

OUR TIMES

Sanctuary—
the Secret of a
Peaceful Heart

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SEPTEMBER 1964



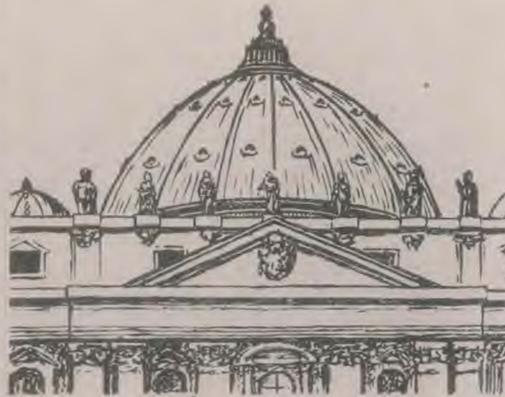
NOW THAT THE Catholic bishops will soon converge again in Rome,* is it possible to evaluate fairly what has been accomplished so far at St. Peter's and decide in what direction the Vatican Council is moving? To some extent, perhaps.

After the dramatic test votes on collegiality toward the middle of the second session, most everything that happened in the succeeding weeks was rather anticlimactic. St. Peter's council chamber became a venue for delay and stalemate.

As the close of the second session approached, it became clear that its concrete accomplishments along the lines desired by the liberal council majority would be almost nil. Some prelates and journalists hoped that Pope Paul would make in his closing speech some startling pronouncements in the direction of "liberal reforms." But nothing came of these hopes.

No doubt the most interesting part of Pope Paul's speech was his surprise announcement of an impending pilgrimage to the Holy Land. This visit, now history, was only indirectly related to the work of the council, yet it was a very significant event in the history of the Papacy. For example, it was the first time a pope had left Italy in 154 years.

In its two sessions the Vatican Council met for a total of eighteen weeks. Conservative estimates of the cost to the church of these sessions begins at about \$6 million. What have been the concrete accomplishments? A number of big issues such as religious liberty, collegiality, Christian unity, better relations between Roman Catholics and non-Catholics, the nature of the church, and reform of the Curia have been raised and considered, but they have been deferred and



VATICAN COUNCIL II

Retrospect and Prospect

B. B. Beach

thus remain unsolved.

We are told that the council is planning to consider seventeen schemata. So far, five have been discussed and only two have been given final approval by the council and the Pope. These two doctrinal pronouncements are the schemata on liturgy and that on mass communications. In addition, Pope John on his own initiative decided to include Joseph as part of the canon of the mass and Paul VI in a *motu proprio* entitled "Pastorale Munus" addressed to the bishops the day before the end of the recent session, granted them a large number—forty to be exact—of minor rights and privileges that many bishops already have been enjoying on a temporary and renewable basis. These faculties include, for example: Permitting priests to celebrate mass twice on weekdays and even three times on Sundays, permitting the celebration of mass outside a sacred place and specifically aboard ship, dispensing from the impediment affecting the children of non-Catholics for admission to sacred orders, the right to admit illegitimate boys as seminarians, the right to grant certain dispensations before a Catholic can marry a Protestant, et cetera. The two above mentioned schemata, and these last two papal initiatives represent the sum total of the concrete achievement of Vatican Council II so far.

The newly approved schema (2,158 votes to 19) containing the 12,000-word "Constitution on Liturgical Reform" is no doubt up to the present the most important concrete legislative accomplishment of Vatican II. The schema seems to suggest two basic premises: (1) There is no intrinsic reason why Roman Catholic worship should not be heard and understood by those who participate in it;

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* September 14 to November 20.

The Stars Are Still There

DURING THE HECTIC days of the French Revolution irreligious hooligans one night broke into the home of a God-fearing peasant. With ribald jests and dire threats they assailed his faith.

"Down with the priests," they raged, "We'll demolish the high altar. We'll burn your Bible. We'll destroy all the churches. Then what will be left of your pious fraud?"

Quietly pointing upward, the old man replied, "The stars will still be there."

Today another revolution is on, a revolution of thought. Current concepts, not only of religion but of science, education, politics and industry, are being questioned, torn apart and revamped. This trend, according to certain analysts, constitutes the one unchallengeable fact about the times in which we live. "Cataclysmic forces are at work," said one recently, "giving a new shape and form to the world."

"A squinting, sprinting, shoving age," is the way Norman Cousins of the *Saturday Review of Literature* describes it. Pendulums swing wildly with no regard to Galileo and the law of inverse squares. Time, dangerously out of control, is racing pell-mell down the track, paying no heed to stop signals.

"We are on the front edge of important changes in the world situation," panted one world statesman a few weeks ago, frantically trying to keep abreast with the giddy pace of events.

The first two sentences in the message released by the Commission on World Mission and Evangelism at the close of its 12-day session in Mexico City last December is pertinent: "Our world is changing faster than it has ever done before. New patterns of life are taking form for the whole of mankind."

Statesmen, drawing aside their bedroom curtains in the morning,
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Prasad

“BETTER TO DIE THAN TO LIVE A COWARD”

Jamile Jacobs

A young swimmer, evidently a novice, stood on the bank of a river holding nervously to a rope which was fastened high in an overhanging tree. Impatient companions urged him to swing out for a drop into the deep swift-moving water. He hesitated in silent debate with himself. Then someone shouted, “Coward.”

That did it. Slowly the lad backed away from the bank, then ran for the take-off and landed with a splash in the deepest part of the stream. The swim back to the bank was long and difficult for him. With breath and strength nearly exhausted he sprawled out on the grass, to rest.

“You surprised us,” one of his buddies congratulated him. “We did not think you had the courage to do it.”

“I had to do it,” replied the boy. “I could not let the fellows call me a sissy.”

The wisdom of this lad’s action may be questioned but it is typical of how certain people will face danger and possible death rather than be considered a coward.

Cowards are basely timid, easily frightened individuals who lack courage and resolution in the face of opposition or danger. They are not appreciated anywhere. In time of war a few cowardly soldiers can be a greater threat to the nation’s security than the enemy. On the other hand, a few courageous men united in purpose may triumph against great odds.

The Gurkha soldiers of Nepal have gained a world-wide reputation for bravery and courage. The reason is their motto: “Better to die than live a coward.” They train and fight by this slogan.

God-fearing men in all walks of life might well adopt such a motto by which to live and persevere. To develop a noble character is not easy. To counteract erosive effects of indifference and expediency as well as to withstand direct onslaughts of wickedness requires bravery unexcelled.

A flood of evil ideas, customs and habits must be resisted. Immoral influences and

natural tendencies to sin must be overcome. Business and social pressures as well as outright opposition to truth must be withstood. Loneliness, misunderstanding, suspicion, hardship, privation and persecution must be endured.

This is what the apostle Paul had in mind when he wrote: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Ephesians 6:12.

Cowards shrink from such a conflict. They achieve nothing but misery of mind for themselves and a bad influence for others. They bring only loss to the cause of righteousness. Jesus emphasized that only he who is willing to "lose his life for My sake and the gospel's" can hope for victory and reward. (Mark 8:35.)

Stalwart characters in all ages have considered it "better to die than live a coward." There were the three Hebrew youth whose story is recorded in the third chapter of Daniel of the Old Testament. From among prisoners of war they had been selected for educational favours and even appointed as officers in the Babylonian government. One day with other officers of the empire they were commanded to worship a grand golden image in honour of the king. This they could not do. It was against the worship of God. "Death before dishonour" was their motto, and they refused to bow to the image.

Soon they were arraigned before the king to answer charges of disloyalty. This was particularly difficult for them because to this very monarch's benevolence they owed their lives and positions. He had a special claim upon their respect and allegiance and they knew it. Furthermore, scheming fellow officers expressed suspicion and ridicule, inwardly glad that these Hebrews were in trouble. More dreadful still was the death penalty if declared guilty—death by burning. In the face of such formidable odds, how could they dare to disobey the king's command?

These youth considered that first of all they were subjects of God, the supreme Ruler. Though the whole world should stand against them to force them to do wrong, they would not yield. They were ready to die rather than disobey God even if it meant displeasing the king who had done so much for them. King Nebuchadnezzar became furious and ordered the three young men thrown into the fiery furnace. The soldiers who threw them in died from the heat but God saved the youth from the fire and brought them to honour before the whole empire.

History tells us of other soldiers who faced fire for God but with a different outcome. John Huss was a pastor in Bohemia during the mediæval period of European history. He preached boldly against evils tolerated by the clergy and the church of his time. His pure life and Scripture-based messages of reproof and instruction condemned and infuriated the popular religious leaders. They had him tried before the highest council of the empire, condemned him as an "arch heretic", and sentenced him to be burned at the stake.

Before his execution he was asked to retract. With a sweeping gesture toward the throng gathered round, he said, "How should I look on the multitude to whom I have preached the pure gospel? No. I esteem their salvation more than this poor body now appointed unto death." Courageously he allowed himself to be bound to the stake and was soon consumed by the flames, all because of uncompromising adherence to truth and duty.

H. M. S. Richards, founder of the Voice of Prophecy,

tells of a young Scottish lad only seven or eight years old who used to carry food to a pastor hiding in a cave during the persecution of the Covenanters. The lad was detected. Claverhouse, a commander of the terrorizing forces, tried to get the boy to tell where the pastor was hiding and to take the soldiers there. The boy refused to tell, even though Claverhouse threatened to kill him. Finally the commander took the lad by the scuff of the neck and held him out over a cliff that dropped one hundred feet to rocks below.

"Now tell us where he is or I'll drop you," said Claverhouse.

"I cannot and I will not," the lad persisted.

This boy lived by the motto, "Better to die than live a coward."

Such courage is rare today. One writer has said, "The greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—E. G. White in *Education*, p. 57.

You wonder how you can be the kind of person described here? You wonder how you can come to the place where you too feel that it is "better to die than live a coward"? How can you develop such unflinching fortitude?

Courage is not the absence of fear. It is that quality of moral strength which enables you to resolutely perform your duty in the face of danger, fear, or difficulty. W. T. Sherman says, "I would define true courage to be a perfect sensibility of the measure of danger and a mental willingness to endure it."

Courage is based on an understanding of the rightness of your cause, on faith in its ultimate triumph, and on a firm resolve to be true to your cause against opposition and difficulty regardless of danger involved.

Courage is developed by rigid self-discipline, firm decision and prompt action for right in all matters affecting character.

The greatest courage comes from a knowledge of God's word, faith in its predictions and promises, and unswerving obedience to its precepts. It finds its most sublime expression in the stories of countless martyrs who "loved not their lives unto death."

You can develop such courage. You can be one of those who will "stand for the right though the heavens fall." Should you lose your life in the conflict, you may still be certain of a share in the victor's reward. He is trustworthy who said, "Be thou faithful unto death, and I will give thee a crown of life." Revelation 2:10.

Today when the unprincipled so readily sacrifice honour for personal advantage or safety, remember it is "better to die than live a coward." ●

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the family circle

"Uncle Ray, aunty, and cousin Rani are coming to visit us today," sang five-year old Mary.

"Yes, they are coming and it is going to be fun having them. Mary, I hope you will be a good girl and watch your temper," said mother. "No ugly disposition while company is here. All right?"

Mary agreed. It was easy to promise.

A few hours later a happy looking girl ran to the door to welcome the guests. It was nearly lunch time and mother had a delicious meal all ready on the table. After they had finished the main course, mother brought in a luscious cake she had made and gave each one a generous slice. Mary looked at her piece disapprovingly. It was smaller than the others. Forgetting all about her promise, she shouted "I want a bigger piece, Mother." Mother asked her to first finish what was on her plate, but Mary continued to cry and pout for a bigger piece. Mother tried to avoid a show-down in the presence of company, but Mary refused to co-operate. In a final act of defiance, she threw her piece of cake across the table knocking over Uncle Ray's glass of punch.

Mother was at her wits' end to know how to pacify this bad-tempered daughter. In order to ease the situation, she finally yielded to Mary's will.

Yes, Mary got what she wanted. Mary knew that's what would happen for she had employed such tactics before to get desired results. By now it had become a well-developed behaviour pattern.

Every so often we come across children who throw themselves on the floor and kick and scream when things do not go to suit them. Sometimes even little babies pound their heads on the floor and cry. Some parents may feel that these outbursts of temper are something that can't be cured and so must be endured, perhaps something that is hereditary.

How can such unpleasant scenes be avoided? To a large extent, it's a matter of training. By patient handling, any child can be helped to develop a tractable and winsome disposition.



J. S. Moses, artist

Little do parents realize that the devil is working hard to lead young minds in the wrong direction. If they could only work with patience, wisdom, and determination, what an amount of sorrow could be saved. The following counsel from an authority on child training who was herself a successful mother is right to the point:

"The enemy [Satan] will try to control the minds of our children but shall we allow him to mould them according to his will? These little ones cannot discern what spirit is influencing them, and it is the duty of parents to exercise judgment and discretion for them. Their

habits must be carefully watched. Evil tendencies are to be restrained, and the mind stimulated in favour of the right. The child should be encouraged in every effort to govern itself."

To ensure greatest success in this endeavour, a mother must begin early. Even when her baby is still tiny she can teach him that persistent crying does not pay off. It is elemental that children should not be given things in order to stop their crying. If thus indulged, they at once learn by association that by wailing long and loud they will get what they want. And this will be the beginning of a habit very difficult to break.

Have you ever heard a mother telling a crying child, "I'll give you some sweets, son, if you will stop crying"? Some parents think they can get their children to obey by thus offering a bribe. They feel that this is the smoother way to handle the situation, certainly less taxing to themselves. Note how the writer referred to above analyses this difficult problem:

"Parents frequently pet and indulge their young children because it appears easier to manage them in that way. It is smoother work to let them have their own way than to check the unruly inclinations that rise so strongly in their breasts. Yet this course is cowardly. It is a wicked thing thus to shirk responsibility; for the time will come when these children, whose unchecked inclinations have strengthened into absolute vices, will bring reproach and

disgrace upon themselves and their families. They go out into busy life unprepared for its temptations, not strong enough to endure perplexities and troubles. Passionate, overbearing, undisciplined, they seek to bend others to their will, and, failing in this, consider themselves ill-used by the world, and turn against it."

A mother and her little boy were watching a monkey perform all kinds of tricks. Presently she remarked to her child, "O Johnny, I wish you would mind as well as that monkey does!"

Johnny looked at her rather knowingly and replied, "Don't forget, mother, he's trained." There was more wisdom in his remark than the child realized. We wonder if even the mother got the point.

Even babies can learn what "NO" means. And once said, it should always mean just that. There should be no exceptions. I have heard mothers say "No" thunderously and then without following it up with firmness, allow the child to do just what had been forbidden. Many children are thus reared on thunder and lightning. Nothing grows on that. Children become immune to shouts and commands, especially if they result in nothing. How many children there are who studiously ignore everything they are commanded to do because they are clever enough to know that none of the threats will ever be carried out.

As parents we should never lose control of ourselves. It is a sin to speak impatiently and fretfully. Never use harsh angry words in the home. A great general on his death-bed once said, "Among all my conquests there is but one which affords me any consolation now and that is the victory I have gained over my own turbulent temper."

Give proper direction to the will of your child. Treat it wisely and tenderly. By precept and true example we should fashion and mould it until the child comes to years of responsibility. When parents regard every wish of their children and indulge them in what they know is not good for them the children soon lose all respect for their parents. Parents could profitably note the following pertinent observation on this aspect of child training:

"Children who are allowed to come to manhood or womanhood with the will undisciplined and the passions uncontrolled, will generally in after life pursue a course which God condemns. The neglect of parents to properly discipline their children has been a fruitful source of evil in many families."

Discipline should inspire love and confidence, rather than fear. Correction should not be given in anger. But in case of perverseness, stubbornness or wilful disobedience, corrective punishment, whatever it may be, should be persisted in until the child yields submissively to the will and wishes of the parent.

"No correction or training should be violent or abusive, or given for the purpose of breaking the will of the child, but rather to direct the will, to bring it into proper subjection and the child to a realizing sense of what is right or wrong."

Punishment should impress indelibly upon the tender mind of the child that it is more comfortable and enjoyable for him to do right than wrong, that you as his parent stand for the right and are ready to lead him to happiness and to shield him from things that will blight and ruin his life. If you can do this with one hand in the hand of Jesus and the other grasping the trusting hands of your child, the battle is won. Neither tantrums nor any other dispositional abnormality will then be an insoluble problem. ●

TANTRUMS— A PROBLEM FOR MOTHERS

Eleanor Moses



What's Getting Under Your Skin?

Roscoe I. McFadden, M.D.

THE FIERY LITTLE

dietitian sat gingerly on the consultation chair in my office. Her every nerve seemed abristle, and she wasted no time in coming to the point.

"I just can't take it any longer, Doctor," she informed me. "This job is too big for me. I've tried for nearly three years now to bring some order out of the chaos in my department, but it can't be done. At least, not by me. So here's my resignation." She pushed a typewritten sheet duly signed in her fine, harried handwriting, across my desk.

I studied it for a moment. Then I studied her. Yes, I thought, she's the type; tall, slender, high-strung, a thoroughbred, all right. Wonderful girl, but just too tense. Headed for a nervous breakdown if I'm not mistaken. There's such a thing as being too organized, too much of a perfectionist, I thought.

Quietly, I began to ask some questions. When had she first felt this overwhelming burden of defeat? What did she think was wrong? Had we, as administrators of the hospital, failed her in any way? Of course, I found many things wrong—not enough help, not enough appreciation for her work (and she *had* worked hard); the list was quite lengthy. Some of these things I could remedy; others, only she and God could work out, but after I had talked calmly with her for perhaps twenty minutes, she slowly held out her hand for the paper she had given me.

"I'll think it over," she said. And I'm pleased to add that she did, and that she was able to carry on successfully.

But there are many others like my little dietitian—rushing here and there, feeling always that there is too much to be done, and too short a time to do it in. Why must we rush through life like that? Each one of us has twenty-four hours a day—no more; no less. How we organize it, the way we use it, is up to us. Too many people, like my dietitian, are "letting things get under their skin."

This rather trite phrase is none the less apt when it comes to expressing how the small things of life can be irritating. Who hasn't had the experience of running a tiny splinter into his finger? Such a little thing, yet how bothersome it can be until someone removes it with a needle. The thin protective covering of the body known as the skin is really a three-layered jacket through which our physical mechanism is delicately regulated as to heat, touch, pressure and excretion. Perhaps its most important function is the protection of the complex tissues encased in the deeper structures of the body.

A young girl about thirteen years of age was recently brought into our clinic. There had been an accident in her home, and a large kettle of boiling water had been spilled over her right side, from shoulder to thigh, causing third-degree burns in some places. About twenty per cent of her body surface or skin was involved, and we doctors and nurses knew that we must get her into the hospital immediately to begin replacing the fluid she had lost, or would soon be losing through this injured skin area. A pint of blood and several pints of plasma, plus intravenous fluids of saline solutions and other chemicals were given to this patient during the next forty-eight hours. This is standard treatment for severe burn cases, and is necessary because the body must maintain a delicate chemical

balance in order to remain healthy—indeed, even to be able to function at all.

When a traumatic injury to the skin, such as extensive burn, occurs the protective skin is destroyed and fluid oozes out of the area much faster than it can normally be replaced. If the condition of the body fluids, which is normally alkaline, becomes too acidified, death will be the result. This illustrates the important part that the skin plays in the welfare of the body. Therefore, we do well to ask, "What's getting under your skin?" for it is essential to the whole well-being that your skin be protected and allowed to perform its normal function in the physical world.

But what of the deeper meaning? What if your skin is so thin that dietitians and nurses or anybody for that matter, can easily penetrate it. If your disposition is such that you are easily hurt by an unintentional slight or by chance remarks of your acquaintances, then your skin is too thin. Basically, this bad trait is one of selfishness, and we need to put up a real struggle to overcome it, for it not only makes us miserable, but it also affects our friends and peers, making them unduly worried lest they say something to offend us at any moment.

Ralph, a teen-age boy in our neighbourhood back in America, rushed into the high-school gymnasium one evening just as the girls in his class had finished decorating it for a school play.

"Why all this bally-hoo about nothing?" he demanded gruffly. "I think this play is downright stupid, and you girls are silly for going to all this trouble to get ready for it!" So saying, he swept his arm through some of the gayly floating streamers, pulling them to the floor. Then, without a backward glance, he bolted through the door, banging it behind him.



In facing your day to day work, avoid worry and claim the promise of divine help so well portrayed in the Scriptures; "Be still and know that I am God."

"What's the matter with *him*?" asked Helen, the golden-haired beauty destined to become the heroine of the evening's entertainment.

"Search me!" answered Anne, her understudy. "But I've noticed of late that something seems to be bothering him. Still, he doesn't have to wear his feelings on his sleeve!" The girls talked on as they repaired the comparatively small damage done to their decorations.

"Do you know what I think might be wrong?" asked Helen, thoughtfully.

"No, what?"

"Remember, Miss Norton first suggested Ralph for the major part in the play, but later she decided Jim would do it better—and then—!" Helen clapped her hand over her mouth.

"Then we forgot to give him even a small part in it!"

"Of course! You're right," answered Anne. "I don't blame him for feeling that way, now that I realize what's wrong."

"No," conceded Helen, "but I still say he shouldn't let it get under his skin."

Basically, what is it that makes teen-agers and oldsters alike let things bother them too much? Well, the root of the whole thing, we say again for emphasis, is selfishness. If we are slighted by someone we thought was our friend, or if we feel that our work is unappreciated we may worry about it and react in a more or less disagreeable way. Unfortunately, this hurts our own nervous system more than it does anyone else's. If we get bothered about all the work we must finish before a certain time, or if a task set for us seems unreasonable, we may lie awake at night trying to plan some way that we can do what has been asked of us or what is expected of us.

But this is not the best way to solve the problem. Well, you ask me, what is the solution, then? How can we live in this pressing world and not be pushed along by the overwhelming amount of work to be done, social engagements to be met, yes, even church work to do?

Many years ago a great Man set us an example in tranquil living. The words "Be still, and know that I am God" were His motto. And He practised what He preached by withdrawing from the crowds that threatened to engulf Him. He went apart from them to meet His Father in Heaven in solitude and meditation. Often it was of necessity early in the morning, but Christ knew that He could not expect to have a successful day without this quiet time with His Captain. No more can we.

So let us resolve to begin our day with God. In the calmness of an early morning hour, before the pressures of the day begin to build up, let us take our Bibles and find a quiet place to read and meditate; then let us kneel in communication with our Master—ask Him to direct our lives; submit our plans to Him for His approval. Let us consider what we have planned for the day before us, and if there is anything which is not essential let us cross it off our list.

"A stitch in time saves nine" is an old proverb, and it applies to broken-down bodies and distraught nerves as well as to broken-down clothing. If we will try to slow down wherever we are, whatever we're doing, we will never be found in the hospital suffering from a nervous breakdown, or on the shelf because we wore out too early. We will enjoy good health, both mental and physical, until we have lived out our years on this earth. And as an extra bonus, we'll be happier and more contented all our lives.

EN-GEDI IS AN OASIS IN THE WILDERNESS

of Judah on the western shore of the Dead Sea. The present name is 'Ain Jidi. En-gedi is first mentioned in connection with the invasion of Chedorlaomer and his allied kings in the time of Abraham (Genesis 14:7), and then appears in the Biblical stories of David's wanderings when he was persecuted by King Saul. It was in the vicinity of En-gedi that he lived and hid himself from Saul's deadly wrath. (1 Samuel 23:29; 1-22.)

Excavations at En-gedi were begun under the direction of Professor B. Mazar, of the Hebrew University—one of my former teachers—in 1961 and continued in 1962. During the excavations of the ruins of the ancient city at the oasis, five strata of habitation were distinguished. It was found that the city, after repeated destructions and rebuildings, had come to a final end in the sixth century A.D.

The excavations were especially fruitful in recovering many small objects. In fact, one building seems to have retained everything it possessed after sudden destruction had hit it. In this house a stone seal with a handle was found inscribed with the Hebrew name *Tabshalem*, probably the owner's name. One pottery vessel covered with a lamp contained silver bars, which evidently had served as means of payment. It should be remembered that coined money was not invented until the seventh century B.C. and did not come into use in Palestine until after the exile. All payments during the earlier centuries were made by means of precious metal. Another interesting seal found in the excavations was one of granite and bears the inscription "Uriyah (the son of) Azariah."

Ramat Rahel, a Royal Palace

Ramat Rahel is a small tell two and a half miles south of Jerusalem on the Bethlehem road. Its identification with a Biblical site is not yet definitely established, although it seems most likely to have been the site of Jeremiah's Bethhaccerem. (Jeremiah 6:1.) During the excavations of the past few years Dr. Y. Aharoni has uncovered a palace which one of the kings of Judah must have built shortly before the end of the kingdom. All evidence recovered shows that it was occupied for only a brief period of time and that it was destroyed by Nebuchadnezzar's army before Jerusalem fell in 586 B.C. The excavators believe that the palace was built by King Jehoiakim and that it is this structure to which Jeremiah refers in strong words of rebuke. (Jeremiah 22:13-19.)

After having first visited *Ramat Rahel* in 1959 during excavations, I had the privilege of again spending a day at the site during the 1962 excavation season. Under the guidance of Dr. Aharoni I studied the interesting remains of that palace and viewed the many objects discovered during the excavations. *Ramat Rahel* has been especially fruitful in producing scores of inscribed jar handles and many seal impressions which have given a large assortment of Hebrew names. Of special interest are the names of two governors of Judah during the postexilic period, Yehoazar and Ahiyo. From the Biblical records of the books of Ezra and Nehemiah only Sheshbazzar, Zerubbabel, and Nehemiah were known as Jewish governors of the Persian province of Judah, to which Bagoas, a Persian, can be added, who is known to us from the Elephantine papyri of Egypt. The discovery of new names of rulers of Judah from the postexilic period is most welcome, since the information at our disposal concerning the period between Nehemiah and Alexander the Great is extremely scant. Both new names are Hebrew and show that the Persians allowed Jewish nationals, such as Nehemiah, to administer the province of Judah, and that the appointment of a Persian governor, such as Bagoas, seems to have been an exception.



RECENT EXCAVATIONS

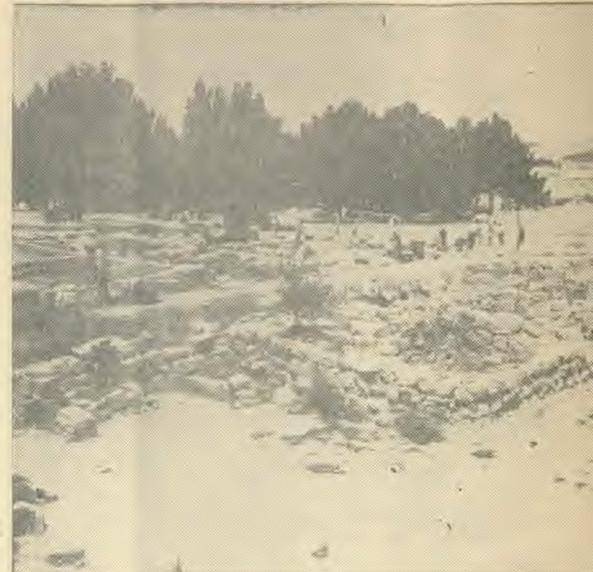
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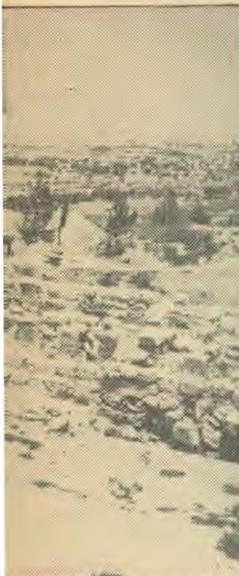


The Philistine countryside with *Tel Gat* at the left.

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ANCIENT HEBREW HISTORY CONFIRMED BY ARCHAEOLOGY

H. Horn, Ph.D.



Excavated ruins of the royal palace at *Ramat Rahel*.

A passage through the outer palace wall at *Ramat Rahel*.

In Search of the Philistine Gath

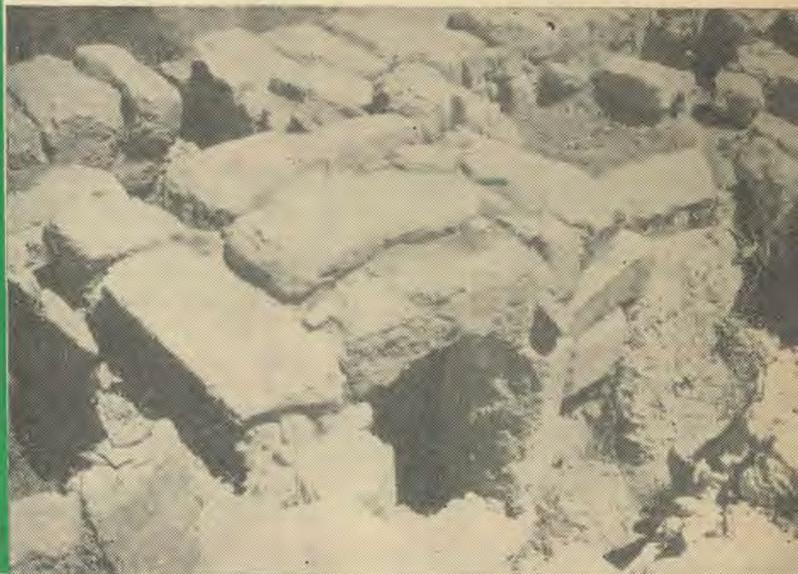
Gath was one of the five principal cities of the Philistines. It is often mentioned in the Old Testament and played an important role in Biblical history. To mention only a few instances, the ark of the covenant, having been captured by the Philistines, was sent to Gath after it had first been in Ashdod for a while. (1 Samuel 5:6-10.) Goliath, the Philistine giant whom David defeated, was from Gath (1 Samuel 17:4); and it was at Gath that David sought refuge from the wrath of Saul (1 Samuel 27:1 to 28.2). The last we hear of Gath is in King Sargon II's records, according to which it was conquered by the Assyrians in 711 B.C. After that event it is never mentioned again, and its very site was forgotten. This is somewhat strange, because other Philistine cities, such as Ashkelon, Gaza, and Ashdod, have preserved their names at the original sites to the present day.

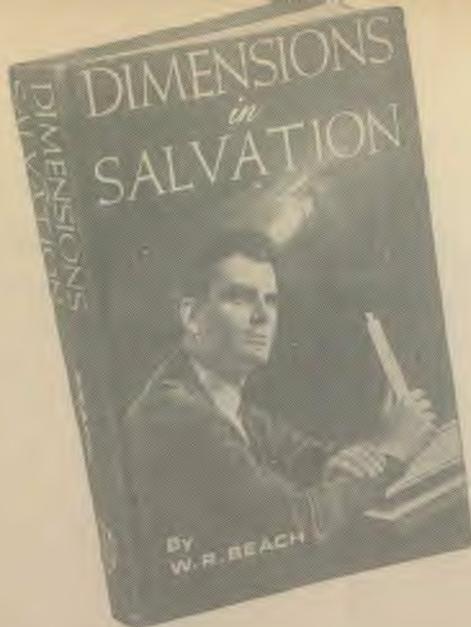
Scholars have for many years tried to locate Gath. After the excavations of *Tell es-Safi*, twelve miles east of Ashdod, in 1898-1900, Gath was for a long time identified with that site. Later, however, the geographical evidence seemed to point to *Tell Sheikh Ahmad el-'Areini*, a conspicuous mound fifteen miles east of Ashkelon, as the site of ancient Gath. This identification seemed so plausible that the Name Commission of the Government of Israel changed that site's name to *Tel Gat*. Excavations at this site were begun in 1956 under the direction of Professor S. Yeivin and are still in progress, but this work has shown that the site can hardly be that of ancient Gath, because the archæological history of this site does not at all agree with the history of Gath as known from the Bible and ancient secular records.

Hence the search for the site of Gath went on, and in 1962 an American-Israeli expedition began excavations at *Tell Najila*, another site which has been considered by some scholars to be the ruin mound of ancient Gath, eight miles south of *Tel Gat*. For a day in August, 1962, I was guest of the expedition and of its archæological director, Ruth Amiran, who gave me a first-hand briefing of what was being found at *Tell Najila*. Although interesting remains of an old city had come to light, their remains

To page 19

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MANY OF US THINK THAT to seek sanctuary in time of trouble is to take cowardly flight from reality. But it is not that. Rather it is flight to reality. For when life's violence threatens and we do not seek sanctuary, it is then that we become escapist, dodging anxieties and scurrying among confusions. Like sparrows crossing a superhighway by hopping, we do not realize that we have the power to rise above the danger coming at us from all sides.

Sanctuary is, in fact, special strength. It gives more than refuge and release; it gives *renewal*.

Essentially, sanctuary is a means of finding the power to face life on lifted wings. It is this power which enables men to "renew their strength . . . mount up with wings as eagles . . . run and not be weary . . . walk and not faint."

All of us have access to this power. Sooner or later that which is weak in us cries to lay down a burden on Someone stronger. When that Someone gives us strength to bear our burden triumphantly ourselves, then we have found sanctuary.

We need not turn to some enchanted island, remote from daily living, to find our place of refuge. One of the most misinterpreted verses in the Bible is the familiar "He leadeth me beside the still waters; He restoreth my soul." Most of us think the still waters were placid lakes or quiet meadow brooks. Not so! They were part of torrential mountain streams where day in and day out the shepherd had to lead his flock. But here and there he managed to find "waters of quietness"—some pool spilled alongside but fed by and part of the fierce mainstream. And we, too, can find, right along life's mainstream, the still waters that will renew our minds.

Sanctuary may be no further away than your own back yard. Ever since Eden some men have come "nearer God's heart in a garden than anywhere else on earth." A student once pointed out that the decisive element in the discovery of the law of gravitation was not so much the falling apple as the garden. Newton was alone in the quiet of a garden when he saw his great truth.

The mountains and the sea are perennial places of sanctuary. "When things get thick, I turn my back on my busy kitchen and gaze at the mountain scene framed by my window," says a mother fortunate enough to be able to lift up her eyes unto real hills. But a professor I know has no such view. So he has a colour transparency of the sea in the east window of his city apartment, and to this he turns each morning.

There are times when one can reach the sanctuary simply by going into one's room and shutting the door. A friend who is a social worker lives in a settlement house, where her single window looks out on a littered alley. Her life is an endless routine of pavement-pounding, tenement-stair climbing, grievance-hearing and monotonous record-keeping. One night I paused at her door to leave a message. She invited me in. I found her small room aglow with candlelight. "This is how I keep my sanity," she explained.

SANCTUARY— THE SECRET OF A PEACEFUL HEART

OUR TIMES



P. R. Shinde

"Every night for 15 minutes I light these candles. To me the most serene thing on earth is a lighted candle."

Some find renewal in the act of serving. The next time you are hounded by fear or stymied by despair, try going to your local hospital ward. You can't talk to the sick? Then leave a bouquet of flowers. Or stop in on that housebound old man across the street with some small gift that will bring him pleasure.

SEPTEMBER 1964

You may find sanctuary even in a lunch hour. Music can recharge you when you are mentally beaten or nervously exhausted. "I take 20 minutes for lunch and the rest for feasting on Brahms," says a busy editor. Her musical sanctuary sends her back to her work on lifted wings.

You can find sanctuary by immersing yourself in a tub of warm water. One of the oldest rites is ablution: the ceremonial washing away of life's soil and stain. Hydrotherapy is one of the modern techniques for purging tension and pain.

There are still other ways. One woman who reared a large family and ran a boarding-house as well was asked how she remained so composed. "Well," she said, "you know that big rocking chair in my room? Every afternoon, no matter how busy I am, I go up there to rock a while and empty out my brains."

Sometimes, however, we need to empty out more than our brains; we need to pour out our soul. This is the time to rediscover the fact that "strength and beauty are in His sanctuary." You can find them by stopping at your church before facing the humdrum of a busy day. Or you may discover it kneeling in a hospital chapel praying for a dear one.

There come times to all of us when, in our desperate need, no holy ground in nature, no lonely place apart, no sanctum of man seems to give sanctuary. Then what?

When disaster strikes on British navy vessels, "The Still" is instantly blown. It means: "Prepare to do the wise thing." When the signal is piped, few men know the wise thing. But, in the moments of calm enforced by that signal they find it. Each man calculates his position and checks his resources. By observing "The Still," they rout confusion and frequently avert catastrophe.

So with our personal emergencies. Few of us instantly know the wise thing. "If only I could *know* what to do!" we cry, forgetting that the order of procedure is: "*Be still!*"

No matter how little you *know*, or even how little you think you have faith to believe, the next time you need sanctuary stop instantly all feverish activity and do what those who have found sanctuary do: *Be still and know . . .*"

Countless hard-pressed men and women find in religion their "place of certain shelter" when their hearts cry for spiritual sanctuary. We are again laying hold on the central reality that all religion offers: "God is our refuge and strength, a very present help in trouble."

—Condensed from *Guideposts* and reprinted by courtesy of *Reader's Digest*.

by
Margaret
Blair
Johnstone





A service conducted by
Pastor K. H. Gammon, Director of
Voice of Prophecy in Southern Asia

your questions answered FROM THE BOOK



Readers are invited to send questions related to Bible subjects or personal spiritual problems. Address them to "From the Book" Box 35, Poona 1, India. If personal replies are desired please enclose a self-addressed stamped envelope. (This stipulation applicable only to India.) Anonymous questions cannot be answered.

The Potter's Field

While in Matthew 27:7 it is stated that the chief priests bought the potter's field with the "blood money," in Acts 1:18 it is said that Judas purchased a field with the reward of iniquity. How do you reconcile these two apparently conflicting accounts for one purchase of the field?

We read in Acts 1:18, "Now this man (Judas) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out." This statement should not be understood to mean that Judas bought the field before his suicide, but that his traitorous act provided the money for its purchase. In this sense Judas bought the field.

It was the chief priests who bought the potter's field with the money that they had paid Judas for betraying Christ and that in his remorse he had cast at their feet, "And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in." Matthew 27:6, 7.

Meaning of Nahum 1:9

Can you please explain the statement in Nahum 1:9, "Affliction shall not rise up the second time"?

The complete verse in which this statement appears reads: "What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time." The book of Nahum in the Old Testament foretells the destruction of Nineveh, the capital city of Assyria, a prophecy which met its fulfilment in 612 B.C. "Affliction" refers to Nineveh's oppression of Israel. God said, "Though I have afflicted thee, I will afflict thee no more." The instrument of affliction that He allowed and used at that time was Nineveh.

When the prophet says that "affliction shall not rise up the second time," he is saying that when God will have punished Nineveh the destruction will be so complete that Nineveh will not be able a "second time" to afflict Israel. He will make an "utter end." Verses 8 and 9.

Some commentators consider the downfall of Nineveh a type of the final destruction of the wicked, which also will never arise again to afflict God's people, an interpretation which could be broadened to assure complete eradication of sin from the universe.

The Books of Judgment

What books are referred to in Revelation 20:12?

Verses 11 and 12 read as follows: "And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

These verses describe the great judgment scene, when the lives of all men will pass in review before God. The books contain the record of the lives of all who have lived on this earth. The same scene is described in the book of Daniel, chapter 7:9, 10.

How the record is kept, or what the books look like, we do not know, but the teaching of Scripture is clear that at the great judgment day every individual must face the record of his life and give account of himself to God. Romans 14:12. At that time the "sheep" and the "goats"—the saved and the lost—will be forever separated. Matthew 25:31-46. The judgment is not to inform God who are worthy and who are unworthy of eternal life, but to enable all, both the saved and the lost, to understand that God has judged righteously.

It is our privilege to have our names in the other book referred to, the book of life. Our sins may be judged before the judgment day, for we read in 1 Timothy 5:24, "Some men's sins are open beforehand, going before to judgment; and some men they follow after." If we order our lives in the light of the judgment and bring our sins into the open now and confess them, they go "before to judgment," and our record is clear.

Photo opposite: N. Ramakrishna



THE BLOSSOM

*Only a little shrivelled seed—
It might be flower or grass or weed;
Only a box of earth on the edge
Of a narrow, dusty window ledge;
Only a few scant summer showers,
Only a few clear, shining hours—
That was all. Yet God could make
Out of these, for a sick child's sake,
A blossom wonder as fair and sweet
As ever broke at an angel's feet.*

*Only a life of barren pain,
Wet with sorrowful tears of rain;
Warmed sometimes by a wandering gleam
Of joy that seemed but a happy dream;
A life as common and brown and bare
As the box of earth in the window there;
Yet it bore at last the precious bloom
Of a perfect soul in a narrow room—
Pure as the snowy leaves that fold
Over the flower's heart of gold.*

—Henry van Dyke.

FOR JUNIORS



Subodh's Wrinkles

Rosemary Brown



P. R. Shinde

SUBODH LIKED TO TELL everyone how old he was. "I'm one, two, three years old!" he would exclaim, and hold up three fingers.

Everyone liked hearing how old Subodh was, and grandmother especially liked to hear it. "Yes, yes," she answered one day when she came to visit. "I know you are three years old. You're a real big boy now."

But grandmother hadn't visited long when she found out Subodh wasn't as big as she thought he was. In fact, he didn't act much older than a one-year-old baby.

Subodh didn't like to play by himself. He wanted to

sit on grandmother's lap most of the time. When grandmother was busy and couldn't play with him he pouted, and big wrinkles grew all over his face.

Grandmother saw these wrinkles and wondered what she could do about them. She wanted Subodh to wear a big, happy smile instead of having wrinkles on his face all day.

"How would you like to go shopping with me?" she asked one afternoon.

"Oh, I would like that!" Subodh's face brightened at once.

"Then go change your play-clothes," said grandmother. "I put a clean pair of clothes on your bed."

Subodh ran down the hall to his room. But when he saw his clothes, he also saw his picture book. It was lying right on top of the shirt. He quickly removed the book, but his shirt was all wrinkled.

Sadly Subodh picked up the shirt and ran to show grandmother. "I wrinkled my shirt," he told her. "Now I can't go shopping with you."

Grandmother took the shirt and looked at it. "Oh, yes, I think you can," she answered with a smile. "I'll just press out the wrinkles with the iron, and your shirt will look as nice as ever."

And sure enough! Soon grandmother had the shirt all pressed. "There!" she said, holding it up. "It doesn't look wrinkled at all, does it?"

"Oh, no!" exclaimed Subodh. "You ironed all the wrinkles right out."

Grandmother had a funny little smile on her face for a moment. Then she said, "Sometimes I think you have something else that I need to iron the wrinkles out of, Subodh."

"What's that?"

Grandmother answered with a sigh. "You frown a lot. And when you do, your face has great big wrinkles all over it. Sometimes I think I need to take an iron to your face, too."

Subodh began to giggle. He couldn't help it. It was funny to think of grandmother ironing his face. "Grandmother," he asked slowly, "does my face look like my shirt did when it had wrinkles on it?"

Grandmother nodded. "Only worse," she answered. "People would hardly notice your wrinkled shirt, but they always wonder why a little boy is unhappy. When you look unhappy they begin to feel sad, too."

Subodh was sorry that he made people sad. He looked at his nicely pressed shirt. He wanted to look all the time like his shirt did now. Suddenly he had something to tell grandmother.

"Grandmother, you won't have to iron my face," he said, "because I'm not going to have wrinkles on it anymore. From now on I'm going to smile instead of frown."

Subodh began right then by giving grandmother a great big, happy smile. ●

EDITORIAL

From page 3

are often bewildered by unfamiliar features dominating the political landscape. The scene has changed overnight. With heads aswirl they are sometimes forced into conference before breakfast to deal with some emergency that has erupted without warning.

In the midst of disturbing transition, how comforting is the assurance that some things never change. Contrary to a growing impression that there are no longer any absolutes, certain fixed norms remain unaltered, particularly in the realm of morality. We find them enunciated in the law of God.

Unfortunately there are voices today downgrading this law and the spiritual values for which it stands. Honesty and virtue are labelled "old-fashioned" and "Victorian." Specific requirements regarding worship are minimized as optional. According to this type of relativism even the golden rule becomes a slide rule.

One of the tragedies of our age is the success achieved by these modern apostles of religion in persuading men that God's great moral code is subject to change or may even be set aside altogether. The disastrous results of their preaching may be traced in the headlines of any big city daily.

Purity is not a dated concept. Principle does not alter according to time or place. Honour and integrity are always basic in human relationships. And loyal obedience to God cannot be negotiated.

God's Ten-commandment law is immutable. "Heaven and earth may pass away," said Jesus in effect, "but not a letter or a stroke will ever disappear from divine law." (See Matthew 5:17-19.)

Like the stars, it is far out of reach of marauding revolutionists or unprincipled opportunists. Unshakable as the mighty Himalayas, it will always be there, unchanged.

—T. R. T.

EVENTS AND TRENDS

From page 2

(2) if Catholic worship is to be fully effective, the congregation must consciously and actively take part.

Proposed Changes

Among the several proposed changes are the following: (1) The possibility of administering the sacraments and celebrating about half the mass (the teaching portion) in modern languages. (2) The first part of the mass, which consists largely of Scripture readings, can be read in the language of the congregation, and *facing* the people. (3) Laymen may carry the wine and host to the altar for consecration. (4) On certain special occasions (e.g., marriage) Communion may be given in both species (not just the host). (5) Suitable local customs are to be incorporated in Catholic worship. (6) Extreme unction is to receive the Biblical name "anointing of the sick." It is quite likely that after many of these liturgical reforms are carried out, the Roman Catholic mass will bear a greater outward resemblance to the Anglican and Lutheran communion services. It is not difficult to see the ecumenical implications of these changes.

We have already referred to the second doctrinal achievement of the council, the schema on the communications media. Many Catholics and non-Catholics do not consider this council pronouncement as an "achievement," but rather a step backward; or, at best, no step at all. It has been called the "antithesis" of the proposed project on ecumenism.

The decree, its Catholic critics assert, "fails to come to grips with the problems of those who are victimized by authoritarian secrecy." It seems to tolerate a state authority over, and censorship of, mass media which could be dangerous to religious and political liberty.

There is one significant fact that should be pointed out concerning these doctrinal declarations of the Vatican Council II. In a statement read before the council assembly, Archbishop Pericle Felici, secretary general of the council, stated emphatically that these two schemata are *not infallible definitions* of Catholic dogma; they are purely disciplinary in nature, and though they do present the authentic teaching of Rome, there is no question of infallibility.

Prospects for Third Session

What are the prospects for the third session? Much depends on the attitude of the Pope, for his one vote in the Vatican palace, according to Roman Catholic church law, is worth more than the votes of more than two thousand Catholic leaders sitting in St. Peter's. The Roman Pontiff, collegiality notwithstanding, can actually decide any question on his own, while all council legislation must meet with his approval or, which is very unlikely, face his veto. In view of Paul's understandable reluctance to intervene directly, it will be up to the council members to agree among themselves, and this does not promise to be easy.

The council is not a parliament, and yet it does employ a type of parliamentary procedure. It is hard to imagine that the doctrine of collegiality and other aspects of the liberal programme favoured by an overwhelming majority will be totally rejected during the coming session. However, a certain amount of compromise seems inevitable in the final achievement. The wording of the decrees will not be as forthright as the mind of the majority would like, but in a church that, after all, is not a parliament, consensus is a *sine qua non*.

In so far as religious liberty is concerned, the predicament in which the Catholic Church finds itself in many Eastern countries will no doubt encourage the council to produce a comparatively liberal statement, similar to the present schema. On the other hand, many bishops, especially in countries like Spain and Italy, fear that a strong statement favouring complete religious liberty might indirectly assist the expansion of materialistic atheism, by being interpreted in certain quarters as meaning freedom *from* religion.

It is hard to see how the Vatican Council II can complete its work in just one more session. A good two-thirds of the schemata have so far not been discussed at all. Three possible solutions have been suggested: (1) a hurried third session doing quick work by railroading through, with little discussion, a mass of predigested materials; (2) the holding of several additional sessions, thus guaranteeing full and thorough discussion of the different proposals; (3) completing work on a limited number of schemata during the coming third session and adjourning the council after referring the bulk of the remaining subjects to a smaller body, possibly a senate of bishops. However, in this connection, an important question remains to be settled. Should this senate or college of bishops working with and under the Pope be a consultative or legislative body? The third session may provide us with the answer. ●



What Jesus said about Service

L. M. Chand

ACCORDING TO THE dictionary this word *service* carries several meanings. Chief among them is the concept of working for another. Thus government employees when asked the question "What is your occupation?" often reply, "I am in service." But the Greek word *diakonos*, which is translated servant, suggests a unique meaning which we would like to discuss this month. It means one who ministers. So the term service has a far more majestic meaning than that commonly understood by many. It means to be willing to spend and be spent for the welfare of others. From the teachings and example of Christ we can learn wonderful lessons of service.

1. What fundamental truth did Jesus state about whole-hearted service?

"No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Luke 16:13.

Note:—"There is no neutral position. He who is not wholly on God's side is effectively, and for all practical purposes, on the devil's side. Darkness and light cannot occupy the same space at the same moment of time. It is impossible to serve both God and mammon because their demands are irreconcilable. Those who serve mammon are its slaves."

2. What uncompromising stand are we admonished therefore to adopt in regard to our service to God?

"Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matthew 4:10.

3. In the service of the Lord to what limit of sacrifice should we be ready to go?

"He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:25.

Note:—He who is willing to sacrifice himself in service for God and his fellow-men in this world has the assurance that he will enjoy life everlasting in the world to come. Thus the law of self-sacrifice is the law of self-preserva-

tion, while the law of self-serving is the law of self-destruction.

4. What illustrious example of service do we find in the life of Christ?

"For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45.

5. How did Jesus serve humanity, thus setting an example for His followers?

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Luke 4:18.

Note:—In His ministry on earth Jesus rendered three-fold service to humanity. He healed, He taught, He preached. In other words, He was mindful of all the needs of suffering mankind. "Jesus' marked love for the poor was one of the great evidences of His Messiahship to which He called the attention of John the Baptist. . . . The gospel of Christ means relief for the poor, light for the ignorant, alleviation of distress for the suffering, and emancipation for the slaves of sin."

6. For what neglect of service will mere professors of religion be condemned?

"Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not." Matthew 25:41-43.

7. By what well-known parable did Jesus illustrate the service which we should render to our neighbours?

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow

when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:33-37.

8. In order to teach the true meaning of service what unusual act did Jesus perform before His crucifixion?

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord; and ye say well; for so I am." John 13:12-13.

Note:—"Here Jesus was giving more than an example of service, He was instituting an ordinance to be observed by His followers to the end of time, an ordinance designed to bring vividly to mind the lessons of original service." Jesus' example of humble service was to be copied by His followers. The service demanded of them was a self-forgetting ministry of love that places the interests and conveniences of self behind and below those of others.

9. What words of commendation will be heard by those who serve God and their fellow-men whole-heartedly?

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in: Naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. Then shall the righteous answer him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink?" Matthew 25:34-37.

Note:—The true religion of Christ is not impractical. It is a religion based on sacrifice and service. Deeds of mercy and justice are part of this religion. The early followers of Christ did not forget the poor and the needy. They appointed deacons to look after the needs of such people. Since the church of God is organized for service, every true member of the body of Christ must unselfishly engage in acts of kindness and thus follow in the steps of Christ. If we do our part faithfully we shall hear the commendation "well done" spoken to us by Christ.

Will you not, my friend, dedicate your life for true service? The apostle Paul says, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Romans 12:1-2. ●

HEBREW HISTORY CONFIRMED

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again do not seem to support an identification of *Tell Najila* with Gath, for the excavations showed that *Tell Najila* was first occupied in the third millennium B.C., afterward had been a Hyksos stronghold (1730-1580 B.C.), and then had remained unoccupied until the twelfth century

A.D., when a large building was erected on top of the old ruins. Of the Iron Age period (twelfth to eighth century B.C.), when Gath, according to Biblical and Assyrian records, was a prominent city, no architectural remains have so far come to light, although some pottery of that time has been found.

Hence it is doubtful that *Tell Najila* was Gath, and the search for the true site of that Philistine city has to continue. It shows that after a hundred years of geographical and archaeological explorations in Palestine there are still sizable gaps in our knowledge of the Holy Land, which only further patient research work can fill.

Digging at Ashdod

Ashdod is another of the five principal cities of the Philistines which has recently attracted the attention of archaeologists. Unlike Gath, the site of ancient Ashdod has retained its name to the present time and is now being called *Esdud*. It is a huge mound covering more than a hundred acres. An expedition of two Pittsburgh, Pennsylvania, institutions, under the direction of Dr. Moshe Dothan, of the Israeli Department of Antiquities, began excavations in the summer of 1962.

During this first season work was conducted in several areas of the mound, and remains of the Hellenistic, Persian, Philistine, and earlier periods were uncovered, although the earliest level has not yet been reached. Clear evidence was found of the destruction of Ashdod by King Uzziah of Judah, who, according to the Biblical records, broke "down the wall . . . of Ashdod." (2 Chronicles 26:6.) Other evidence discovered had bearing on the city's conquest by Psamtik I of Egypt, recorded by Herodotus. During the excavations there came to light most interesting cult objects of types previously not found in Palestine, though similar objects have been discovered in Cyprus and Syria. Among these were clay images of male and female figures, which seem to be representations of Ashdod's ancient gods. Then there were numerous spouts of libation bowls used for drink offerings. These clay spouts have the forms of animals, such as cows, bulls, rams, goats, and others. For our knowledge of the Philistine culture, religion, and history the excavations at Ashdod promise to become extremely instructive and enlightening.

Conclusion

The expeditions mentioned in this series are by no means all that worked in Israel in 1962, but to mention them all would wear the reader out. Some archaeologists worked at sites that contain only Roman remains, or at ruins of specific Jewish interest, such as the Jewish necropolis of Beth-Shearim, of the post-Christian era, where tombs of illustrious Jewish rabbis of the Mishnaic period have been explored.

It can truthfully be said that there has never been greater archaeological activity in old Palestine than at present. This is most gratifying, for in this way gaps in our knowledge of Biblical history and of the culture of the Holy Land are rapidly filled in. Light is shed on the Old and New Testaments, which brings the Bible stories to life, provides background material for a better understanding of Biblical truth, and confirms the statement of the ancient prophet that "the grass withereth, the flower fadeth: but the word of our God shall stand for ever." (Isaiah 40:8.)

(Series concluded)

"Higher than the highest human thought can reach is God's ideal for His children." His beautiful purpose embraces so much: an untarnished character, privileges of divine sonship, strength of body and intellect, happiness in creative living, and bright prospects for eternity.

Why forfeit all this, as some have foolishly done, for momentary gratification of appetite, sinful pleasure and perishable things of earth?*

Besides this lesson, the discerning reader will discover others in this intriguing allegory.



THERE WAS ONCE A LITTLE SKYLARK

who often had to go hungry. Where he lived, worms were hard to come by. Sometimes days would pass without any. Then when there was a supply, it had to be divided among his many brothers and sisters, with perhaps only one or two as his share. How he longed for the day when he could fill his little craw with all the worms he could eat!

As he grew older he began to solo high above the forest. One day on such a flight he sighted far below him a little old man with a wheelbarrow full of worms. He was selling these, shouting as he moved along among the trees, "Who will buy? Who will buy? I am selling worms in exchange for skylark's feathers."

The little bird swooped down to investigate. He asked, "How much are your worms? "

"Two worms for a feather."

"I'll take two," said the little skylark, and pulled out one of his feathers. It hurt a little, but he enjoyed the worms. Also his conscience bothered him some. But he brushed aside his feelings saying one feather more or less wouldn't make much difference.

On the next day's flight his father was with him. As they flew along, the old bird was lecturing to his young son about the privileges of being a skylark, how they were blessed above all the birds of the air in being able to fly so high, and all that. But little skylark wasn't listening much to his father. His mind was on worms. This was about the time when he was to have met the little old man with the wheelbarrow again. But that day he had to miss. He felt embarrassed to mention the matter to his father. And besides he had a slight suspicion that father might not approve of this new contact for worms.

But the following day he was on his own again. Down among the trees he heard the familiar chant as usual. "Who will buy? Who will buy? I am selling worms in exchange for skylark's feathers."

Making rendezvous below, the little skylark said, "Well, I have three feathers today."

"Good, that means six worms." And the little old man gave him an extra one for good measure.

And thus little skylark became a steady customer. Slowly he began to notice, however, that he couldn't fly quite so high as before. This perturbed him some, but anyway, he was having plenty of worms, and that's what mattered most to him.

Then one winter day it was cold and cloudy in the forest. Little skylark thought he would fly above the clouds into the sunshine, the way skylarks do.

But as he set his course upward, he found he couldn't make it. He tried again and again and kept falling down. As he lay there exhausted on the floor of the forest, a terrible fear sprang up in his heart,

* *Esau: birthright—mess of pottage, Genesis 25:32 and 27:34
Prodigal son: Father's home—pigsty, Luke 15:11-32*

PARABLE OF THE SKYLARK

a fear made worse by self-reproach. This was the result of his own folly. What should he do, he thought? Then an idea came to him that he hoped might work. He would exchange worms for feathers. Translating thought into action, he dug all night for worms and then looked up the little old man on his rounds the next morning.

"How many feathers for these worms?" he ventured. Salesmanship was not exactly his line. He tried to cover up his negative feelings by putting on a bold front.

"Oh, no," scoffed the wheelbarrow-man, "worms for feathers is my business." Leaving the little bird to his fate, he went on hawking his wares.

So Junior Skylark died there in the forest, and his relatives came down from the skies to bury him. Erecting a tombstone over his grave, this is what they wrote on it:

"Here lies a poor lost skylark,
Hush your note each bird that sings,
Here lies a foolish skylark
Who for earthworms sold his wings."