

# OUR TIMES

*Be Glad*

*You're Free*

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AUGUST 1964





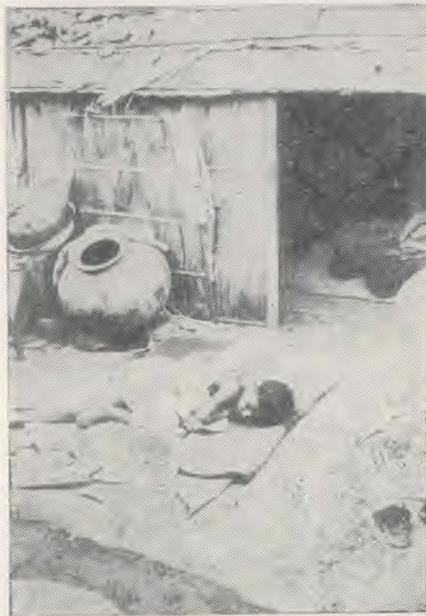
Tibetan refugee children in Nepal



Refugees in the Congo

# The Refugee— A Man With A Thousand Faces

Photos Courtesy of WCC



Algerian refugee children

**Geoffrey Murray** of WCC  
with editorial comment

DOWN THE AGES THE refugee has come to be a man with a thousand faces as he has fled from place to place in search of sanctuary away from invaders, tyrants, pestilence, and natural disasters.

Now he is taking on yet another face. The very colour of his skin is becoming different. New lines are

being etched into his countenance. His habitat is becoming almost world-wide.

It may even be that we need a new name to call him by.

In the aftermath of World War II, some millions of people were uprooted when the map of Europe was redrawn and they found themselves bereft of home, family and even a country to call their own. They lived in camps, large and small, in Germany, Austria, Italy, and Greece, for a decade or more until funds became available, especially through World Refugee Year, which

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## Why Be A 20th Century "Bible-Burner"?

A BRIGHT SPOT IN the humdrum life of editors is the occasional letter of appreciation. Some keep a file of such mail, drawing inspiration from second and third readings.

In contrast with these welcome letters is the critical and denunciatory. Even these are not unwelcome, as they very often give needed insights into the editor's own soul, and certainly they open the way for him to be helpful to the aggrieved reader.

But there is one type of letter in this last category, fortunately rare, that calls for an open reply. It is that kind which demands that certain addresses be summarily scratched from our mailing list. Self-appointed censors endeavour in this way to ban the circulation of the magazine among readers in whom they have a paternalistic interest.

Such people fail to realize that the policing of other people's reading matter, sometimes referred to as "Bible-burning," is a barbaric practice as discredited today as the ducking stool. Even the Roman church is now encouraging its members to read the Scriptures. Enlightened thinking everywhere today takes a dim view of any type of coercive thought control.

This is the way it ought to be in advanced society. One of the lessons of history is that it never pays to regiment people's thinking. Progress in the science of astronomy, for example, was held back two hundred years because the church of the Middle Ages placed the learned work of Copernicus on the index of prohibited books.

Frequently today well-meaning voices are raised in favour of compulsory censorship of the press. To a limited degree, protective legislation is necessary such as in the case of pornographic literature. But

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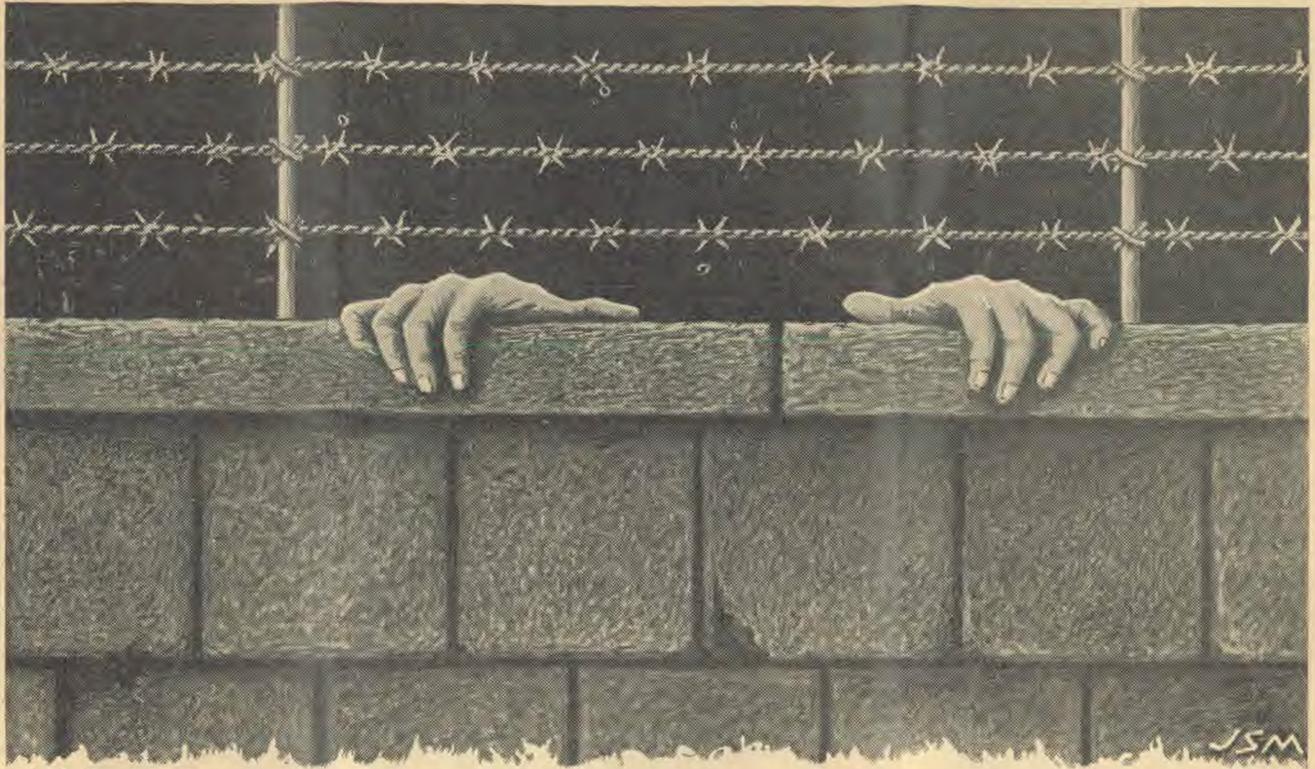
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J. S. Moses, artist

# Be Glad You're Free

N. G. Mookerjee

IT IS EARLY MORNING. A thick fog hovers over the city. Only a few people are about. Among them are municipal street cleaners. With a water truck going ahead spraying the pavement, they follow behind scrubbing up with their long-handled booms.

This is a divided city—partitioned by a wall. On one side we see a young woman on a step-ladder with her child of about three. She stands on the highest step. The ladder is being steadied by a man on the ground, beside whom stands another little child. The woman is straining her eyes trying to spot one of her dear ones on the opposite side of the wall. She with her husband and children live under oppression, while other members of their families managed some time ago to escape to freedom.

For them as for all mankind freedom is a wonderful word. More wonderful still is the experience it stands for. Those who are denied it will risk almost any danger to obtain it. They swim rivers with bullets hailing around them, tunnel under the earth, have themselves closed up in tight suitcases as passengers' luggage, and even openly endeavour to crawl over the wall,

hoping of course that no policeman will be watching. All this and more subject people will endure to gain freedom.

But you are already free! You can travel anywhere. You can even transfer your residence without getting permission. You can speak your mind freely, within limits of decency, of course. No one is waiting to pounce on you. No "big brother" is watching to implicate you in some trumped-up charge of working against the government. You are at liberty to worship God according to your own beliefs. You will not be discriminated against because you belong to some minority group.

What a privilege to be free! History reveals that many in times past have not enjoyed this boon. History, both past and present, teaches also that oppressed peoples will not always submit to being oppressed. The founding fathers of the early American colonies, later formed into the United States of America, illustrates this.

They desired freedom of worship more than anything else. They desired it so much that they braved a perilous ocean voyage to the New World to obtain it. Pilgrims, they were called. And as pilgrims they pioneered

the way to more benign government in many lands.

America's greatness today is to a large degree due to the basic governmental principle of complete separation of church and state.

The first amendment of their constitution, also known as the first article in the Bill of Rights, reads as follows:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances."

Guaranteed is not only freedom of worship, but also freedom of speech. In remote towns, local councils like our village panchayats meet and freely discuss matters of concern to the community.

This precious heritage is vouchsafed also to the citizens of India by constitutional right. It is being vigilantly guarded, as was recently demonstrated by effective protests against the proposed 18th Amendment.

We rejoice over the possession of this priceless freedom, and it is right that we should. That which has been achieved at so great a cost must not be lightly esteemed. Be glad, we say, you're free!

Let would-be dictators beware of trampling on these human rights. Abraham Lincoln, the great emancipator, once wrote: "Those who deny freedom to others, deserve it not for themselves, and under a just God, cannot long retain it."

Also to the point is this statement by John Stuart Mill: "If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind."

What a sacred place a home is! It is a man's castle as well as his altar. There members of the family find a refuge from intruding cares. It is a place of growth and love. Within its gates no outsider has a right to enter unbidden.

What if the security of our homes were threatened by unscrupulous secret police? Red-blooded men would resist desperately. However humble it may be, a home provides a resting-place, where at night honest citizens can retire without dread of being awakened by a rap on the door. This is a freedom many people of the world do not enjoy. But we do. Let's be glad we're free!

There is another freedom mankind may exercise. It is written into the Bill of Rights of God's government. We refer to the freedom of choice.

When Adam and Eve, the first human pair, were created they were placed in a beautiful garden. Their home was surrounded by graceful trees that bore luscious fruits in abundance. They were given dominion over animal and vegetable life.

Adam as he came forth from the hand of his Creator was of lofty stature and perfect symmetry and his countenance bore the ruddy tint of health. The sinless pair wore no artificial garments, but were clothed with the garment of light. Their occupation was to dress and keep the garden and it provided them with pleasure beyond comparison.

They were doubly happy to know and feel that they were doing that which was pleasing in the sight of the Creator. Full and complete obedience brought them true freedom.

Their liberties included the freedom of choice, a freedom basic to the well-being of the universe. God was pledged by the very nature of His being not to interfere with this individual prerogative.

Tragically Adam and Eve made a fateful wrong choice. They partook of the forbidden fruit and thus plunged the human family into the sorrowful experience of sin.

But the benevolent Creator has not left mankind without hope. Though Satan would feign have bound humanity to his train with chains of iron, depriving them of any recourse from the fate that befell them, God safeguarded their interests by preserving for them the power of choice.

This freedom every member of the human family may still exercise. We can call out from behind the wall of our bondage and God will hear. Instantly He will respond taking steps to nullify Satan's jurisdiction over us.

"Choose ye this day," He invites, "whom ye will



*You are at liberty to worship God according to your own beliefs.*

serve." What a privilege to be free men! Many languish in sin, thinking their doom is forever sealed. Hopelessly resigned to a fate they have accepted as irrevocable, they make no effort to escape.

To all men everywhere we beam this message of hope. You need not despair. Sin shall not have dominion over you. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Romans 6:16.

Take note, it is you who do the yielding. You can by the power of choice shake yourself free from the shackles of sin and become a servant of righteousness. It's gloriously true, friend of mine! You may accept God's offer today.

Arise therefore in unrestricted liberty and be glad you're free!



W. G. Johnsson

*"This is the way the world ends  
This is the way the world ends  
This is the way the world ends  
Not with a bang but a whimper."*

With these tragically suggestive lines, T. S. Eliot's poem "The Hollow Men" closes. It is a work that provocatively mirrors the innermost condition of twentieth century man at the cross roads of destiny.

The possibilities of the "big bang" to end it all are still very real, last year's test-ban treaty notwithstanding. With the omission of Red China and France from the list of signatories, with the present nuclear stockpile already sufficient to blow up the world several times over, and with the uncertainty of any lasting pact in this climate of cold-war suspicion and belligerent peace, the spectre of

annihilation continues to haunt us. True, the hands of the clock of the Bulletin of Atomic Scientists have moved back a fraction from the fateful hour; but the time is still twelve minutes to midnight!

Nevertheless, we agree with Eliot's summation: this world will not be blown to smithereens in an atomic holocaust. Centuries ago, the holy prophets of the Bible revealed that. From afar they viewed our age of fear and foretold its climax, "Nation shall rise against nation, and kingdom against kingdom . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth . . . then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:10, 26, 27.

Why then the pessimistic note of "The Hollow Men"? Modern man, in his quest for knowledge and his zest for the full life, has missed something. The apple he has plucked from the tree has turned to ashes in his mouth;

his hands reach out for gold, but his soul is poverty-stricken; he spends his "money for that which is not bread and . . . labour for that which satisfieth not."

It is this dilemma that Eliot has so vividly portrayed. Man's life creeps away. It is not blown to bits by a bomb but worn thin by frustration and boredom.

To come to the end and to feel that it was all just a silly game, a foo'ish tale, and to pass on with cynical tread to the Great Beyond—is this the last whimper of man?

The epitaph of all too many of our day may be written thus: "Here lies Mr. Twentieth Century. At birth he sought life. In youth he followed pleasure. As a man he craved wealth. When he died it was all a hollow mockery."

But is there not a better way—a way of enduring purpose and satisfying accomplishment?

Listen! From the silence of bygone centuries comes the wisdom of a man whose words echo his own vital experience. "Thou hast made us for Thyself, and our souls are rest'ess until they find their rest in Thee." St. Augustine said it; and he said it only after he had tried "living it up" and had found that way a cruel mirage, a desert of frustration.

Can the dilemma of modern man lie in this, that, seeking the fullness of the material, he has famished his soul? Indeed it can, and it does. Man's quest, though it takes him to the mart of vaulting ambition, greed, foolishness or lust, is basically his search for the One who has made him for Himself.

A discovery of that One and a yielding of oneself to His purposes is the only way out. In this experience is found the sou'-peace that man craves, the union and communion of man and his God.

All this gives meaning to the invitation of Christ: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

"In returning and rest ye shall be saved;" saith the Scriptures to modern man, "in quietness and in confidence shall be your strength."

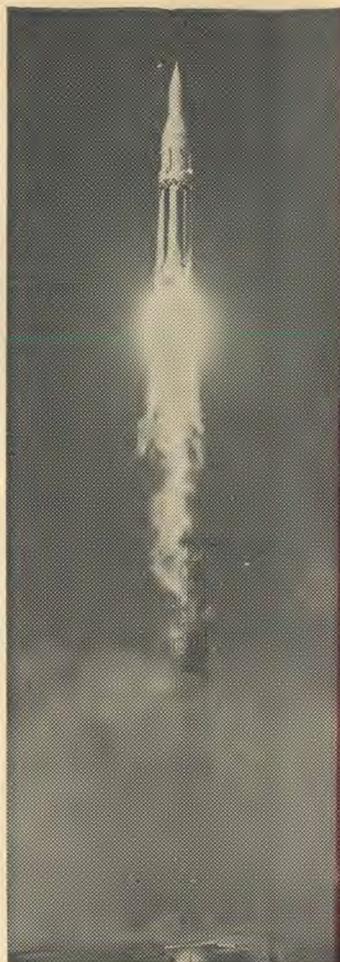
Counselling further, Jesus says, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me."

Is such an experience practicable in this modern, workaday world? Yes, friend o' mine, it is. God has not failed. His promises are real for everyone who in simple faith, will take Him at His word. A young man of our own day, finding this the secret of life, wrote thus: "O the joy, the unutterable joy, of knowing God on earth . . . It is exalting, delicious to stand with the wind tugging your coat-tails and the heavens hailing your hearts, to gaze and glory and give oneself again to God."

And many, many others the world around are making this greatest discovery of our brilliant age—the discovery of God. They are finding that in this era of gadgets, fast living and war threats, life begins only with God.

This is a life that is rich and free now, and which grows and ripens to full fruit in joyous anticipation of the Great Beyond.

At the end of it all—a whimper? Never! Nor yet a hang, but indeed a glorious climax. "As for me, I will behold Thy face in righteousness, I shall be satisfied, when I awake, with Thy likeness."



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*The only satisfying answer to man's eternal quest for peace and security is found not in the realms of science but in a personal discovery of Jesus Christ, the Wonderful Counsellor.*

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*A true story  
of a man's faith  
in God's power  
of deliverance.*



J. S. Moses, artist

## *“The Dagger Would Not Go In”*

Doris Stickle

A DAGGER, DARKNESS, deliverance. This is the substance of Philbert Ramotar's story. First, shall we picture the background?

Along the undulating Atlantic seacoast in Northern British Guiana is a low strip of fertile farmland. Sugar, rice, coconuts, guavas, bananas, mangoes—all grow in abundance. Behind this plain and reaching into the hinterland are rolling hills. Still farther in the distance are high mountains, their slopes verdant with dense forests of valuable timber. This is Ramotar's homeland, a country as large as England, Scotland and Wales combined, lying along the top edge of South America. Half the people living there are settlers from India, as is Ramotar. He farms for a living.

But that is not all he does. He studies the Holy Scriptures. He has found them such a comfort and source of hope for himself that he constantly seeks to impart their message to neighbours and friends not acquainted with the Book. Sometimes he invites them together for an evening of study.

With a picture projector and screen, he often shows them scenes that illustrate stories of the Bible.

The Twenty-third Psalm is a favourite of his. Scenes of a peaceful pasture, a flowing stream, a gentle lamb, a

careful shepherd are particularly meaningful to him, a farmer.

Let us listen in as he begins the class one evening. “The Lord is my Shepherd . . .” Ramotar reads aloud to savour the full delightfulness of the text.

Toward the end he falters a bit. “Yea, though I wa'k through the valley of the shadow of death . . .” This portion stirs other memories. But soon he recovers his voice and continues. “I will fear no evil, for Thou art with me.”

Ramotar has lived dangerously for his Master and in so doing has found the Lord's rod and staff a sure protection.

One night after his chores were done he was conducting a religious meeting in the neighbourhood. It was actually one of a series. A marked change in the character and conduct of the people had already begun to be noticed. Many had discarded sinful practices like lying, drinking and stealing. Though Ramotar had not singled out any particular person as in need of reform, some notorious individuals in the community were evidently stung by his straightforward witness. They conspired to break up the meetings.

“The gang leader is here in this group tonight,” someone had whispered to Ramotar as he stood up to

speaking. Nothing unusual happened, however, that night. After the benediction, Ramotar went serenely home. There he knelt and thanked his Lord for safeguarding him, and then went peacefully to sleep.

The next night things might have turned out exactly the same except the miscreants had drunk themselves into a frenzy. They armed themselves with sharp knives, machetes, and cutlasses. They knew the homeward path that Ramotar took after each gathering. And they were determined to silence forever the voice that troubled them. An ambush was laid. All was ready.

What they did not know was that the battery used to project Ramotar's pictures had unexpectedly run down. "No pictures—no meeting," he had therefore decided and accordingly there was no gathering that night. Ramotar and the others all stayed home.

The gang waited and waited. An ambush operation with no one to ambush loses its excitement as time ticks into hours. Angered and humiliated by this discomfiture of their scheme, they finally emerged from their hiding place and returned home.

"The Lord, your Shepherd, was indeed with you that night, Ramotar," confessed the gang leader's sister later. In the meantime having become a believer herself, she was now deeply impressed with the inside story of how God had miraculously preserved His servant from harm.

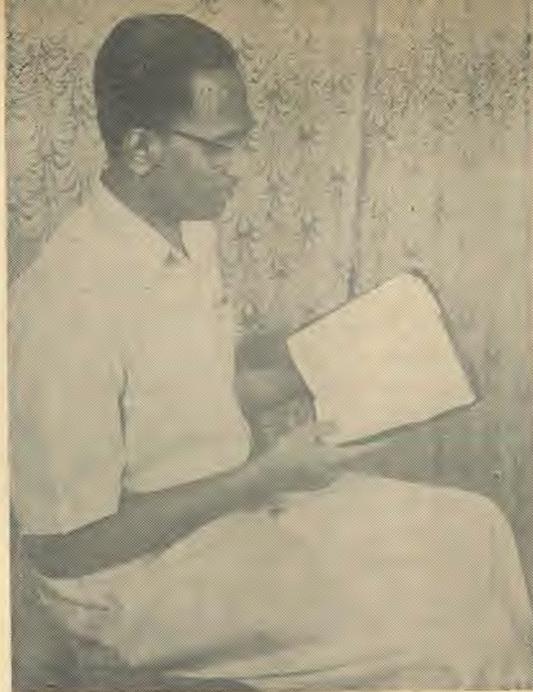
"Yes, I trust the all-powerful God. Why should I fear? His way is best," replied Ramotar, equally thrilled at this revelation of God's providential care. "Though He doesn't cause the troubles that come to a person's life, He can control them according to His wise will. I am truly grateful."

Farmer Ramotar continued his dual activities of ploughing his fields during the day and sowing seeds of spiritual truth at night. The soil where he planted, rocky as ever, promised little by way of harvest. During one series of evening meetings, lasting eight weeks, a group of twenty-one hecklers tried every night to break up the gatherings. Their efforts were wasted, however; the rustic preacher was dauntless. Each night Ramotar returned to his home in peace, and the gang members to theirs, fuming with hate. Outmaneuvered at every turn, they again decided to revert to cruelty.

One evening, shortly thereafter, Ramotar and eleven others who lived in his direction were proceeding homeward as usual after a large group had completed their Scripture lesson together. They had walked for several miles, when they came to a lonely spot along the trail. Here unknown to them the large mob was waiting. They obviously intended to beat the evangelist to death and to do as they pleased with the three young women in the group. This time God had other ends in view—and therefore did not intervene to prevent them from attacking.

The girls screamed and fought as best they could. Some of the villains pulled the ear-rings from their ears and tried to get the rings and bracelets from their fingers and arms. The men with Ramotar shouted and battled with the assailants but were far outnumbered.

"This is it," Ramotar thought resignedly. "The valley of the shadow of death. I will fear no evil. Even through this the Lord will be with us." But sensing that diplomacy might avail where valour could not, he immediately searched out the leader and tried to reason with him. As might be expected, this man not only



*"Thy Word  
is a lamp  
unto my feet  
and a light unto  
my path."*

spurned his overtures, but ordered a fresh onslaught.

Just then, one of the young women, free for a moment, ran to Ramotar for protection. Her clothes were torn, her eyes wide with fright. The gang leader caught sight of her again and rushed to pull her away. In the struggle that followed, the leader was able to get a viselike grip on Ramotar's arm. The strong attacker cursed as he pulled out a sharp dagger and waved it in the air.

Philbert Ramotar looked up. By moonlight he could see the dagger gleaming above his head.

"All I could do was to breathe a prayer very fast, 'O Lord, help!'" recalled Ramotar later.

Then he felt a bump on his chest. He looked down to see the dagger's point trying to penetrate his thin shirt. The hand holding it was trembling, shaking, twisting, trying to push it in. But it would not go. Finally the assailant dropped the dagger on the ground, turned and fled.

"Let's get out of here," he shouted to his cohorts as he made tracks toward his village.

A few who were hurt in the fighting were cared for in a little hospital near by and were soon on their feet again. But the hand that held that dagger remained stiff and useless for seven days.

Later Ramotar met the owner of that hand on the road and smiled. "How are you, my friend?" The would-be enemy turned his head and passed on. Again they met and Ramotar greeted him this day also. This time there was a quick response.

"Why do you call me 'friend'? I tried to harm you. Aren't you going to turn me over to the police for what I did?"

"No," was the gentle reply. "God loves you; I love you. I want to share with everyone the peace and kindness the Bible tells about."

And the attacker confessed to his companions, "I tried to kill him but the dagger would not go in. Indeed, that man must be a servant of the true God."

In the valley of the shadow of death it had been proved again that the Good Shepherd loves and protects His sheep.

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## RECENT EXCAVATIONS

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### IN THE HOLY LAND—III

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IN LAST MONTH'S ARTICLE some of the more important archaeological enterprises which took place in 1962 in the eastern part of Palestine, known now as the kingdom of Jordan, were discussed. A great amount of archaeological work is also being carried out in Israel, which comprises Palestine's coastal area, Galilee, Western Judea, and the southern desert, called the Negev. In fact, so much is being done in that country that a list of all sites where excavations at the present time are being conducted would be a long one.

After completing my work at Shechem in the summer of 1962 (mentioned in the previous article) I again had the opportunity of spending a week in Israel, during which time I visited several sites where archaeological work was in progress and also saw many recently discovered objects in the museum at Jerusalem and in other collections. In this brief article only some of the more important sites and discoveries will be discussed.

# ARCHAEOLOGICAL IN ISRAEL

### *Cæsarea, the Capital of Herod and Pilate*

Cæsarea was a creation of Herod the Great. Before he built Cæsarea and established it as the capital of his kingdom, it was a small town on the coast of the Mediterranean Sea called Straton's Tower. He had built a great harbour there, which he hoped would compete favourably with the largest harbours in existence at that time. He also erected a beautiful palace, a theatre, circus, temples, and other public structures, making it a real metropolis. In honour of the Emperor Caesar Augustus he gave to his new creation the name Cæsarea and made it the political capital of Palestine, while Jerusalem remained the religious capital of the Jews.

Cæsarea is mentioned several times in the New Testament as the port city where Paul landed when he returned to his homeland from his missionary journeys and where he was kept as prisoner for two years. (Acts 18: 22; 21:8; 23:33 to 24:27.) The city already housed a Christian church within its walls in apostolic times. (Acts 21:16.) Cæsarea remained a flourishing city for many centuries, but gradually it lost its importance and is now a forsaken site of ruins.

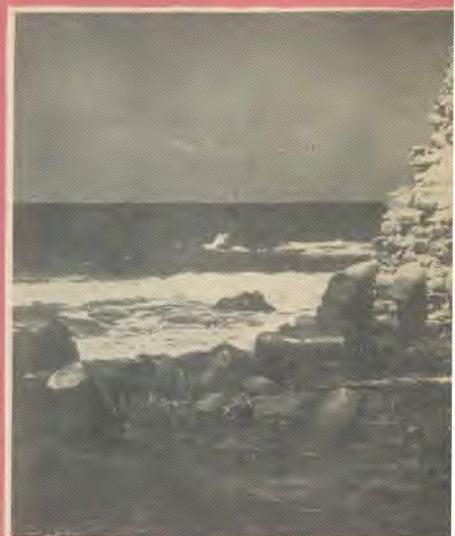
Excavated columns and



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# DISCOVERIES

Ruins of the port of



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During the past few years excavations have been carried out by Italian, American, and Israeli archaeologists. Aside from making many discoveries which shed light on the history of this important city, two finds have recently been made which are of utmost interest to every student of the Bible.

The first of them, made in the summer of 1961, is a broken stone inscription. It came to light in the theatre of Caesarea and mentions the "Tiberieum," a building erected by Pontius Pilate, whose full name is given, as well as his title as prefect. This is the first and only inscriptional evidence that Pontius Pilate, under whom Jesus Christ was crucified, was governor of Palestine. It is true that this man and his activities are not only mentioned in the Gospels, but also in the works of Josephus, a Jewish historian, and in the annals of Tacitus, a Roman historian. Yet, since no independent inscriptional evidence concerning him had ever been found, some sceptical scholars were inclined to dismiss the literary records about Pilate as legendary or to claim that they were produced under the biased influence of Jews and Christians. The discovery of an inscription mentioning the full name of Pontius Pilate and giving his title is therefore most welcome, since it has provided valuable support to the historical veracity of the Biblical records about this Roman governor.

Another important inscriptional discovery was made in the summer of 1962 when fragments of a Hebrew synagogue inscription came to light. This inscription when complete had contained a list of the twenty-four courses into which the priesthood of the temple of Jerusalem was divided, mentioning the name of every priestly course, as well as the cities in which the priests lived. The three inscribed stone fragments recovered in the excavations of Caesarea deal with the courses fourteen to twenty and mention Nazareth as the city in which the priests of the eighteenth course lived during New Testament times.

This is a most interesting and important discovery, for the name *Nazareth* had never been found before in any ancient records, including the Old Testament and all Jewish non-Biblical writings. Its name occurs first in the Gospels and then in the words of the church historian Eusebius, of the fourth century A.D. Eusebius gives as his source a second century author whose works have since been lost. Because Nazareth was so poorly attested, it is not strange that during the nineteenth century its existence in Christ's time was doubted by some critical scholars. This scepticism has not been expressed by Christian writers in recent decades, because archaeological discoveries in many areas have shown that the Gospel writers were both accurate and reliable and that there is no reason to question their historical and geographical veracity; yet, it remained a fact that the city

of Nazareth was mentioned nowhere except in the Gospels and in much later records. Therefore, the discovery of a stone inscription mentioning Nazareth as a priestly city is a most welcome verification of the Scriptural records.

#### *Arad, a Desert City*

The city of Arad lay on the fringe of the southern desert of Judah and is mentioned in the Bible only in the stories of the wilderness wanderings of Israel (Numbers 21:1; 33:40) and in the records of the conquest of Canaan

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### Siegfried H. Horn, Ph.D.

*Professor of Archaeology and History of Antiquity, Andrews University, U. S. A.*

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under Joshua (Joshua 12:14). The site has been identified as *Tell 'Arad*, about seventeen miles south of Hebron.

In the spring of 1962 excavations were begun at *Tell 'Arad* under the direction of two experienced Israeli archaeologists, Y. Aharoni and Ruth Amiran. During this first season of excavations eleven historical strata came to light. They showed that the city's origin lay in the earliest historical periods of Palestine. After having been destroyed by the invading Israelites under Joshua, it remained in ruins until it was rebuilt at the time of Solomon. That king erected a citadel on the site, which in turn was destroyed by King Shishak during the Egyptian invasion after Solomon's death. (1 Kings 14:25, 26.) Arad was then repeatedly rebuilt during the succeeding centuries until it was finally destroyed in the first century A.D., probably during the first Jewish-Roman war.

In the ninth-century occupation level a bowl was found on which the name *'Arad* was written in ancient Hebrew characters, thus verifying the identification of the site. Among other interesting discoveries made at *Tell 'Arad* were twenty ostraca, pieces of inscribed pottery. Some of them are letters, others economic documents, which come in part from the fourth century B.C. and in part from the pre-exilic period. Since they have not yet been published, it is impossible to say anything about their contents, or make an evaluation concerning their importance in our quest for the reconstruction of Palestinian and Biblical history.

NEXT MONTH: *Ancient Hebrew History confirmed by Archaeology.*



# How to be A Good Daughter-in-law

Mary J. Pandit

MOHAN WAS THE YOUNGEST son of his widowed mother. It was news of his wedding that caused so much excitement in the neighbourhood where the widow lived. Unfortunately because of her advanced age and lack of travel facilities, Mohan's mother had not been able to attend the simple and yet beautiful wedding ceremony. Now a letter had come from Mohan saying that he and Nirmala were settled some distance away where they were both employed as

teachers. The best part of the letter said, "Dear mother, please plan to come and make your home with us as soon as possible."

It was happy news for the mother. But her joy was mixed with fear. She was not sure just what kind of person her youngest daughter-in-law would be. Mohan had tried to convince his mother that the young woman he had chosen would please her too. But somehow she was not able to overcome lingering doubts.

There were reasons for the troubled mind of the poor widow. Her eldest son also had found a wife of his own choice. But she had not been properly trained in household affairs. And now she had become a burden to the family. She had not learnt frugality with the result that the husband had fallen into heavy debt.

The widow's second daughter-in-law came from a rich family and instead of bringing happiness into the home she had caused heartache to the mother-in-law by frequent remarks of contempt.

A third son was working in a city and his wife seemed to enjoy the gay life of society, very often forgetting the necessary comforts of her widowed mother-in-law, even neglecting to write for months. And so, it was quite natural for mother to keep her fingers crossed regarding the qualities of this new bride.

Nirmala was the daughter of a poor, but cultured family. She was loved by all in the home. Her parents had taught her the principle that "a good name is better than silver and gold." In school she had an enviable reputation both morally and scholastically. She had developed a courteous and cheerful disposition. Mohan's friends, noting these excellent traits of character, had congratulated him on finding a good wife.

But now the crucial test had come. Nirmala was to meet the person who, next to her husband, was the most important individual in her married life—her mother-in-law. At home, she managed pretty well to please parents, brothers, sisters and relatives. In school her deportment had gained respect from teachers and friends. Even Mohan was proud of her. But now, would she stand this new test? Her future happiness depended a great deal upon the outcome. Nirmala had already been told of the failures of the three elder sisters-in-law. Would she also turn out to be like one of them? She determined to prove that she was made of different material and decided to apply the principles she had learnt at home and school.

It was evening when Mohan's mother arrived at their tastefully decorated little cottage. Nirmala greeted her with a smile to make her feel at home. She had wondered why there were tears on her wrinkled cheek. She hurriedly went to the kitchen and prepared the evening meal. It was a refreshing treat for her mother-in-law. Nirmala took special care in making a comfortable bed for her. All three of them had a restful night.

Next morning Mohan and Nirmala had to leave early for school. Nirmala expressed regret at having to leave her mother-in-law at home alone, but assured her that all the house work was complete and mother was free to do whatever she chose.

Soon the ladies in the neighbourhood discovered that Nirmala had won the heart of her mother-in-law. Mohan was overjoyed when his mother whispered, "My son, I am very pleased that you have chosen a good wife. I am sure I shall be happy to spend my remaining days in



Louis Lajos, artist, © R & H

your home. God bless you." Now Nirmala was sure of success in her married life. And it was so.

How had she done this? What magic had she employed? Ah! Nirmala was loving and lovable. Also she was God-fearing, and the principles of heaven formed her code of conduct. She had experienced the transforming power of God in her character. Translated into practical life these heavenly principles worked marvelously in helping Nirmala to be a good daughter-in-law. She was kind and considerate of the feelings and wishes of old people. She had developed the habit of sympathetic understanding of the viewpoints of others. She was ever willing to learn from the experiences of her mother-in-law. This led to a beautiful spirit of cooperation in solving many problems in the home. Unfavourable comparisons disrupt unity in a home, and therefore she was tactful in her conversation to avoid comparing her mother-in-law with her own mother. This is perhaps a rule of life which can be borne in mind by all in-laws.

These beautiful traits of character are illustrated in the Old Testament of the Bible—a Book that records true-to-life stories. The book of Ruth is an example. Ruth was the daughter-in-law of Naomi. Apart from demonstrating sincere love towards Naomi, Ruth was faithful and diligent in home duties. She was indeed a dutiful character. Sincerity, integrity and deep devotion governed her conduct toward her mother-in-law. Ruth had lost her husband but had continued to love and respect Naomi so much that she was willing for her sake to leave her own country and kinsfolk. Because of

her purity and uprightness of character she was chosen to be the ancestress of King David and eventually of Christ.

Another fascinating story of a daughter-in-law is recorded in the fourth chapter of the book of Genesis. Abraham desired to have a suitable daughter-in-law to be the wife of his only son Isaac. The responsibility to seek and bring a worthy wife for his son was placed upon an aged servant who was faithful and wise. This old man had in mind a picture of the kind of maiden he must find. His long tedious journey for this sacred task was well rewarded when at the well in Mesopotamia he was divinely guided to choose Rebekah, the daughter of Bethuel, who had come with a pitcher to carry water for the home. Rebekah was kind, courteous and loving, ready to help those in distress or in need. The servant could read the beauty of her character on her face and in her hospitable conduct. Moreover she was a worshipper of the true God of heaven. This, more than anything else, qualified her to be a good wife for Isaac and a good daughter-in-law for Abraham.

To daughters-in-law the real test comes in a joint family where older folks have control over many things.

*Sincerity, integrity and deep devotion governed the conduct of Ruth toward her mother-in-law.*

It is made more severe by mothers-in-law or fathers-in-law of difficult temperaments. To get along with such individuals requires much patience and forbearance. Daughters-in-law have to overlook the weaknesses of others, and ignore their mistakes. A forgiving spirit manifested with love will elicit a sympathetic response when things seem to go wrong. Here the pure gold is tested and found genuine. The forgiver too finds forgiveness. The Sacred Scriptures counsel us that, "whatsoever ye would that men should do to you, do ye even so to them." Matthew 7:12.

The standard laid down for every daughter-in-law is rather high, and yet nothing less is expected of her if she is to succeed. In order to measure up to this high standard of victorious living she must know the source of inner strength and divine power—Christ.

God wants His children to live and to be happy. When He created the first human pair, it was His purpose that this earth should be filled with holy and righteous people, graceful in appearance, loving one another. In marriage not only a man and a woman are joined, but the families and relatives of the two parties are also linked by friendship and love—a miniature of heaven on earth. What a blessing to mankind! What a privilege and responsibility is ours!

A great preacher once said, "Our success depends upon how we get along with people." In no situation could this be more true than in daughter-in-law and mother-in-law relationships. A poet has aptly singled out the key word in the formula: "It's love that makes us happy, it's love that smoothes the way." How true it is! A good daughter-in-law will have all this and more.



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, Pooma-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.

## Music in Worship

*In my Bible I read that we should be "speaking . . . in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Ephesians 5:19.) What is the difference between these?*

The distinctions among these three types of praise may be as follows: In general, the psalms were Old Testament Psalms of David sung to instrumental accompaniment. Often they were sung in antiphonal manner, that is, the leader would sing one verse and the people would respond by singing the next one and so on. The hymns, praises to God, were composed by the believers and sung by the whole group or congregation. The spiritual songs or odes were of a more general and meditative nature, sung as solos or small group items, either with or without accompaniment. Truly it is a good thing to sing praises to the Lord.

## Bible Religion Compared with Others

*Can you tell me briefly the main difference between Christianity and its Bible and all other religions and their writers?*

You ask for a brief answer; so here, as concisely as possible, is the difference. All other religions with their writings show man's attempt to find God and to attain perfection or holiness in his own strength. Christianity and the Bible, in sharp contrast, reveal God reaching down to find man and to provide divine assistance enabling him to overcome evil and achieve righteousness. The one is human effort, the other Divine grace. The latter calls for implicit trust in the wisdom and power of God, plus willing submission to His plans and bid-dings. "As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts higher than your thoughts," says the Lord God. Isaiah 55:9.

## Definition of Sin

*How many kinds of sin are there? My friend says that there are millions, and new ones every day.*

There are no new sins. Basically there is only one sin and that is disobedience to God's commands. However, there are many ways of disobeying God and therefore just as many variations of sin. The Scriptures teach that "sin is the transgression of the [God's] law." 1 John 3:4. But thank God, the joy of Christianity is that "if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all un-righteousness." 1 John 1:9. The thought in our mind should not be of failure and sin, but of salvation and victory through Jesus Christ our Lord.

## New Birth Vs. Transmigration

*Does the statement in John 3:7 "Ye must be born again" teach the transmigration of the soul and suc-cessions of existence?*

No! It certainly does not. Nothing is further from the teaching of Jesus than such an interpretation. Read this verse in its context and no mistake can be made. Jesus taught that man must be born "from above." This is the alternative translation of "again." This is further emphasized by Jesus' words, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." Jesus is here setting forth His basic doctrine of spiritual re-birth that transforms a man's character from sin to righteousness and transfers his allegiance from Satan and the things of this world to God, thus preparing him for eternity in heaven.

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"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."

—E. G. White



Ramesh Bedi

“Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close; then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.”

—Ruskin.

# FOR JUNIORS



Neal Neitzel

"WHERE IS MY LITTLE blue ball?" shouted Ronald from his bedroom. He had been searching for the bright-blue rubber ball for nearly fifteen minutes! It was a warm, sunny morning and Ronald wanted to go outside. He wanted to find his ball and throw it up on the sloping roof, then catch it again when it rolled down.

"Now, where is that ball?" Ronald grumbled. Ronald walked out of his bedroom, scowling and cross because the blue ball was lost. His eyes were unhappy and his face was wrinkled up into a sad frown. "Mother, where are you?" Ronald called grumpily.

First he'd lost his ball. Now he couldn't even find mother! Ronald scowled and sighed, more cross than ever.

Then he saw mother. Mother was out in the back-yard, talking with Rani's mother. Rani was the girl who lived next-door. Sometimes Ronald played games with Rani and the other girls and boys in the neighbourhood.

Ronald hurried outside. He was going to ask mother to help him find his ball.

"Hello, Ronald!" Rani called, waving to him as he walked across the lawn.

"Hi, Ronald!" called some of the other girls and boys who were playing with Rani in the large field beside Rani's house. "Come over and play!" they invited.

Ronald blinked in surprise! Why, those boys and girls were playing with a blue rubber ball! It looked like the ball he had lost. He was angry to see the children playing with his ball.

"That is my——!" Ronald started to yell out to the boys and girls. He was running toward the field when his feet got tangled, and Ronald tripped before he could finish saying that it was his blue ball! Ronald got up and ran on.

"Catch!" Rani shouted as she threw the blue ball to Ronald. "My ball is newer than yours, Ronald. Otherwise, they're just alike."

Ronald caught the blue ball. He looked down at the shiny, bright-blue ball in his hands. This really wasn't his ball. His was more worn from being played with for so long.

Ronald was glad that he had tripped! If he hadn't fallen down while he was running across the yard, he knew that he would have said something mean and unfair! He would have claimed that the blue ball belonged to him.

Grinning at Rani, Ronald tossed the ball back to her. Then he waved at the other children, saying, "I will be right back! I'm going to find my ball, then we'll have two balls to play with!"

Ronald hurried across the back-yard and into the

## The Little Blue Ball

house right behind his mother. When he went to his bedroom, mother followed him to help him find his ball.

Suddenly Ronald's eyes brightened. "I know!" he said happily. "I know where I left my ball!" Ronald went to the living-room. Sure enough, there was the blue ball underneath the sofa, right where it had rolled when he played with it two days ago.

"Well, I'm glad that you found your ball," mother said, smiling at Ronald.

Ronald nodded his head. "This blue ball taught me two lessons today," he said seriously. "After this, I'll always put my things where they belong."

"Wonderful!" mother declared, giving Ronald a big hug. "I was hoping that someday you'd learn that it pays to be neat!"

"The other lesson I learned is that I should never lose my temper! I almost said something to Rani I would have been sorry for," Ronald told mother. Then Ronald explained how he'd nearly scolded Rani and the other children for taking his ball.

Ronald grinned down at the little blue ball in his hand, thankful for what it had taught him that day. ●

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## THE REFUGEE

*From page 2*

made it possible for many thousands of them to be decently rehoused.

These have come to be known as "classic" refugees.

But in the years that followed, more refugee movements took place on a tremendous scale in other parts

of the world:

Arabs from Israel into Jordan, Lebanon, and the Gaza Strip;

Chinese into Hong Kong;

Hindus and Tibetans into India, and Moslems into Pakistan;

North Koreans into South Korea;

Hungarians into Austria; and

Cubans into the U.S.A.

Recently, the refugee flood has been sweeping over Africa and leading to counter-currents, eddies, and swirls.

Frequently, one of the startling reasons behind these refugee flights is ill-disguised religious persecution. In their own way harried minority groups re-enact the Pilgrim Fathers story and seek asylum on foreign soil where they can worship God without fear. Often this motivation, blended as it is with political and economic incentives, does not show up clearly. But it is there.

Many people will remember reading, for example, about the group of thirty-two Siberian Protestants who last year sought refuge at the U. S. embassy in Moscow. They woefully related how local authorities had taken away their children and threatened to imprison the adult members of the sect. "We do not want to go back!" they begged when sanctuary could not be granted by the Americans. "They will arrest us and shoot us."

Reflection on recent refugee movements in India and neighbouring countries will bring to mind unpleasant overtones of religious persecution.

"Conform or get out," seems all too often to be a dictum issued by the controlling and intolerant will of the majority. The conscientious, unwilling to compromise religious principle, choose the pilgrim way and become a part of the world's refugee problem.

This is an old story, with recent happenings merely constituting up-to-date chapters. Words like Patmos, ex-communication, catacombs and dispersion provide a sort of continuity to the theme. Painful details dating back to New Testament times are sketched in by places and names such as Roman Coliseum, St. Bartholomew's Massacre, Waldenses, Bohemian Persecutions, Smithfield Martyrs and Spanish Inquisition.

That fear of future religious intolerance and persecution by majority groups still haunts the lives of men is revealed by insistent questioning on the part of non-Catholics today, about Vatican II's ruling on religious liberty. In fact, wherever international groups meet, the topic of minority religious rights will likely be on the agenda in some form. It continues to be a major concern in modern society.

Perhaps this is partly so because of a still unfulfilled prophecy in the book of Revelation. In the latter part of the 13th chapter the rise of a dominating religious power is predicted. Contrary to the enlightened judgments of modern legislation, this despotic power will rekindle the fires of persecution. Again minorities will suffer. Many will doubtless seek protection in other lands. To the already long story of refugees will be added another chapter which nobody today imagines could ever be written. Perhaps what we are seeing in current events is merely a prologue to what is to be hereafter. Indeed, could it not be said that we need the lens of divine prophecy, to employ another figure, to bring into clear focus the significance of this ever-growing refugee problem.

AUGUST 1964

In view of current ill-will and bigotry so prevalent in our times, should we not pray, as did the little boy, that God would make bad people good and all good people kind? Is it not time also to thank God that there are kind people who with disinterested devotion provide help to refugees? What a ministry of mercy, for instance, the World Council of Churches and other similar groups are carrying on!

Their service of love is being rendered whether the sufferer is brown, yellow, white or black, whether he is a victim of racial prejudice or political persecution, whether it is war that has uprooted him or devotion to his faith, whether he be Moslem, Christian, Buddhist or non-believer. Volunteers recognize only one thing—that the refugee is a fellow human being and needs a helping hand. ●

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## EDITORIAL

From page 3

generally speaking courts will lean over backward in their efforts to preserve the right of free expression.

"Censorship," as one writer puts it, "violates individual conscience, making some of us guardians over the minds of others. Moreover, it is difficult to limit once it gets under way, and it easily becomes an instrument of thought control."

Especially does great care need to be exercised in respect to censorship in the realm of religion. When God made man He established a direct line of communication between Himself and each individual. For a third party to step in and attempt to disrupt this arrangement by coercion is a violation of divine-human relationships.

Parents and teachers, of course, have a right and duty to educate those under their tutelage. But when the pupil reaches the mature age of individual accountability, no one, not even government, has the right to dictate and compel obedience in matters of faith and worship.

Actually it is not safe for one man to try to be conscience for another. Both are fallible. It is like the blind leading the blind. It would be a fearful responsibility for any of us to institute our own *Index Librorum Prohibitorum*, starting a sort of private court of inquisition to control a group for which we may think ourselves responsible.

Rather, for a proper and commendable course in this connection, we turn to the story of the American Pilgrim Fathers. Pastor Robinson in his farewell address to his parishioners about to set sail for the New World, gave them this solemn charge: "Follow me no farther than I have followed Christ. . . . Remember your promise and covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written Word, but withal take heed, I beseech you, what you receive for truth, and compare it and weigh it with other scriptures of truth before you accept it."

People who follow this wise counsel will not tyrannize other minds. They will never be "Bible-burners."

—T.R.T.

WHAT IS THE GREATEST thing in the world? Henry Drummond in his wonderful little volume on this subject singles out love as the *summum bonum*. He is right, but where did he get his information? From the apostle Paul. In fact, his book is built on the message of 1 Corinthians 13, where love is declared to be the greatest gift. But how did Paul learn this secret? From the teachings of Christ of course.

We shall therefore go direct to the source and study some of Christ's great utterances on the subject of love.

**1. What place of supreme importance in ethics did Jesus assign to love?**

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbour as thyself.

"On these two commandments hang all the law and the prophets." Matthew 22:37-40.

NOTE: Following through with the same thought, the apostle Paul declared that "he that loveth another hath fulfilled the law." See Romans 13:8-10.

**2. Tracing love to its divine source, what paramount demonstration of it do we find in God's relationships with men?**

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Compare 1 John 4:8: "He that loveth not knoweth not God; for God is love."

**3. How is this principle of love made operative in human beings?**

"And I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them." John 17:26.

NOTE: Love is an integral part of divine nature. When men become partakers of this nature through the new birth experience and Christ dwells in them by faith (2 Peter 1:4 and 1 John 5:11, 12) they are enabled to live as Jesus lived and to love as Jesus loved. John 13:34.

**4. How is this remarkable transformation of character further set forth by Jesus in the Scriptures?**

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.

NOTE: Observe how the apostle John credits the be-



What  
Jesus  
said  
about

Love

I. M. Chand

liever's ability to love to his reception of this new spiritual life from above:

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." 1 John 3:14, 15.

**5. In view of the integral relationship of true love with possession of divine life, in what unmistakable language could Jesus single out this particular virtue as the believer's badge of discipleship?**

"By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

**6. To what lofty standards of conduct will the practice of this principle elevate those who are motivated by it?**

"Ye have heard that it hath been said, Thou shalt love thy neighbour and hate thine enemy.

"But I say unto you, Love your enemies, bless them that curse you, and pray for them which despitefully use you, and persecute you; . . ." Matthew 5:43, 44.

**7. How, according to Jesus, will a born-again person demonstrate his love to God?**

"If ye love Me, keep My commandments." John 14:15.

NOTE: This clearly-defined connection between love

and commandment-keeping is further set forth by the apostle John: "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5:3. Without question, reference here is to the Ten Commandments. The first table of this law outlines man's relationship to his Creator. One who loves God will devotedly obey these commandments, not from compulsion or from a legalistic point of view, but as an expression of his loyalty and affection to his Maker and Redeemer.

**8. How did Jesus, when on earth, set an example in this respect?**

"If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10.

**9. In demonstrating unselfish love in action, what did Jesus ultimately do for the human race?**

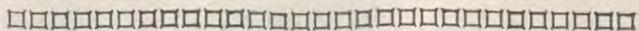
"Greater love hath no man than this, that a man lay down his life for his friends." John 15:13.

NOTE: Christ's supreme love is set forth in even greater tenderness and purity by the apostle Paul's words in Romans 5:7, 8: "For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

**10. What prediction made by Jesus regarding the last days emphasizes the great need in men's hearts for a fresh infilling of divine love?**

"And because iniquity shall abound, the love of many shall wax cold." Matthew 24:12.

A great upsurge of hate is a noticeable characteristic



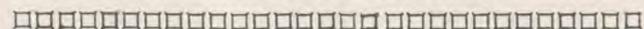
*It has been said that the letter "E" is a most unfortunate character. It is always out of cash, forever in debt, never out of danger, and in trouble all the time.*

*But it can be considered in another way. "E" is never in war, but always in peace. Moreover, it is the centre of honesty, and ease begins and ends with it.*

*Best of all, God's love, mercy, and grace all contain it. It is in the name that is above every name—Jesus—and is written in His gospel and our redemption. Eternal life has it at its beginning and at its end. Without it there would be no heaven.*

*So "E" is a most fortunate character indeed!*

*Author Unknown*



of current society. A chief contributing reason for this is that human beings, generally speaking, have no respect for God's law.

The psalmist David said, "Thy word have I hid in mine heart, that I might not sin against Thee." Psalm 119:11. Submission on our part to God's word brings Christ into our lives with all His transforming grace. Enabled thus to love, we will observe the governing principles laid down in the Ten Commandments, doing this out of love for God and man. To the extent this miracle happens in human hearts, to that extent this world will become a happier place in which to live. God will impart His gift of true love to all who will allow Him to reign supreme in their lives.

"Whatsoever a man soweth . . .



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. . . That shall he also reap."

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## FREEDOM

Eleanor A. Chafee

Freedom is a beautiful word:  
It is the flag that waves above  
The marching forms of all who go  
Warmed by the thought of what they love.

Freedom is a singing word  
That lifts on music everywhere  
When children sing the songs they learned  
In quiet twilights, still and fair.

Freedom is a sacred word  
That lives where men kneel down to pray,  
And echoes from a friendly church  
Whose doors are open to the day.

Freedom is a precious word,  
And rich indeed are they who own  
A treasure fairer than fine gold,  
More valued than the rarest stone.