row upon row of oversized stone coffins lie in mute splendor. Yet there is something of value here, even as there is for the historian who is able to gather from the Apis steles chronological data of the utmost importance, for in its grand silence it bears witness that the complicated play of human events is under divine control. Amid the false religions that have in the past covered the world, God has not let His light be permanently hidden; He still guides the affairs of this earth.

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- <sup>13</sup> *Ibid.*, p. 137.
- <sup>14</sup> White, *op. cit.*, p. 332.
- <sup>15</sup> *Ibid.*, p. 333.
- <sup>16</sup> Shortly after the ten plagues, Thutmose IV had the neglected Great Sphinx uncovered from the sand and repaired for purposes of worship. It was significantly at this same time also that the monotheistically worshiped god, Aton, appeared for the first time in history. Arthur E. P. Weigal, *The Life and Times of Akhnaton Pharaoh of Egypt* (Edinburgh and London: William Blackwood and Sons, 1911), p. 22; Alan W. Shorter, "Historical Scarabs of Thutmose IV and Amenophis III," *The Journal of Egyptian Archaeology* 17:23, 1931.
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- <sup>18</sup> John A. Wilson, *The Burden of Egypt* (Chicago: The University of Chicago Press, 1951), pp. 231, 232.
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## John Wesley's Rules for Congregational Singing

ABOUT two hundred years ago John Wesley gave these "Rules for Congregational Singing." At first reading you will be amused at his quaint way of saying things—and you may even be provoked a bit. But we hope you will read them again and discover the truth in them.

1. Learn these tunes before you learn any others; afterwards learn as many as you please.

2. Sing them exactly as they are printed here, without altering or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. Sing *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

4. Sing *lustily*, and with good courage. Beware of singing as if you are half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation—that you may not destroy the harmony—but strive to unite your voices together so as to make one clear melodious sound.

6. Sing *in time*. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing *too slow*. This drawing way naturally steals on all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quickly as we did at first.

7. Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord would approve of here, and reward you when He cometh in the clouds of heaven.—(Reprinted from *Pasadenews*, published by First United Presbyterian Church, Pasadena, California, Rev. Ralph M. Grove, pastor.)

They [Christ's followers] are to despair of nothing and to hope for everything.—*Gospel Workers*, p. 39.

# PASTOR -- Shepherding the Flock



## Discovering Interest in Our Church Services

CHARLES M. MELLOR

Pastor, East Oakland Seventh-day Adventist Church

**A** PROBLEM that confronts all progressive Seventh-day Adventist churches is to become acquainted with the stranger that is within our midst. There are many earnest people who attend our Sabbath services with an inward longing for a better understanding of the Christian way of life and a yearning for fellowship with God's people. Often they *come* and go *unnoticed*.

It is true that this class of persons is not regular in attendance. Most of them are sick spiritually; but with a little encouragement from the minister, Bible instructor, or an understanding lay worker, much good can be accomplished. Then, too, there are the people who come from other Seventh-day Adventist churches. They will worship in our churches without introducing themselves, and thus remain anonymous. How are we to get the names and addresses of such people without embarrassment? In larger congregations it is almost impossible for the pastor to know all the church members by name, so he has to be rather careful in inquiring whether they are visitors.

In our work in the East Oakland church we use three methods to secure the names of our friends who may be attending services. They are: (1) our guest registration book that is in the narthex of the church; (2) the membership and guest request cards that are available in the pew racks with the tithe envelopes; (3) the attendance registration cards, which are distributed to our total congregation about once a month.

Most churches have a guest register of some type. Any good church supply house has them for sale, some very beautifully bound. Our church prefers a loose-leaf book. Each Sunday morning the page containing the names of our guests from the preceding Sabbath is placed upon the minister's desk. These names are carefully studied and those that have local addresses are placed on cards, so that a personal visit may

be made. It is a good plan to send a card or letter of recognition to those visiting, even to our friends from outside the city.

In our pews are kept 3 by 5 inch cards in the same rack with the tithe envelopes. On one side is printed:

"TO OUR VISITORS: We extend to you a cordial welcome and rejoice that you have been led to this place of worship. We invite you to come again, and would appreciate your name and address in the space below."

Below the space that is left for the name and address, three check statements are made. They are: ☐ Visitor, ☐ Newcomer, ☐ Desires to Unite With Church.

On the reverse side of the blue card is printed: "TO OUR MEMBERS." Listed on this side are various bits of information that are helpful to the minister. Some of the information asked is:

- ☐ Has moved to address above.
- ☐ Needs spiritual help.
- ☐ Desires a call from the minister.
- ☐ Desires baptism.
- ☐ Newcomer among us.
- ☐ Is ill and should be visited.
- ☐ Wishes Bible studies.

On this side of the card is a place for the name of the person and a space for the name of the one supplying the information. Some church bulletins carry practically the same requests for information, but it has been our experience that few people like to tear up their church bulletins.

Once each month it is our practice to distribute a special Attendance Registration card to each person in the congregation—both church members and non-Adventists. The card that serves us well states:

"We are happy to welcome you to our church service and we wish you God's blessing as you worship in this sanctuary. Will you please an-

swer the following questions? Thank you!" Then four check statements are listed:

( ) I am a member of this church.

( ) I am a member of the \_\_\_\_\_ church in \_\_\_\_\_.

( ) I have no church affiliation.

( ) I would be interested in uniting with this church."

Then there is a place for the name, address, and telephone number. The card concludes with the question, "How long do you expect to be in our vicinity?"

This attendance registration has proved to be the best interest finder it has ever been our experience to use. One Sabbath, twelve requested membership. Even people who have never been baptized have requested membership. These have been invited to join our instruction class. At first our church members did not cooperate very well; but when it was explained that if strangers did not see them fill out a card, it might influence them not to do so, practically all the members responded.

After the attendance registration the cards are separated into three groups—the members of the church, Seventh-day Adventists from other churches, and prospective interests. The response to our attendance registration has always been most gratifying, for it makes it possible to direct our ministry to those who may need spiritual help and guidance.

The Son of God is often eclipsed by the man standing between Him and the people.—*Testimonies*, vol. 4, p. 318.

## Comments on Baptism From Portuguese Sources

E. P. MANSELL

Pastor, Los Banos, California, Church

WITH the exception of the introductory quotation from the *Encyclopaedia Britannica*, the following references are translations from authentic Portuguese works carefully preserved in the libraries of Portugal. They indicate how difficult it was to substitute pouring and sprinkling in place of immersion as the accepted mode of this ordinance of the Christian church.

Baptisteries belong to a period of the church when great numbers of adult catechumens were baptized, and when immersion was the rule. We find little or no trace of them before Constantine made Christianity the state religion; *i.e.* before the 4th century; and as early as the 6th century the baptismal font was built in the porch of the church and then in the church itself. After the 9th century few baptisteries were built, the most noteworthy of later date being those at Pisa, Florence, Padua, Lucca, and Parma. . . . Some baptisteries were divided into two parts to separate the sexes; sometimes the church had two baptisteries, one for each sex. A fireplace was often provided to warm the neophytes after immersion. . . . As soon as Christianity made such progress that baptism became the rule, and as soon as immersion gave place to sprinkling, the ancient baptisteries were no longer necessary. . . . In England, a detached baptistery is known to have been associated with the cathedral of Canterbury.—*Encyclopaedia Britannica* (11th ed.), art. "Baptistery," p. 370.

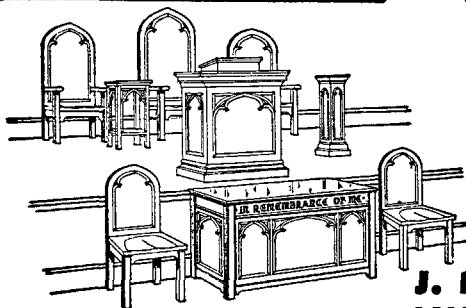
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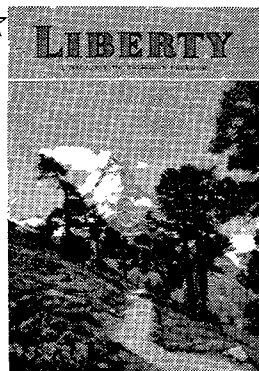
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of baptism was performed by immersion. In those early days the right was granted only to those of mature age and after being well proven in discipleship. The teachers were called catechists. According to Catholic doctrine there is but one baptism."—*Novo Dicionario Encyclopedia*, ed., Luso-Brasileiro (João Grave, Porto, Ltd. Lello).

Only adults were allowed to be baptized in the early centuries:

Triple baptism was brought into Iberia by the Visigoths (Aryans) in about the sixth century:

In the first centuries the new converts were baptized, being immersed three times. It seems that the Aryans wished to defend this practice, to sustain their error of the triple nature of God, that is, three separate Gods. Because of this the Counsel of Toledo was called in the 6th century and introduced the practice of single immersion.—FORTUNATO DE ALMEIDA, *Historia da Igreja em Portugal* (1910), tomo I, p. 79.

During the Dark Ages the medieval church taught that the act of baptism could erase the stain of sin from the soul:

The first sacrament of the church is baptism. It washes the soul from original sin and unites the man to Jesus Christ.—PADRE RAPHAEL BLUTEAU, "Baptism," *Vocabulario Portugues-Latino* (Coimbra, Portugal, Clerigo Regular, 1712).

Up to the 14th century the famous painters such as Raphael and others represented the baptism of Christ as by immersion.—*Encyclopedia Portuguesa* III, art., "Baptisterios" (Maximos Lemos Cia, Porto).

Even in the middle of the eighteenth century baptism by immersion was staunchly upheld and defended in at least one recorded Roman Catholic diocese in Portugal:

Concerning baptism, the Bishop of Bragança proclaimed in his pastoral letter of January 23, 1759, that he would baptize by immersion and not by pouring, a custom then being introduced into the diocese; the priest be obliged to do the same on the threat of suspense; and only by order of the Prelate could baptism be performed by pouring.—FORTUNATO DE ALMEIDA, *Historia da Igreja em Portugal* (Aprovado, Imprensa Academica, Coimbra, Portugal, 1910), tomo IV, p. 308.

By the gentle touch of grace, He [Christ] banished from the soul unrest and doubt, changing enmity to love, and unbelief to confidence.—*Gospel Workers*, p. 46.

## Appeal for Contact With Those Who at Any Time Heard Mrs. E. G. White

A study is being made of Mrs. E. G. White as a speaker. Some of our workers have heard her in person while others may know lay members or non-Adventists who had acquaintance with her speaking. We wish to contact them and secure their observations. While primary interest is in Mrs. White's platform and pulpit endeavors, it is hoped that any who observed her in conversation or in informal speaking situations will send their names for further direct contact to:

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- V. For Righteousness (Rom. 5:21; 8:3, 4).
- VI. For Love (1 John 3:1; Rom. 8:35-39).
- VII. For Victory (1 Cor. 15:57).

—Selected



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★ ★ ★

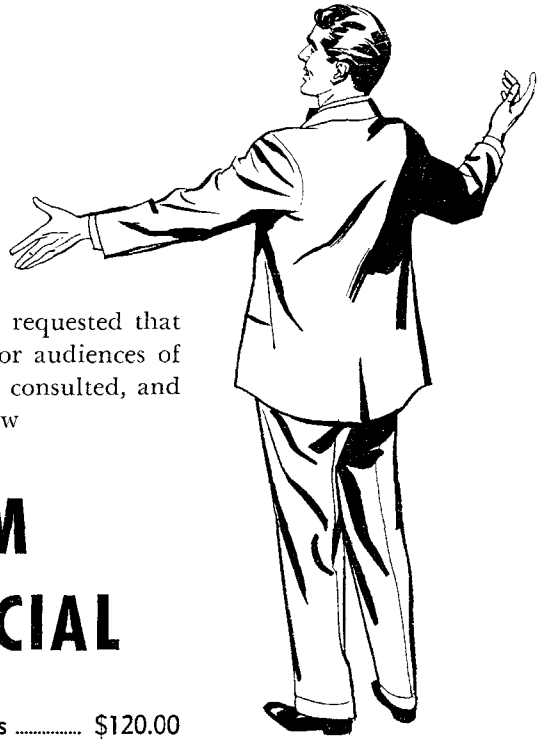
**Doorkeepers in the House of God.**—Whatever this reference from Psalm 84 may include, one church in New York State has given considerable thought to the kind of welcome its attendants receive from its ushers. They have selected a chief usher as a doorkeeper of God's house to greet the members, visitors, and strangers as they arrive. After welcoming them he turns them over to one of his assistants, who shows them to their seats. In large churches it may be necessary to appoint two or three such doorkeepers with their assisting ushers. In the church in question there are two ushering staffs consisting of six young men each. First impressions are often lasting, and great care should be given to the appointment of ushers. They are the hosts or hostesses of the church. Everyone who enters God's house should have the courtesy of a warm welcome. All ushers should arrive at least thirty minutes before the service begins. They can either retard or increase church attendance by the impressions they leave.

★ ★ ★

**The Trident Club.**—Toronto, Canada's, Timothy Eaton Memorial United Church conducts three group meetings following the Sunday evening service. The Trident Club is the most successful after-church program. This club brings together all nationalities in Christian activities. The three prongs of the Trident stand for worship, fellowship, and welfare. Interest groups are provided for every night of the week along many lines, including Bible study and religious discussion, drama, music, sports, camera, and newspaper work. Martin E. Marty reports in the *Christian Century* that “many activities are social in nature but each of the 520 members is expected to take part in some welfare project.” Discussion groups have dealt with such topics as alcohol, the golden rule, and the temptation for the church to play too large a part in social and political issues. Church groups that enable the members of a congregation to utilize their resources to reach out and serve their communities are everywhere needed. Why not provide more opportunities for service and sociability? J. A. B.

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